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BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY
TOWN HALL, BOMBAY.

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Cape Town S. Africa.

ROYAL ASIATIC SOCIETY

A NARRATIVE

OF

A VISIT

TO

THE MAURITIUS

AND

SOUTH AFRICA,

BY

JAMES BACKHOUSE.

ILLUSTRATED BY TWO MAPS, SIXTEEN ETCHINGS,

AND TWENTY-EIGHT WOOD-CUTS.

LONDON:
HAMILTON, ADAMS, AND CO. PATERNOSTER ROW,
YORK: JOHN L. LINNEY, LOW OUSEGATE.

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YORK: PRINTED BY JOHN L. LINNEY.

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ERRATA.

Page.
121 line 16th from foot, for "Gaauwrit" read *Gaauwrits.*
346 head, for "Gunariep" read *Nu Gariep.*
383 for Chapter "XXIV," read *XXIV. B.*
560 head of chapter 32, for "Conversion of D. Afrikaner," read *Conversion of T. Afrikaner.*

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iii. line 5th from top, for "long. 15° 56′" read 50° 56′.
xiii. line 11th from foot, for "light of light" read *light of life.*

INTRODUCTION.

THE visit to the Mauritius and South Africa, a Narrative of which is contained in the following pages, succeeded to one to the Australian Colonies, of which a narrative has already been given in a separate volume. In the Mauritius and South Africa, as well as in the Australian Colonies, the writer was accompanied by his friend, George Washington Walker, of Newcastle upon Tyne, who subsequently settled at Hobart Town, in Van Diemens Land.

The object of these visits was purely the discharge of a religious duty, to which they believed themselves to be specially called; but in passing along, their attention was alive to a variety of secondary objects, which appeared worthy of notice. From the Journal of the writer, this Narrative has been prepared.

The visit extended to all the towns within the Colonies visited, and to all the Missionary Stations existing in South Africa, at the period of the visit. In the progress of the journey, the writer was induced to attempt making rough sketches of many of the places visited, by finding a difficulty in describing them satisfactorily in words. This circumstance occasioned the pictorial illustrations in the early part of the volume, now presented to the notice of the reader, to be much fewer than in the middle and the latter part. The sketches of Cape Town and of the Missionary Station of Zuurbraak, were furnished by other pencils.

The circumstances under which the writer travelled, did not admit of his making particular descriptions of the numerous animals which came under his notice. For these, he is chiefly indebted to the works of Dr. Andrew Smith, the Author of a splendid work, entitled,—"Illustrations of the

Zoology of South Africa;" of Captain Harris, the Author of the "Wild Sports of South Africa;" and of Andrew Steedman, the Author of "Wanderings in South Africa." The descriptions in this volume do not, however, pretend to much scientific nicety; they are rather designed to give, in few words, general ideas of the objects described.

In speaking of the Native Tribes, names have been used, according rather to the idiom of the English language, than to that of the languages of Africa: thus a man of the Bechuana nation is here spoken of as a Bechuana, instead of a Mochuana, while in the language of the Bechuanas, Mochuana is the singular of Bechuana, and Sechuana is the name of their language. The orthography of the names of places in South Africa, is not well settled; a discrepancy will sometimes be observed between the spelling on the map at the end of the volume, or on the etchings, and in the text of the book; the orthography in the text is regarded by the writer as the most correct, but some of the names in the map and etchings were engraved while the work was in progress, and not subjected to his revision. The heights of mountains, marked on the maps, are, at least, in some instances, taken from the plains on which they stand, and not from the level of the sea; the heights given in the text are from uncertain authority.

At page 461, the Zoolu warrior, Moselekatse, is spoken of as being supposed to have been destroyed among the natives of the interior; but a letter from Griqua Town, dated "Nov. 1st, 1843," received while this volume was in the press, states, that intelligence had just reached that station, of Moselekatse having fallen upon a tribe called Bakhatli, near Kurrechane, and having destroyed them.

The writer trusts, that the perusal of this volume will increase the feeling of christian interest for all classes of the inhabitants of the countries described; and he especially hopes, that it may promote the feeling of sympathy for the devoted individuals who are labouring amidst many privations, to spread the Redeemer's kingdom.

York, 20th of 3rd Month, 1844.

MAURITIUS
OR
ISLE OF FRANCE.

ISLANDS
UNDER THE
MAURITIAN GOVERNMENT
WITH
MADAGASCAR & BOURBON.

NARRATIVE.

CHAPTER I.

Voyage to the Mauritius.—Accommodation.—Reef.—Heavy Seas.—Rodrigue.—Seamen.—Mauritius.—Pilot.—Port Louis.—Population.—Hotel.—Slavery.—Colonial Secretary.—Citadel.—Plaines Wilhems.—Trees.—Roads.—Rocks.—Worship.—Grande Rivière.—Maroons.—Governor.—Christian Visits.—Signal Mountain.—Tamarind Tree.—Plants.—State of Religion.—Animals.—Shrubs.—Sabbath.—Canteens.—Cemetery.—Chinese.—Creoles.—Missionaries.—Schools, &c.—Pamplemousses.—Paul and Virginia.—Sugar Plantations.—Country.—Mapou.—School.—Congregation.

HAVING concluded a visit to the Australian Colonies, in which I was accompanied by my friend George Washington Walker, who also continued with me in the Mauritius and Southern Africa, we sailed from Freemantle in Western Australia, on the 12th of the 2nd month, 1838, on board the Abercromby, a brigantine of a hundred and forty tons, J. B. Butcher, master. The cabin passengers were seven in number, two of whom were females; for their accommodation, we gave up our cabin berths, the captain agreeing to fit up others in the midships, which, as the vessel was in ballast, was also converted into a dining room; a large, temporary table, of fixed deals, occupied the centre.

The wind was fair during most of the voyage. On the 14th, we passed a reef, not laid down on our chart, about latitude 28° 30′ south, longitude 110° 38′ east. On the 18th, we entered the Torrid Zone, having a steady, south-east trade-wind. From the 1st to the 3rd of 3rd month, we

sometimes had heavy cross-seas, supposed to be set up by a hurricane to the south. One of them came suddenly upon us, and broke on board, when the cabin sky-light was off, greatly to the alarm of our female passengers. They were sitting at their work below, when the water poured upon them in a torrent. One of our fellow-passengers narrowly escaped being precipitated into the sea. G. W. Walker was thrown down the companion by a sea breaking on board, but happily received no serious injury, and I was twice taken off my feet, while holding to a rope, on the quarter-deck, by the quantity of water that rushed past me. It became necessary to batten down the hatch of our midship-cabin, in which we took our meals; we were therefore under the necessity of taking them by lamp-light, in such places as afforded the best opportunity of avoiding being thrown down, by the reeling of the vessel under the heavy strokes of the sea. We were, however, mercifully preserved from injury by the tender compassion of Him "who commandeth the wind and the sea, and they obey him."

On the 3rd we passed to the northward of the island of Rodrigue, but the prevalence of clouds and rain prevented our seeing it distinctly. There were a few Man-of-war-birds, Sooty Petrels, and Tropic-birds in its vicinity. Few birds had been seen on this voyage. On the 4th, we assembled on the quarter-deck, and had some religious service. This practice had been kept up, on the first day of the week, during the voyage. The seamen were invited, but they shewed little inclination to be present. Most of them were very profligate, and willingly ignorant of those things with which it is the duty of every man to be acquainted.

7th. At dawn of day, Ile Rond, or Round Island, was descried at five or six leagues distance, and soon after, the rugged mountains of the Mauritius, or Isle of France. A current had set us so far to the northward as to render it necessary to pass outside of all the small islands that lie to the northward of the main island; the low land on the northern extremity of which looked green and pleasant. The view of its sugar plantations, and of the houses of the proprietors, and huts of their labourers, &c. was interesting.

Cocoa and Cabbage Palms were distinguishable among the trees, and the towering, grotesque, mountain ranges in the back ground, among which the celebrated Peter Bot was conspicuous, gave the whole a very picturesque appearance. The number of vessels lying in the harbour of Port Louis was considerable. The boats plying about, manned by Coolies, Lascars, Negroes, and other men of colour, presented a very foreign appearance to an English eye.

After the usual visit from the colonial surgeon, we went on shore, to endeavour to obtain lodgings, but returned on board without success. While in the town, I purchased a glass for my watch, for four shillings. The former one, which was very thick, had its margin bitten off by the expansion of the metal, when we came into an intertropical climate. The pilot who brought us into port, remained on board all night, for the purpose of mooring the vessel: he talked about his religion, being nominally a Roman Catholic; but cursed and took the name of God in vain; he also exhibited great contempt for the coloured population, and said he would not sit at table with one of them, though he acknowledged having a mulatto son; he also said he should be glad to see another war! So great is the inconsistency of man, and so blind are the servants of Satan! Some even fancy themselves Christians and servants of the living God, while living in open sin!

The town of Port Louis is beautifully situated on the west side of the Mauritius, in a cove formed by a series of basaltic hills, portions of which are woody: they vary in height from 1,058 to 2,639 feet. The Pouce, *Thumb*, which lies directly behind the town, is the highest point. The lower portion of many of the houses is of hewn basalt, and the upper portion of wood; others are entirely of wood, painted. The streets are rather narrow; they are laid out at right angles, have foot paths with basaltic curbstones, and are macadamized. Many of the houses have little courts in front, well stocked with fine trees and shrubs, and beautiful Date and Cocoa-nut Palms. There are magnificent Acacias, with large, yellow flowers, as well as Tamarinds and other trees, in some of the streets; and Bananas, Caladiums, Marvels of Peru,

and many other striking plants, on the border of a stream from the mountains, that runs through the town. An open space, like a race-course, lies behind the town; it is called le Champ de Mars, and is bordered by several large villas, built in a style of neatness and elegance, like those in the neighbourhood of cities on the continent of Europe.

The population of Port Louis in 1836, was 27,645, of whom 6,679 males and 6,664 females were free, and 8,247 males and 6,055 females were apprentices. Most of the latter and some of the former were persons of colour.— French is the language universally spoken.

8th. We took up our abode at Massey's Hotel, the only decent inn in Port Louis. It is three stories high, and has the hall and lower rooms floored with marble. The walls are covered with paper exhibiting large landscapes. The stairs and floors of the upper rooms are painted red, as is common here, and rubbed bright. The beds are covered with muslin curtains to keep off moschettos, these insects being numerous, and the heat rendering it necessary to have the windows open at night. Here, for four dollars, *(twelve shillings)* a-day each, we had small bed-rooms, with breakfast at nine o'clock, and dinner at half-past five, at the Table d' hôte. The latter was in French style, consisting of a great variety of small dishes, and succeeded immediately by coffee. Burgundy wine diluted with water was the common beverage at dinner; but though considered as adapted to the climate, and probably it is the most so of any fermented liquor, yet persons who, for the purpose of discouraging drinking customs, have taken water only, have found themselves better rather than worse for discontinuing the use of the Burgundy wine.

The day was spent in getting our luggage on shore, and passing it at the Custom House. I felt great reluctance at paying the owner of the Coolies who carried our large boxes, for their work. The very idea of withholding from the slave, the reward due for his toil, and of giving it to his master, who only valued and fed him on the principles on which he valued and fed his horse, was revolting; and the circumstance of the slavery being commuted in name into

apprenticeship, afforded little relief to this feeling. One of the poor fellows begged a piece of canvass that had been wrapped about a box, to put round his loins, and accepted it thankfully. Many of them wear only such a garment.

9th. We were introduced by a respectable merchant to Captain George F. Dick, the Colonial Secretary, who received us politely and offered to arrange for our seeing the Governor. The day was very warm, with heavy showers. The evening delightful.

10th. In the morning, I accompanied two of our fellow-passengers and an intelligent person of their acquaintance, to the Citadel, a strong fortification overlooking the town, at which a number of prisoners are employed. From this point, there is a fine view of Port Louis and the adjacent country, bounded on one side by the sea, and on the other by irregular, basaltic hills, covered with grass and wood, and in many places, topped by projecting rocks. On the top of the mountain, opposite to the Citadel, is the signal station, connected with the shipping, and at its foot, an extensive settlement of small, detached cottages, inhabited by free Creoles and Blacks of the lower class.—In the evening, we accompanied a gentleman, who had resided a considerable time in the Colony, to his residence on Plaines Wilhems, seven miles from Port Louis, across the Grande Rivière, *Great River*, and behind the mountains. Many persons of opulence reside in this district, which, being several hundred feet above the level of the sea, is much cooler than the town. The road was crowded with people, Hindoos, and Malabars, as well as Blacks and Creoles, just emerging from slavery. Many of them were returning from washing in the Grande Rivière, and were carrying large bundles of clothes.—Some parts of the country were not cultivated, but covered with trees, shrubs, and stones. Other parts were occupied with houses of the colonists, huts of the coloured population, and fields of Manioc, *Janipha Manihot*, cultivated for the sake of its esculent root, and of Sugar-cane, *Saccharum officinarum*. Some of the fields were bordered with Vacoua, a Screw-pine, *Pandanus utilis*, the leaves of which are used for making sugar-bags, and with *Agave americana*, and *Fourcroea*

gigantea, large plants with aloe-like foliage, that have been used for fences, but have become naturalized, as has also the Indian-fig, *Opuntia Ficus Indica,* under the same circumstances. The ravine of the Grande Rivière is very beautiful, being deep, and thickly clothed with trees and shrubs, from among which the rocks emerge. Tamarind and other fine trees border this road, which, as well as many others in this island, is macadamized with Basalt. The Mauritius is a volcanic island, having several extinct craters. Its rocks and mountains are universally basaltic. Limestone is only found along its coasts, forming the basis of the Coral reefs.

11th. When the family with whom we were sojourning, were assembled for devotional purposes, I was enabled to direct their attention to the spiritual nature of religion, in commenting on the passage of scripture, "The life is more than meat, and the body than raiment;" showing that this is true with regard to the soul as well as to the body, and that expression in devotional exercises, unless arising from feeling, cannot help the life of the soul, or constitute any part of that worship which is in spirit and in truth; the only worship which the Father of spirits will accept.

In the evening, we took a walk along the margin of the remarkable ravine of the Grande Rivière, which has several branches, also running in deep chasms, with precipitous sides. They present a fine mixture of wood and rock scenery, and have numerous cascades in their course. In some of these ravines, parties of Maroons are occasionally found, inhabiting caves, in which they have eluded the vigilance of the police for many years. These people live on the wild produce of the country, or by depredation on the crops and herds of the colonists. Many of them are persons who have escaped from slavery; they are not dreaded as assassins. On the opposite side of the ravine of the Grande Rivière there are several houses, one of which, called Reduite, is the country residence of the Governor.

12th. We returned to Port Louis, and according to previous appointment, called upon the Colonial Secretary, who introduced us to Sir William Nicolay, the Governor of the Mauritius and the numerous little islands which are its

dependencies, some of which are nearly 1,500 miles distant. See APPENDIX A.

The Governor received us courteously, and read my certificate from the Yearly Meeting of Ministers and Elders of our Society, in London. We presented to him a petition, to be allowed to land our books, &c. free of duty.—We took tea with a little company of Christians, of various denominations, varying also in the measure of light and experience to which each had attained, and spent a pleasant evening with them. The visit was closed by one of them reading a chapter of Isaiah, and by a devout prayer uttered by another. I also addressed them, acknowledging the sense of the divine presence, and extending encouragement to them, in connexion with the revival of the passage, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

13th. We breakfasted with two young officers, of the Royal Engineers, who, though awakened to a sense of the importance of a religious life, and brought to feel the saving virtue of faith in Christ, had not had the eyes of their understanding sufficiently enlightened, to see the inconsistency of a military profession with the character of a disciple of the Prince of Peace.—John le Brun, a valuable dissenting minister, called upon us, and invited us to join a company at tea at his house, consisting of most of the pious, British protestants in the Island; the number of whom is very small. The evening was crowned, like that of the previous day, by the display of the loving kindness of the Lord, in a religious opportunity.

14th. Early in the morning, we ascended the Signal Mountain, the elevation of which is 1,058 feet. It commands a fine view of the town, with a considerable extent of low country, several mountains, and a large expanse of ocean. The signal-house is firmly built of stone. It is said that one of wood, was carried from this spot, with its occupants, in one of those dreadful hurricanes with which this island is sometimes visited; and that some of its fragments were washed up, on the island of Bourbon, distant about 100 miles. The soil of this narrow, basaltic ridge is good, and produces grass and bushes, with many beautiful plants, some of which

have originally belonged to other countries, but have become naturalized. Here we gathered an elegant fern, *Adiantum rhizophorum*, growing in the crevices of the rocks. The facility with which plants establish themselves in such a climate and soil, renders it difficult to distinguish between those originally native and those introduced. Among the latter is *Omocarpum sennoides*, the plant producing the little, scarlet, bead-like peas with black ends, often seen in cabinets in England: it is a trailing bush, with spikes of small, pink pea-flowers, and rather dirty-looking pods.

15th. Before breakfast, I walked to the ascent of the hills behind Port Louis. The trees in this part are not lofty. The Tamarind, *Tamarindus indicus*, is about as large as the Ash: its branches are slender, and its leaf small: its fruit was nearly over; most of the pods had become dry, and were perforated by insects. Before ripening, they are powerfully acid, but in this state they are used in curries, and are eaten with salt, which is also used in this country to moderate the acid of sour oranges, &c. The fragrant Mauritian Jasmine, *Jasminum mauritianum*, with eight-cleft flowers and trifoliate leaves, and numerous other shrubs were growing thickly in various places, and great numbers of a beautiful butterfly were feasting on the nectar of *Tiaridium indicum*, a plant resembling Heliotrope, and called in this country Herbe aux Papillons or Butterfly's Plant. Rain began to fall before I reached the hotel, and continued through the day, with violent squalls and heavy showers. The shipping in the harbour was put into snug trim, by striking their topmasts, sending down their yards, &c. lest the issue should be a hurricane; but the weather became suddenly settled in the night, by a discharge of electric fluid, accompanied by loud thunder.

In the course of the day, I accompanied a pious man in a visit to a sick native of Malabar, residing in Malabar Town, which is closely contiguous to Port Louis, and to which, as a residence, persons of colour were formerly restricted. This individual spoke English, and professed Christianity, but had taken cold when out shooting on First-day! The precept, "He that regardeth a day regardeth it unto the Lord," is little

observed in this Island, in which an infidel wreck of popery is often mistaken for Christianity, and is that which, in the place of religion, pervades a large majority of the population. This wreck, if left to itself, would probably waste away, and give place to something having more of the life of the Gospel in it; but by the help of government salaries and patronage, the priests, who are generally despised by the people, are enabled to make great efforts to embue them with superstition and prejudice, in the place of true religion. I am no friend to the abridgment of civil liberties on account of difference of religious principle; but I see a material distinction between the abridgment of privileges by the Government, and the extension of aid to support an exclusive system of religion; and I am fully persuaded, that true religion would thrive much better than it does now, if Governments were to abstain from all such interference. The support of the Government enables those, whose motives are mixed, if not mercenary, to carry on their traffic, when, if left to their own means, or to the voluntary support of the people, these dealers in the souls of men would soon become bankrupts. Those who labour in the Gospel from the love of Christ constraining them, would not only be enabled to keep in the field of labour, without government stipends, but their way among the people would be left far more open than is now the case. Papists have, no doubt, the same claims to the exercise of their religion as other people. A few days ago, I expressed my opinion to an officer of the Government, that to allow them to import their religious books free of duty, when this privilege was granted to other communities of professing Christians, was very proper, and only common justice. I see however no propriety in the British Government exercising itself to foster Popery, as I suppose it has done inadvertently, here, as well as in some other places. The Papal religion, after having had this island under its pretended fostering care for more than a hundred years, has left it in a dreadfully ignorant and immoral condition. Now that government salaries and grants are to be had by the priests, and the slaves are becoming free, and will have something with which to pay confessors, the priests who were formerly

idle, are becoming very busy. Were government stipends withdrawn from religious teachers of every denomination, persons who were desirous to promote religion from pure motives, would be left to the pious exertions of individual zeal, and the support of voluntary societies; and the incubus of temporal motives being thus removed, pure religion would flourish, under the divine blessing, in its own native strength, and spread among mankind, to the glory of God.

17th. I set out before daylight to avoid the heat, and ascended a mountain about 2,550 feet high, which is separated from the Pouce by a deep cleft. Much of the ascent was grassy, but mixed with loose stones, and interspersed with patches of low trees and shrubs. The summit is scarcely five yards across. In some places the basalt is decomposed, and resembles Terra-sienna, in powder. The further side is precipitous for, perhaps, three hundred feet. Between this and the next range of grotesque hills, is the cultivated valley of Moka, with its numerous cottages. From this valley the bazaar or market of Port Louis is chiefly supplied with fruit and vegetables. Goats and monkeys inhabit these hills. I saw one of the former at the top, and in descending, heard the chattering of some of the latter. A monkey, alarmed by my approach, precipitately escaped from a tree, and made off in such haste as scarcely to allow me time to see him. Two species are met with in this Island. Large snails, with elongated, mottled shells, also abound in these mountains, and a species of starling, *Pastor tristis* or *cristatellus*, called in the colony, the Martin, which was originally introduced for the purpose of destroying locusts, a service that it has successfully performed, is also abundant here. Possibly this bird may be the cause of insects of the larger kinds being universally few in the Mauritius. Among the many beautiful shrubs on these mountains are *Andromeda salicifolia*, and two species of Coffee, *Coffea mauritiana* and *macrocarpa*.

18th. At half-past eight o'clock in the morning, we went to John le Brun's little chapel, where there was a service in French. The congregation was chiefly creole; many of them nominally Roman Catholic. At the conclusion, I

addressed them briefly, John le Brun interpreting. The opportunity was not without some sense of the divine presence. At half-past twelve, we again attended, when John le Brun, with his son and sister, were engaged in teaching about a score of apprentices. The attendance on these occasions was at this time small, owing to the reluctance of masters and mistresses to set their apprentices at liberty. The instruction was scriptural and catechetical, but few of the pupils could read. At half-past six, an English congregation assembled in the same place. I again availed myself of the liberty afforded me, to convey the exercise of my mind to the people.—Some of the persons with whom we dined at the table d'hôte of the Hôtel de Massey, who had been at the Episcopal place of worship in the morning, complained, that the lateness of the dinner-hour prevented them from going to hear the band on the Champ de Mars! The principal market is held on First-day mornings: shoemakers, &c. bring in their work, and tradesmen their bills. Public sales by advertisement also sometimes take place on the Sabbath. Thus is the day set apart for the worship of God and for the rest of man from his labour, perverted in its use, and a spirit given way to, that is in bondage to the god of this world, and which knows not the "rest, prepared for the people of God."

On the way to the meeting in the evening, we saw some coloured people at the door of a Canteen or authorized drinking-house, in a state of inebriety. The lower order of Blacks in Port Louis, is much debased by drinking at the authorized canteens. These are farmed from the Government by a private individual; and though subjected to some good regulations, respecting being open to the street, and burning lights inside, so that every person in them may be distinctly seen, yet they afford facilities for obtaining strong drink, such as always increase its consumption among certain classes. There are also canteens in the military barracks, the profits of which are said to be devoted to the relief of the widows of soldiers; and many such widows they make, for rarely a week elapses without some of the soldiers dying from *Delirium tremens*, consequent upon drinking. I have known

six deaths from this awful malady within two weeks, among the military in Port Louis alone.

19th. I walked to the Cemetery, which is at a short distance from the town, and near the sea. It is approached by a long avenue of the Filao, *Casuarina lateriflora*, a leafless tree from Madagascar, attaining to a considerable height, and having drooping branches, clothed with green, slender, pendant, jointed, rush-like spray, through which the wind whistles with a mournful sound. The place of sepulture is divided into several compartments, to accommodate the prejudices of the living, for these even separate the ashes of the dead. The main burial-ground is surrounded by a wall, and another separates the portion occupied by persons of white skin, professing Christianity, from that in which the coloured people are interred! So strong is the prejudice that slavery has nursed. Both the burial-grounds of the Whites and Blacks contain a curious jumble of trees, gay shrubs and flowers, and tombs. Some of the trees harmonize well with the place; others, such as the Cocoa and Date Palms, the Badamier, Banana, Pawpaw and Pomegranate yield edible fruits. Roses, Ipomeas, Clitorias, Poincianas, Marvels of Peru, and other plants, of the gayest blossoms, are growing amongst the graves; many of which are also ornamented with nosegays, in jugs of various kinds, standing loose, but unmolested, or let into the masonry. The graves are chiefly of masonry, but vary from the rudest heaps of earth, headed with little wooden crosses, with or without inscriptions, to gorgeous tombs bearing epitaphs of high panegyric; in which, however, the fear of God is generally absent from the catalogue of virtues. But this is not the case in every instance, for amidst this motley multitude, of all nations, kindreds, tongues, and people, (the Mauritius being one of the great inns of the Southern hemisphere, and inhabited by various races of Europeans, Asiatics, and Africans,) the mortal remains of Harriet Newel, well known as having been a distinguished servant of Christ, lie entombed.—In a sequestered corner, I observed a poor creole widow, ornamenting a grave recently occupied, probably, by the husband of whom she had lately been bereft; and who that has been bereft of an

affectionate partner could witness the sight and not feel for the widow?

The Chinese have also a burial-ground here: it is much hidden from public view, though only separated from the burial-grounds of the white and the coloured population by a wall. The graves are of raised masonry, with stones about two feet high, and fifteen inches wide, walled into the north ends. Most of these stones have three perpendicular rows of characters engraved on them, and coloured with red paint; and upon their tops, confined by a rude stone, are laid a few folds of blank paper, or of paper forming three or more separate leaves, with several marks cut in them. Some of the tombstones have the engraving, on marble tables, let into the basalt. A sort of altar, with a marble tablet let into it, having many characters engraved upon it, of much smaller size than those on the tombs, is fixed into the wall of the adjacent burial-ground, from which it forms a projection. Contiguous to this, is a sort of double, semicircular wall with copings, having the space intervening between the walls, nearly filled up to the coping of the inner wall. In this intervening space, there are many pieces of paper, deposited in the same manner as upon the tombstones. On the centre of the coping of the inner wall, a round flat stone, painted red, and about a foot across, is placed. Below it are portions of wax showing that candles have been burnt here, where it is said their priest is stationed when a corpse is brought for interment, while he performs some sort of burial service. Hard by, there is also another semicircular wall of smaller dimensions, which we were informed was used by the poorer people. The number of Chinese in Port Louis is considerable: they are said to be industrious, but much addicted to the reception of stolen goods.

The burial-ground of the Malays, is fenced with *Agave americana*, an aloe-like plant, and *Opuntia Ficus Indica*, which is green, leafless, and grows with broad, flat, spinous, oval joints. A burial place for the lowest classes is open to the foot of the passenger; and to complete this universal Golgotha, underneath the wall of one of the burial-grounds is the place where horses are shot!

The tariffs regulating the interments at Port Louis, are remarkable, as given at pages 160 to 162 of the Almanac *de L'Ile Maurice*, 1837. While they make the wealthy pay heavily for pompous interments, viz. £4. and for the service called Grande luxe £14. and the funeral procession £14. they diminish the charge for interment to a seventh class, to 8s. Ordinary service in mass for the dead is also reduced to £1. and a notice is attached, signifying, that all the poor are interred gratis; simple prayers without singing being gratuitous.

Leaving the cemetery, I pursued my walk, and bathed in the sea, within the coral-reef, where, from the water being shallow and not very clear, it is not liable to be infested by sharks. I was recommended to the spot by a young French Creole or person born in the Island. With not a little difficulty, I managed to converse with my new acquaintance, not speaking French with facility myself, and the Creole dialect being very different from the pure French. We nevertheless succeeded in making one another understand, and as we returned into the town, I accepted an invitation to be seated in his house, which had not the air of comfort generally pervading the dwellings of the English in the same scale of society. I also accepted a drink of water, but declined the addition of a little gin, which was politely offered, perhaps, because I was an Englishman, for I do not think that the French indulge in strong drinks, Claret or Burgundy-wine and water being their common beverage.

We spent most of the day in removing the remainder of our luggage from the Custom-house, the Governor having granted our request to land it free of duty. We again took tea with a company of pious persons. Before separating G. W. Walker was requested to read a portion of Scripture. Ample time was afterwards spent in silence, to afford us opportunity to express any thing that might be given us to communicate; but it pleased our Great Master to restrain us, and to strengthen us to bear in silence, a testimony to our dependence upon the fresh puttings-forth of his Spirit. My own state was one of waiting upon the Lord under the feeling of my own emptiness. Ultimately, David Johns, one

of the missionaries who had lately been compelled to leave Madagascar, gave expression to prayer, and the company separated after another pause.

20th. We accompanied David Johns to the schools, on the declivity of the Signal Mountain. These are under the superintendence of the Madagascar Missionaries, and in connexion with the London Missionary Society. The premises rented for them are poor, but they answer for the present number of children. The average attendance of the boys was forty-two: they nearly filled the room appropriated to them. The schoolmaster was an intelligent young Creole, to which race most of his pupils also belonged: they are lively, and of good capacity, and their progress for the time the school had been established was remarkably encouraging. The system of instruction was mutual, according to the plan of the British and Foreign School Society. The girls' school, which was conducted by a suitable young woman, had about thirty pupils, who were also making good progress. We afterwards visited the schools of the Mico Charity, also conducted upon the system of mutual instruction, and in which the progress was encouraging. The boys on the list were one hundred and thirty; and in attendance, at the present wet season, about eighty-five. Girls on the list, sixty-three; in attendance, forty-five. These schools were amongst the most hopeful buddings of a better state of things that we saw on the Island.

In the evening, we were at a meeting in the school-house on the Mountain; the population in the neighbourhood of which is chiefly of the lower order of creoles. John le Brun, who frequently preaches at this place, kindly interpreted for me, and then, of his own accord, gave a brief information as to the nature and motives of our visit to this part of the world. The congregation consisted of persons of various ages, just emerging from slavery. In the schools, as well as in the congregation, it was touching to behold the evidence of the breaking of the chain of the oppressor, and to see the captives escaping for refuge to the hope set before them in the Gospel. Here is a wide field for Christian philanthropy, a plenteous harvest and few labourers; and while men sleep

the enemy is sowing tares, by imposing superstition and heathenism in the place of Christianity.

24th. George Clark, the master of the school of the Mico Charity, in Port Louis, having invited us to join him in a visit to Mapou, we accompanied him thither in an open carriage. The route lay through Pamplemousses, a small village with a Papal place of worship, seven miles from Port Louis, and famous for its Botanic garden, and for a tomb, raised to the memory of Paul and Virginia; the tale respecting whom was founded on some circumstances connected with a shipwreck on the "Ile d'Ambre," near Mapou, which were embellished by the author of the tale. On the borders of a shady part of the road near Pamplemousses, the beautiful orange and white varieties of *Thunbergia alata* were growing, much in the manner that Ground-ivy grows in England; and by the side of a brook, there was a species of *Papyrus* or Paper Reed; and a remarkable palm from Madagascar, from the fibres of which beautiful cloth, resembling stuff, is manufactured. The country between Port Louis and Pamplemousses is grassy, nearly flat, and but little cultivated, up to the foot of the mountain ranges of the Pouce, Moka and Peter Bot. Beyond the village, the country is more undulating. Much of it is covered with fragments of vesicular basalt, among which the Sugar-cane is cultivated. In many of the fields, the stones are collected into ridges, about four feet apart, and in others, into squares; the canes are planted in the interstices between these rude walls. Some of the stones are small and others as large as a man's head, but the soil among them is adapted for the growth of the Cane, which thrives even in the fissures of the rocks, where the stones preserve it from drought. In some places, there are also fields of Manioc, and plantations of Bananas, &c. In others the wood has not been cleared, and among it are many trees of Ebony, *Diospyros Ebenum;* also Custard-apples, Guavas, &c. that have become wild.

We passed through several sugar estates, on which parties of negroes and creoles, just emerging from slavery, being still apprentices to their former owners, as well as groups of Indian labourers, were at work. One symptom of improvement

in their situation was, that the whip of the overseer had been superseded by a stick. At Beau Manguier, near Grande Baie, the estate of a benevolent young man, who had consented to the establishment of a sabbath-school upon his premises, we inspected one of the Sucreries or sugar-manufactories, which are not at work at this season, and saw some women making sugar-bags, from the leaves of the Vacoua, *Pandanus utilis*, with which many of the fields are bordered; other fields have edgings of a stiff kind of grass, that is used for thatching the huts of the labourers. The houses of proprietors and overseers, with the sugar-manufactories and the huts of the labourers, present the appearance of little villages upon the estates.

The school-house at Mapou, is situated on the top of a mass of cracked, vesicular basalt, at a place called Roc en Roc. Here we received a kind welcome from the master and mistress, Richard and Arabella Tapley. The former was at one time a seafaring man; the mother of the latter was picked up when an infant, by a soldier in India, who found her near the drowned remains of her parents, and who ultimately married her.

25th. The school at Mapou was attended at this time, by about forty boys, and as many girls, twelve of whom were apprentices. About twenty of this class, several of whom were very young, attended only on First-days, at noon, from some adjacent sugar-plantations. The prejudices created by slavery among the free people of colour against persons of their own class in bondage, were so strong, that it had been found best to have the First-day-school for the former, in the evening.—About one hundred persons of various ages, chiefly free Creoles, from the adjacent villages, assembled about nine o'clock, to whom George Clark read the Scriptures, and expounded certain parts; he subsequently addressed them in earnest exhortation; he also acted as interpreter to G. W. Walker and myself. To behold such a congregation, who were acquiring knowledge in things temporal and eternal, the liberty of many of whom was the fruit, under the divine blessing, of that labour in which many of our dear friends took a signal part, and by which the chain of the

oppressor was broken, was to me delightful and moving, so that tears of joyful gratitude to Him, whose tender mercies are over all his works, stole from my eyes in spite of all efforts to restrain them.—We returned to Port Louis in the evening, and took tea with George and Jane Clark; at whose house we met with four young men from Guernsey, belonging to "the Martha," one of whom especially, was pious, and the others much steadier, than the generality of English seamen.

CHAPTER II.

Prisons in Port Louis.—Runaway.—Smuggling.—Indian Labourers.—Effects of Emancipation.—Military Hospital.—Embarkation.—Disappointment.—Rain.—Aqueduct.—Plants.—Madagascar.—Destroying by Measure.—Yamseys.—Piton.—Slavery.—Poudre d'Or.—Botanic Garden.—Spice-trees.—Heathenism.—Interior.—Mahébourg.—Plaine Magnon.—Effects of Slavery.—Trees, Wasps, &c.—Jelly-fish.—Forests.—Animals.—Salutations.—Indian Labourers.—Manioc.—Return to Port Louis.—Visits to Mapou and Grande Baie.—Useful Plants.—Islands.—Coral Reef.—Octopodia.—Shells.—Fruits.—Free Creoles.

3rd mo. 28th. YESTERDAY we obtained leave to visit the prisons, and this morning, after breakfasting with the Colonial Secretary, in company with L. Banks, one of the Episcopal Chaplains, of whom there are only two in this Island, the latter kindly accompanied us to the two principal prisons and the Military Hospital.—The state of these prisons is well exhibited in a Report of the Prison Committee, published in the Mauritius Gazette of "March 10, 1838." By this document it appears, that at the close of 1836, the total number of persons confined in the Prison of the Court of Justice was 155: that at the same period of 1837, it amounted to 229. In 1836 the number received was 245: in 1837, it was 372; making an increase of 127. At the Bagne Prison, the augmentation was more considerable. In 1836, the number confined amounted to 5,221; in 1837, to 9,090, making an increase of 3,769.

The Prison of the Court of Justice is under remarkably good management. The building is incommodious, scarcely admitting of classification. The prisoners confined in it are debtors, persons committed for trial, and those under sentence: the last are employed in picking oakum, breaking stones, making baskets and nets, and in tailoring, shoemaking, &c. and some are daily marched out to work at the

Citadel. All prisoners of this class are required to work, and if they have not been accustomed to any regular occupation, they are requested to choose one, in order that they may not be ultimately turned out of prison without the means of earning a subsistence. The receipts for labour in 1836 only amounted to £86. 7s. 9d. but in 1837 they had increased to £205. 1s. One half of the money is appropriated toward defraying the expenses of the Prison; the other is divided among such prisoners, on being discharged, as shall have conducted themselves well. The mortality in this prison in 1836 was 23: in 1837 it was 34. The prevalent diseases were Dysentery, Dropsy, and Catarrhal affections. A new prison, intended to remedy the defects of the old one, is in progress: it is to contain eighty cells, in two stories, arranged on the sides of two wide arched passages. This will not however make the prison one of good arrangement.

Among the prisoners waiting for trial, we found a youth, who ran away from the Henry Freeling, when we were on board that vessel, in Sydney Cove; he was brought back by the police, and subsequently effected his escape at Tahiti, during the visit of our friends Daniel and Charles Wheeler to that island. He afterwards got on board an American vessel, and was charged at Port Louis with stealing coffee; but the probability seemed to be, that the alleged theft was merely a cover for a smuggling transaction. The poor fellow hung down his head, on seeing us. We could not but feel for him, knowing how badly he had been brought up, and that, notwithstanding the care of our friends, when he was on board their vessel, he often met with rough usage from the seamen, such as apprentices of the lower order are almost invariably subjected to on shipboard. Coffee is smuggled from the adjacent French Island of Bourbon, to the Mauritius, in consequence of an absurd regulation interdicting coffee of foreign produce, and requiring such as is introduced into this Island to be brought from England, or from some of its colonies.

In the Bagne Prison, slave apprentices, sentenced by special justices, as well as Indian labourers, were confined. Of the former, there were in the prison 139, at the end of 1836,

and 172 at that of 1837. The Indian labourers varied from 48 to 148. The deaths in this prison amounted to 20 in 1836; in 1837 to scarcely half that number. The building consists of several large rooms, in which the prisoners sleep on wooden platforms. In some respects it may be considered more as a depôt than as a prison, as parties preferring complaints against their masters are confined here, till their masters shall be summoned to answer to the complaints! Among the complainants were companies of Indian labourers, who had quitted the plantations on which they were engaged, considering themselves hardly used or deceived. Many of these, on entering the prison are found to be affected with the itch. The period for which prisoners are sentenced to this place, varies from a few days to a few weeks. The food of prisoners in these prisons, which consists chiefly of rice, costs 3d. a-day each, and their clothing £1. a-year, making a total, annual, average cost for each prisoner, of £5. 11s. 3d.

While the labouring population were in slavery their masters, or overseers, executed summary punishment in many cases such as, during their apprenticeship, required to be examined by a magistrate. This brought rather a larger proportion of the coloured class, for a time, into the prisons.—At the period of our visit to the Mauritius, we often heard strong fears expressed, that after the emancipation, there would be no safety in living in the island; but on enquiring the result, of a gentleman of our acquaintance, with whom we met after the emancipation had taken place, we did not find that the anticipations of outrage from the emancipated slaves had been fulfilled. The only complaint seemed to be, that many of the women, instead of going to the field to labour as formerly, chose to stay at home to take care of their huts and families!

The Military Hospital is a fine institution, and in excellent order; but it is lamentable that so large a building should be required, chiefly for persons who have made themselves ill, either by drinking or other moral delinquency.

On the 29th we agreed for a passage to the Cape of Good Hope, on board the Shepherdess, and on that and the following day, were closely occupied in embarking our luggage and

taking leave of the parties with whom we had become acquainted in the course of our short stay on the Island. We had just made our berths as comfortable as we could, to be ready for sailing, when the captain returned on board with the information, that the agents had protested against his touching at the Cape of Good Hope. This was a considerable disappointment, but though we had felt a perfect freedom to engage passages on board the vessel, we concluded that it was not the divine will that we should yet leave the Mauritius; we therefore endeavoured to be reconciled to stay a little longer. The day was extremely wet, but by the assistance of our kind friend George Clark, we debarked our luggage and conveyed it to his house, himself and his wife being willing to receive us as their boarders, and to afford us such accommodation as they could: this, though limited with regard to lodging, we greatly preferred to returning to an expensive hotel. During the rain, which poured down in torrents, I was amused by seeing a Black, with no other garment than the usual piece of calico worn about the loins by the lower order of Hindoos, sheltering himself by an umbrella, which I thought could not be required to keep his clothing dry. I was afterwards informed, that these people feel much inconvenience when exposed to the rain, from the cold produced by the continued evaporation of the wet from the surface of the body, and that they are therefore careful to keep themselves dry, when they have the opportunity.

4th mo. 1st. We paid a parting visit to our fellow-passengers from the Swan River, who sailed in the afternoon for England, on board the Shepherdess. In returning we called on board the Abercromby, and addressed a few words of parting exhortation to the crew. They had been, of necessity, more orderly here than they were at Freemantle, the police of Port Louis being very strict, and not allowing the crews of vessels in the harbour to be unnecessarily on shore. We had afterwards some religious service with a small congregation in J. le Brun's chapel, and with a creole family at our lodging. To these people G. Clark read a portion of the French version of the tract on Silent Waiting upon God, by Thomas Colley. The mother of the family afterwards

remarked, that the views of divine worship set forth therein, accorded with what she had apprehended worship ought to be.—Heavy rain fell steadily, without wind, in the morning; in the afternoon violent squalls came on; and many Tropic-birds flew wildly about the craggy top of the Signal Mountain. Their appearance in this situation, at that time of day is always indicative of inclement weather, and a constant attendant on the terrific hurricanes, with which this island is sometimes visited. In the evening the wind blew in gusts with appalling violence, but subsided without reaching the pitch to which it sometimes rises, when it is said to make such havoc in Port Louis, that the town appears as if a fire had passed over it.

2nd. We visited the head of the aqueduct, which brings water from the Grande Rivière, for the supply of a large part of Port Louis. In the rocky wood at the head of the aqueduct, there are several fine ferns; among them is one which closely resembles *Acrostichum fraxinifolium* of Moreton Bay. A beautiful climber of the Convolvulus tribe, *Quamoclit angulata*, produces such a profusion of scarlet flowers, among the shrubs that border the river, as to have obtained a name signifying "Fire in the bush."

3rd. Edward Baker, the conductor of the Madagascar Mission-press, called upon us: he is now residing at Piton, in this island, having been obliged to leave Madagascar, in consequence of the suppression of the mission by the Queen of that island, who is said to be a great spirit drinker, and biassed by other persons in authority, whose views of their own temporal interest are supposed to influence them in maintaining idolatry. E. Baker says, that many of the inhabitants of Madagascar acknowledge a consciousness of right and wrong, independently of Christian instruction; they also entertain a belief in future punishments; and when one acts in violation of right principle towards another, the aggrieved party will say, "If I do not punish you God will!" thus also recognizing a supreme power, how much soever their ideas respecting him may be beclouded by error and superstition. Their political state appears to be one of dreadful oppression, their sovereign

being addressed as a god, and the people under her being under a feudal system, except the lowest order, who are slaves, and the private property of their masters. Dreadful wars are waged by the Queen against other parts of the island, in which all the male prisoners, above a certain stature, sometimes amounting to many thousands, are put to death, and the rest made slaves. This she is enabled to effect by means of the standing army, which her predecessor, Radama, was recommended to keep, by the British. Many of the soldiers were formerly unprovided by the government with sustenance, and consequently they died of want. To remedy this, a tax of one tenth of all the rice grown in the country was imposed, which induced the people to grow as little as possible; and this has resulted in famine upon famine. As they have no roads, along which to transfer produce, they often suffer from famine in one district, while plenty prevails at no great distance. How lamentable is the reflection, that the British nation, with the good intention of abolishing the slave-trade from Madagascar, should have strengthened despotic authority, and made way for all its oppressive and depopulating results, by encouraging the arts of war, instead of those of peace. From this cause, it is probable that the depopulation of the country proceeds now, with more rapidity than ever it did, when the petty chiefs waged ignominious wars, for the purpose of selling their prisoners to strangers, and many of the victims of whose brutal cupidity are still to be identified among that portion of the population of the Mauritius, which is yet imperfectly restored to liberty.

The practice of putting prisoners of war to death according to the measurement of their stature, appears to be very ancient. It is said of David, in the eighth chapter of the second book of Samuel, that "he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive." The intention in this case, like that in Madagascar, was evidently to preserve those only who had not attained to the stature of manhood.

In accompanying E. Baker on his way toward Piton, we

found some of the streets of Malabar Town blocked up by crowds of people, witnessing the celebration of a sort of religious ceremony called the Yamsey, by such of the Malabar inhabitants as were not Mahomedans, and did not profess Christianity. This ceremony, or festival, is kept eleven days, once in eleven months. At its commencement, the people perform ablutions in a river, and it is said, bring up any thing they lay hold of in diving, which is retained as an object of veneration, if not of adoration, till the next Yamsey. The crowds of people, dressed in their best, presented an imposing appearance. The Asiatics were chiefly attired in white cotton drapery, but many had scarlet or other head-dresses. A small group were dancing, with gaily coloured things upon their heads resembling meat-safes, with quadrangular, pyramidal tops, and which, indeed, are here called Garde-mangers. Another group were carrying gay banners, accompanied by a sort of drumming. Several individuals were painted red, and dappled with other colours, some of those who begged had on very little clothing. One man jumped at intervals, amongst the crowd, to a great height, having his hands erect, and accompanying the effort with a deep hissing noise. The painted men resembled, in some respects, the "fools" attendant on the exhibitions of Plough-boys and Morris-dancers in England, to whose fooleries, indeed, the whole transaction bore a resemblance. It might have passed as a return to child's play by persons of riper years, had it not been for the affecting consideration, that this was avowedly a heathen rite, occupying the place of the worship of the living God.

4th. We attended a meeting for the promotion of temperance. This subject had gained a little attention here, though no regular Temperance Society had been organized.

5th. We accompanied John le Brun in a visit to two schools of the Mico Charity. One of these was at Piton, which is twelve miles from Port Louis; it was conducted by a Native teacher, in a place built for a chapel, by the London Missionary Society. The pupils, about eighty of whom were on the list, and sixty in daily attendance, were free whites, creoles, and the children of apprentices;

an association that has been difficult to effect, in consequence of the conceit of the free people, of their superiority over slaves, having infected those who have only just become free. An amusing illustration of this was given us by John le Brun; it occurred in a conversation overheard by one of his acquaintance. A coloured man, who had just obtained his freedom, was accosted with usual familiarity by one of his former comrades, still in bondage. The freed man haughtily signified his disapprobation of such conduct, and on the other asking the reason, he inquired in creole French, "Do you not see that I am become a white man?" To this, the unsophisticated slave replied, "Look in the fountain, and behold your face;" on which the liberated man rejoined, "But observe the shoes upon my feet!" Slaves were not allowed to wear shoes in the Mauritius, nor were apprentices! The warmth of the climate made it a luxury to be without shoes, but to make the absence of them a badge of bondage, and to retain this, in the pretended training of apprentices for freedom, exhibited that contemptible, despotic pride, which cannot conceal itself, and which lets go its hold of that which comes within its fiendish grasp, with the utmost reluctance. But while our commiseration was excited for those who had been rendered subject to the tyranny of this pride, and our indignation rose against the oppressors, we felt the need of remembering, that we were co-inheritors of the same fallen nature; and that, had we been born, and brought up, under the same circumstances as the slave-holders, the probability was, that we should have acted in the same manner.

The master of the Piton school read the Scriptures, and exhorted and catechised the children who assembled on First-day mornings, when also a few adults attended. In the afternoon, he had a school of from forty to sixty apprentices, who also received some religious instruction. This was the largest attendance of apprentices in the Island: they made but little advancement, having instruction only about two hours in the week. Our next visit was to the school at Poudre d'Or, a village about four miles from Piton; it was established in 10th month, 1837, and was also conducted by

native teachers. The number of pupils on the list was about sixty, and the daily attendance fifty, two-thirds were girls, or young women. A First-day school was also held here, at which a few adults and apprentices attended, and in which similar religious instruction to that in use at Piton was conveyed.—A meeting was held in the school-house in the evening; it was attended by the pupils, and a few creole young-men of interesting appearance, whom I addressed on subjects of eternal importance, through the medium of J. le Brun.

In the afternoon the Asiatics of this neighbourhood, chiefly consisting of Lascars, and Hill Coolies from India, were celebrating their Yamsey. They were carrying about three splendid goons or pagodas, of several stories high, with balloon-like tops: they were made of coloured and gilt paper, upon bamboo frames. The gayest was broken at the end of the ceremony, and scattered upon the water, at the place where the people had performed their ablutions, at the commencement of this festival, or rather of this fast; for they practice considerable abstinence, till the pagoda is broken, after which they have a feast. The fragments of this gay structure became playthings for the children. Representations of the sun and moon, and some stars were among the rude designs upon its first story. Several banners were carried in the procession, one of which had a white flag, and was surmounted by a representation of a hand, in tin. On our return to Port Louis, the streets of Malabar Town were thronged with people of all ranks and various nations witnessing a similar, but more splendid exhibition of heathenism. Ten thousand persons were supposed to be present, including Asiatics from other parts of the Island.

6th. We accompanied our friends George and Jane Clark in a ride to Pamplemousses, and spent a little time in the Botanic Garden. This institution is not so well kept up under the English Government as it was under the French; but it contains an extensive collection of trees, shrubs and herbaceous plants from various parts of the world. The assemblage of stately Palms is very fine, and there is an interesting group of trees and shrubs producing spices, such

as Cassia, Cinnamon, Cloves, and Nutmegs. The fruit of the last is something like a Green Chissel Pear; when ripe, it splits open and exposes the Nutmeg enveloped in a coating of bright red Mace. A specimen of the tree affording the poison used in the Ordeal, in Madagascar, by which great numbers of human beings are annually destroyed, is also preserved in this garden.

In passing through Malabar Town, the streets were still crowded with people attending the Yamsey, they had three gorgeous pagodas, which were broken upon the river, at noon. The crowd dispersed after this ceremony, and many of the people formed parties to eat curry, made with rice and cock fowls, hens being rejected, I know not for what cause. It is said, that many persons in this land, nominally Christians, vow, when under affliction, that if they be delivered from the cause of their distress, they will devote a cock or some other offering, such as a tin hand, or some tinsel, to the Malabar priest, at the Yamsey. Thus does the wreck of Popery mix itself with heathenism. At Pamplemousses also, the Malabars were busy with their Yamsey; and some superstition, not far removed from its spirit, was going forward at the Roman Catholic chapel, in connexion with a burial. When the true nature of worship is mistaken, that belief in spiritual influence, which pervades the mind of man in every nation, and which is designed to lead him to the service of his Maker, tends to make him the victim of ecclesiastical juggling, to lead him into unmeaning ceremonies, or to induce him to believe that he can propitiate the Deity, even sometimes, by the very means, which in Holy Scripture are declared to be abomination in the sight of God, and which dishonour him, by supposing him capable of being pleased by such irrational and unmeaning service.

7th. We crossed the island to Mahébourg, in company with John le Brun, to visit two more schools of the Mico Charity. For this purpose we engaged places, at 12s. each, in an omnibus with oil-cloth curtains; the distance was thirty miles. A late breakfast on the way, at a small house, in French style, cost us three shillings each. The central part of the island is elevated forest; near its highest point, a

village, called Cure Pipe, is situated, in which there are two little houses of entertainment, or hotels, built, like most other houses in the colony, with weather-board. Beyond the mountains, the country again becomes open and cultivated, sugar-cane being the chief crop. At Plaine Magnan, twenty-five miles from Port Louis, there is a village, in which a school of the Mico Charity had been established, under the management of a native teacher. The pupils were only about twenty-five. The school at Mahébourg was conducted by Philip and Ann Ollivier, from whom we received a kind welcome, and who had between eighty and ninety pupils; the daily attendance being about seventy, the larger proportion of whom were boys. None of these schools received encouragement from the more opulent inhabitants, or from persons in authority; the only person of this description who had visited the Mahébourg school was a military officer, who had stepped in a few times. Mahébourg is very beautifully situated on the south side of a picturesque, craggy range of woody, basaltic mountains, on the margin of a deep bay, into which two rivers discharge themselves. The bay is called Grand Port, and, fronted by a coral reef that keeps the waters tranquil within, while the perpetual roar of the surge tumbling upon it without, continually strikes the ear. The town consists of several streets of wooden houses, chiefly of one story, many of them shops with open fronts, and a large military barrack of stone. The population of the town, including the district of Grand Port, which is one hundred and twelve miles square, was, in 1836, of free persons, males, 1,672, females, 1,613: apprentices, males, 3,337, females, 2,316. There were in the district, one hundred and forty-two births, seventeen marriages, and thirty-four deaths. In the evening we were present at a meeting, in a small Wesleyan-chapel, in which John le Brun, with his usual kindness, interpreted for me.

8th. Though this was the Sabbath, it was not a day of rest to a large part of the population. People were at work with two buildings in the immediate vicinity of the house in which we were guests; one of them was quite open to the street. The chief market was also held; to this

many of the apprentices receiving wages for overwork, or money in lieu of provisions, resorted; and other business, that ought to be limited to the six days of work, was going forward. This being the day called Palm Sunday, the people returning from the papal worship, had leaves of the Date Palm in their hands, on which a blessing had been pronounced by the priest, accompanied by the sprinkling of water, imposed upon the people as holy. These leaves, we were informed, were usually tied by those who obtained them, to the posts of their beds, as charms, for the ensuing twelve months! How are an ungodly people imposed upon by ungodly teachers, "deceiving and being deceived!"

In the afternoon we walked with P. Ollivier to Plaine Magnan, where we met about a dozen coloured persons in a private house, to whom, in a conversational way, we declared the doctrines and blessings of the Gospel. As we returned, our attention was arrested by the cries of a black woman, whom we found ill, by the entrance of a hut of Vacoua leaves, by the road-side. Several persons of her own colour looked at her, and then passed on. The effect of slavery has been to render both the slaves and their owners callous to human suffering. I remained by the woman, to see if help could be had from any of the persons passing by, while P. Ollivier and G. W. Walker went to the establishment of a planter, to seek assistance. A woman who came to her at their request, said she was suffering from hunger; of this I had strong doubt, for she was in good condition as regarded flesh, but from whatever cause, her suffering was evidently very great, rendering her at times almost insensible. On some estates, the apprentices were said to be very deficiently fed. When asked why they did not complain of hard usage to a Special Magistrate, their answer was, that complaining would only make their situation worse, and bring greater severity upon themselves and their children, from the persons to whom they were bound, and who, for a dollar, could easily bribe some of their fellow-apprentices to charge them with some serious crime.—In the evening we met some soldiers and their wives at P. Ollivier's, and had an interesting religious interview with them.

9th. The omnibus proving full, G. W. Walker and I concluded to remain at Mahébourg till the morrow. By this arrangement we had the satisfaction of seeing the schools in operation. I also took a walk, on the borders of the Rivières Chaux et des Créoles, which are steep and woody. The view of the woody country between them and the adjacent craggy mountains is striking and very picturesque: it is said greatly to resemble some parts of Madagascar. The Travellers' Tree, *Urania speciosa*, forms a striking feature in the prospect. Clumps of these trees composed of several stems, rising from the same root, are scattered over the country, in all directions. The trunks, or more properly root-stocks, which are about three feet in circumference, sometimes attain to thirty feet in height; but whether of this elevation, or scarcely emerging above ground, they support grand crests of leaves, of about four feet long, and one foot wide, but often torn into comb-like shreds. The head is of a fan-like form, and the flowers, which are not striking for their beauty, are white, and produced from large, horizontal, green sheaths. The foot-stalks of the leaves, which are somewhat shorter than the leaves themselves, yield a copious supply of fresh water, very grateful to the traveller, on having their margins cut away near to the base, or forced from contact with those immediately above them, especially those about the middle of the series. The root-stock is of a soft cellular substance, and the fruit, which resembles a small Banana, is dry, and not edible. This remarkable vegetable production is said to grow in the most arid countries, and thus to be provided for the refreshment of man in a dry and thirsty land. Probably the water may originate in the condensation of dew, and be collected and retained by the peculiar structure of the leaf: it has a slight taste of the tree, but is not disagreeable. The Badamier, *Terminalia Badamia*, a handsome tree, with large, obovate leaves, and fruit, the size of an Almond in its husk, abounds in this direction. The spongy shell is so tough as to render access difficult to its small kernel, which is like a young hazel-nut in flavour. A species of Cinnamon, *Laurus cupularis*, forms a handsome bush in the borders of the woods. I also noticed a species

of *Mimusops*, forming a small tree, with a fruit the size of a Nonpareil apple.

The Mango, *Mangifera indica*, which, was introduced into this Island, had become naturalized here, along with several other fruit trees, such as the Apple-fruited Guava, *Psidium pomiferum*, and the Jamrose, *Jambosa vulgaris*. The Pine-apple, *Bromelia Ananas*, forms impassable thickets: its fruit is sold for a few pence at the Bazaars. *Gloriosa superba*, or an allied species of this beautiful plant, of the lily tribe, was growing in an elevated wood, by the side of a streamlet, on the borders of which *Andromeda salicifolia* formed a considerable tree. Numerous species of *Pandanus*, or Screw-pine, Ferns, climbers of the Convolvulus tribe, some of which were very beautiful, and many other interesting plants, were also growing here. Twice, in the course of my walk, my hat came in contact with the naked combs of a large, ochre-coloured Wasp, which suspends its nests in the bushes. As soon as the buzz of the enraged insects apprized me of the injury I had committed, I hastened through among the bushes, without looking behind, and the return of the twigs drove the wasps back; but on the second occasion, a briery branch caught me by the sleeve, and detained me till one of my antagonists had avenged itself by stinging my finger. The sting is about equal to that of an English Wasp; the burning pain subsided in a few minutes, on pressing out the poison, and sucking the part affected. The poison was distinguishably acid. The Creoles eat the larvæ, or grubs, which they roast in the combs: in taking the nests, they drive off the wasps by means of a burning rag fastened to the end of a stick. The combs are sold in the Bazaar at Port Louis. On the muddy margins of a salt-water bay, there are two arboreous species of *Erythrina*, or Coral-tree, the pea-like flowers of which are crimson-red; *Hybiscus tiliaceous*, *Thespesia populinea*, trees with leaves like the Lime-tree, and yellow flowers, with crimson eyes, resembling those of the Holyhock; *Rhizophora mucronata* and *Bruguiera gymnorhiza*, Mangroves of laurel-like figure, with large seeds, emitting thick roots while hanging to the tree. To the south of Mahébourg, in a similar association, is the silvery-leaved

Edwardsia denudata, with yellow, pea-like flowers, possibly the same as that on Moreton Island, New South Wales, where also, several other plants similar to those growing here, are met with. In a brook, that discharges itself into the Rivière des Créoles, a large, smooth, black *Neritina* was adhering to the rocks.

Near Mahébourg, in an inlet of the sea, having a basaltic bottom, and about two feet of water, a remarkable species of Jelly-fish, probably *Cassiopæa borbonica*, was exceedingly numerous. These animals were from two to eight inches across, flat, and about one inch thick; they rested on the rock, upon their caps, which were of a brownish colour with white vertical stripes in the margin, which was not fringed, but constantly in motion by a slight expansion and contraction, like that of many other species in breathing water and swimming. The tentaculæ formed a clouded, flocky, whitish, flat disk, somewhat resembling a cauliflower, and indistinctly to the eye, divided into eight portions, each of which was attached to the internal centre of the cap, by a stout, translucent muscle; this species occasionally swims with the cap upwards; it is also found with six tentaculæ.

10th. We left Mahébourg for Port Louis, on foot, before daylight, and passed a group of Indian labourers, sleeping by the side of the road, under the shade of a large tree. They were wrapped in the pieces of calico, that they wear about their heads as turbans, or cover their heads and shoulders with in the day time, and which were soaked with the strong dew. We breakfasted on coffee, ham and bread, at a little inn, kept by an English family, about twelve miles on the way. Here we explored some portions of the forest which covers the mountain territory lying toward the centre of the Island, and some of which is nearly 2,000 feet above the level of the sea. Some of the trees exhibit the luxuriance common to a tropical climate, and have a variety of Orchideous epiphytes, ferns, peperomias, &c. growing on their trunks, while others are dead, or dying, from the combined injury of hurricanes and White Ants. One species of White Ant makes nests like large, black heads, on the tops of broken trees.

Several species of Palm and *Pandanus* or Screw-pine, as well as two fine tree-ferns, *Cyathea excelsa* and *borbonica*, and numerous smaller ferns are met with in these forests. Where the trees are less numerous, tall grass abounds, mixed with the Rose-leaved Bramble, *Rubus rosæfolius*, which bears red fruit, of little flavour. In some pools, near Cure Pipe, there was a beautiful, small, purple, Water-lily, *Nymphæa stellata*. The road was bordered with many pretty shrubs, and beautiful climbers over-run many of the bushes. Among those that are naturalized, the magnificent Winged Passion-flower, *Passiflora alata*, is the most striking. Wild hogs and deer are met with in these forests: the latter are frequently driven out by dogs, and shot. No beasts of prey or venomous reptiles exist in the island, but small lizards are numerous; some of them are highly coloured with green and yellow; as we passed Plaines Wilhems this evening, we observed three such, eating the dumpling-shaped receptacle of the fruit of a Vacoua, *Pandanus utilis*, from which the seeds had recently fallen; and we counted upwards of twenty, on the ceiling of the sitting-room of our friends at Mahébourg, yesterday evening, by lamp-light. They were of a light, brownish horn-colour, some of them thinly spotted with black; they make a faint chattering noise, which is often heard at night, and are quite harmless, eating moschettoes and other small flies; they are also fond of milk and sugar. The Tropic-bird, *Phæton æthereus*, builds in the trees on the mountains of this island, as well as on the cliffs of the coast: there is also in the mountain district, a hawk, about the size of the Sparrow-hawk; it is said to be the only bird of prey in the Mauritius. A native species of Hare is found here, and Rabbits are naturalized on the east coast. Two species of Partridge and some Pigeons are the chief wild birds killed for food. The Dodo, formerly found in this island, is supposed to be extinct.

Many groups of Indian labourers and slave-apprentices were working in the sugar plantations, in the lower part of the island; and several companies of Indian Convicts were mending the roads. The Negroes and Creoles of this country have adopted the Indian salutation of Salam, that is, Peace be to thee. We frequently noticed the countenances

of people of these classes to brighten up, on being thus saluted: they are little accustomed to the voice of kindness from those above their own grade in society. The salutation was the most cheerfully returned by the barefooted; the people who wore shoes, being free, set less store by the exhibition of kind notice. Many of the creoles also use as a passing salutation, Bon-zour, *Good day*, corrupting jour into zour, according to their patois dialect of French. Among the Indian convicts, working on the roads, we noticed one wearing chains; several had a slight, single ring around one ankle. They are lodged in huts like thatched roofs, or in other inferior dwellings, near the road. There are about seven hundred of them in the island. What renders them peculiarly objects of sympathy is, that they were sent hither for life, and no hope of any remission of sentence is held out to them for good conduct. Theirs is a hopeless bondage; and though it is said by some, that they are not hard worked, yet they are generally, perhaps constantly, kept breaking stones, and mending the road, under a tropical sun. There are among them persons who were so young when transported, that in their offences, they could only be looked upon as the dupes of those who were older; and many of them bear good characters. One of them, of good conduct, remarked to a person of our acquaintace, that the poor slaves had been befriended, but nobody thought of the poor Indian convict.—In coming along the road, we fell in with a man having in a basket, an article resembling oat-cake, but of more open texture, which he said was Bon manger, *good to eat.* We learned that it was formed from the root of the Manioc, from which, Cassava and Tapioca are also made. The root is a pleasant table-vegetable, when simply peeled, and baked, or boiled; being insipid, but firm, and gelatinous or mealy, according to its age and the manner of cooking. It is extensively cultivated, and is sometimes substituted for rice, in supplying the Indian labourers with food, but this is not only an annoyance to them, but a breach of agreement.

After the passing of the act abolishing slavery, an arrangement was sanctioned by the Colonial Government, for the introduction of a great number of Indian labourers into the

colony. They were engaged at five rupees, equal to ten shillings, a month, for five years, with also one pound and three quarters of rice, a quarter of a pound of dhall, or gram, *a kind of pulse*, and one ounce of ghee, or butter, daily. But for every day they were absent from their work, they were to return two days to their masters, who retained one rupee per month, to repay an advance made of six months' wages, and to defray the expenses of their passage. If these men came into Port Louis to complain of their masters, they were lodged in the Bagne prison, till their masters were summoned. The masters had a great advantage before the magistrate, over their servants; the latter being foreigners, but few of them could speak French, and they had none to assist them in pleading their cause. They universally represented themselves as having been deceived with respect to the kind of labour to be exacted from them. But perhaps the greatest evil attendant on their introduction into the Mauritius, was the small proportion of females imported with them; only about two hundred were brought with upwards of 10,000 men. It was evident also that unless the system of employing them were closely watched, there was a danger that it might ultimately grow into another species of slavery. [By a notice in the British and Foreign Anti-Slavery Reporter of "December 13th, 1843," it is evident that this danger still exists.]

On arriving at the inn on Plaines Wilhems, we found dinner ready, and being hungry, partook of it without delay. This occasioned us to leave the inn much less refreshed than we were in the morning, on leaving that at which we breakfasted, and where we had to wait an hour after our arrival, before breakfast was ready, most of which time was spent in reclining on ratan-couches. The heat of the low country, near Port Louis, was very oppressive. We reached our quarters somewhat fatigued, after a highly interesting walk of about thirty miles.

13th. Yesterday we again came to Roc en Roc, Mapou, where, to-day, a considerable congregation assembled, to whom the objects of the coming and death of Christ were largely set forth, in connexion with the difference between

the superstitious appropriation of them, according to the traditions of men, and the spiritual application of them to the soul by the power of God. The people were very attentive, and a precious sense of the divine presence prevailed at seasons.—In the afternoon, I walked to Grande Baie, with G. Clark and a young coloured Creole, who was learning the British and Foreign School System of instruction, with a view to become a teacher. The object of our journey was to see some premises that had been offered for the accommodation of a school We went along the coast, which made the distance about nine miles, though perhaps not more than six by the nearest way. The land of the coast is either covered with grassy turf, or with copses of various shrubs. Here and there, Cocoa-nut and Date Palms are scattered, chiefly near little groups of the dwellings of fishermen. Little, tranquil inlets, covered by the sea at high water, are numerous in this direction; they are margined with Mangroves of about ten feet high, having handsome, elliptical, laurel-like foliage. Large bushes of *Syzygium Jambolana* grow a little further from the beach: they produce the fruit called Jamlongue, which is the size of a small plum, but more cylindrical, and is sweet but astringent. Some of the poorer people on the coast, collect the prostrate stems of *Batatas maritima*, a plant of the Convolvulus tribe, which extend many yards along the sandy ground, and bind them in long, loose, thick bundles. These they cast into the sea, and drag to the shore, bringing with them small fishes.—We passed some Blacks making large torches of numerous splinters of a kind of wood that is inflammable when green, which they use to attract the fish at night. These torches are about three feet long, and a foot in diameter at the wider end; they are bound together by means of withes of the Jasmin-du-pays, *Jasminum Mauritianum*, the shoots of which are so long that one is sometimes sufficient to make a little basket, as we were assured by a man of colour, who was making a basket from them.

Beyond the coral-reef of this part of the coast, there are two remarkable islets, called Ile de Plat and Coin de Mire: one end of the former is elevated, resembling a cake; the other is of the form of a gun-stock laid horizontally.

Some of the fishermen, at whose cottages we called, possessed large nets; they were mostly free creoles, who appeared to be in an improving condition. They take their fish to the Bazaar at Port Louis, carrying them in the night to avoid the heat, strung on poles, resting on the shoulders of two men. Subsequently to the emancipation of the slaves, an attempt was made to pass a law, to prevent persons fishing on the coast, without they possessed certain qualifications, and in other respects to throw impediments in the way of the improvement of the lower orders of the people, but it was rejected by the home Government.—Grande Baie is a village consisting of several houses; some of these, like most of those we passed on the coast, are built of long stakes, placed endwise in the ground: they are plastered and whitewashed inside and have composition or boarded floors, so as to be very comfortable. The better houses are of wood. The sun had set before we left Grande Baie, and we found some difficulty in steering our course by the stars, among the many stony roads, that pass in various directions through the cane-fields.—Twice we were obliged to enquire the way at the houses of planters, who treated us very civilly. The light of the moon enabled us to proceed more comfortably during the latter part of our journey, at the end of which we again met a cordial welcome from our friends at Roc en Roc.

14th. One of the fishermen took us to the coral-reef, which is about a quarter of a mile from the shore, and extends with interruptions nearly round the island. Within it, the sea is calm, but on the outside, there is a heavy swell that breaks with violence. The reef is solid, its upper portion, at least, consists of large, dense masses of madrepore, to which various species of coral and alcyonium are attached. The latter are distinguishable from the former, chiefly by being soft. Many *Echini* and other shells are met with here. *Chama gigas* resembling a Cockle, with few, undulating ribs, is one of the largest, sometimes attaining to two feet in breadth: it attaches itself to the rock by means of a large muscle, that passes through an aperture at the back of the shell. A hand-spike is generally necessary to take it from its

lodging place; one of our party succeeded in removing two small ones without, but in the effort, he cut one of his hands severely; the fish it contains is esteemed good for food, but its "gall," or perhaps its stomach, is accounted highly poisonous. Some of our company employed themselves in taking Cuttle-fish, of the genus *Octopodia*, from their retreats, which are discernible by fragments of the shells on which the animal preys, and with which they are surrounded. The *Octopodiæ* were dislodged by means of single-barbed, iron spears. This species of Cuttle-fish grows to a lage size: it is often dried by the coloured people, who eat it with rice, which forms the chief article of their diet, and is eaten with almost everything in this country. We partook of one of the Cuttle-fish at dinner; they are prepared by beating, stewing, and frying with spices; the flavour was rather like that of shrimps, but it required an effort to overcome the reluctance to taste so disgusting a looking animal.

The Ile d'Ambre lies on this part of the coast: it is little more than a projecting ridge of rocks, with a few Cocoa-nut Palms and straggling, low trees of *Pandanus maritimus* upon it. Upon the rocks at Mapou, there are various species of *Cypræa*, Cowrie and other shells. The Cowries, which are generally admired for their brightness, are not covered with an outer skin or epidermis, but in its place, the animal spreads a thin muscle, called a mantle, over the shell: this envelope, which it can withdraw at pleasure, meets at the top, where, in some species, a distinct line is visible. Many of the species are left bare at low water, and but for this covering, their brilliancy and beauty would be destroyed by the sun and air.—Among the trees now in fruit, naturalized in a thicket at Roc en Roc, there were the Papaw, *Papaya edulis*, and the Alligator-pear, *Persea gratissima*, the former of which resembles an insipid Melon; the latter is the size of a small pear, has a soft, pulpy flesh surrounding a large, round seed. On cutting to the seed, horizontally, the fruit separates, forming two cups. Into these a little sugar is introduced, and is mixed with the flesh till it resembles a stiff, boiled custard, to which it bears some resemblance in taste, but is more delicious.

15th. In the forenoon, a numerous congregation assembled in the school-house, to whom, under a sense of the baptizing influence of the Holy Spirit, we were enabled to preach the Gospel of Christ, and the power of his resurrection, both in the soul of man, and as a Prince and a Saviour, at the right hand of the Father.—We parted from this company under tender desires for their eternal well-being. One of them presented an affecting letter to G. Clark, thanking him for his attention to their spiritual welfare, and making sad allusion to the immorality in which many of them were living before he went amongst them. Great difficulties were thrown in the way of marriages among the coloured people, before the time of the emancipation of the slaves; partly by the demand of exorbitant fees, and partly by requiring the parties to produce registers of their birth! The example of the free people was also generally bad in this respect, as is universally the case where slavery prevails: all the tender ties of human society were often trampled underfoot, and a truly appalling state of licentiousness pervaded all ranks of society.

CHAPTER III.

Grand Rivère.—Custard-Apple.—Banana.—Mangoes.—Bread-Fruit.—Dangerous Situation.—Washing.—Slave Apprentices.—Crinum augustum.—Intemperance among Soldiers.—Beasts of Burden.—Price of Meat.—Visit to Mahébourg.—Prison.—Religious Awakenings.—Return to Port Louis.—Schools.—The Pouce Mountain.—Forests.—Plants.—Snails.—Sabbath.—Civil Hospital.—Mauritius Missionary Society.—Corals.—Works of Creation.—Temperature.—Preaching of Women.—Rivea tiliæfolia.—Esculent Plants.—Snuff Eating.—Head-Dresses.—Ironmongery.—Population.—Temperance.—State of the Colony.—Schools.—Coral Reef.—Negress shot at.—State of Religion.—Departure.

We returned from Mapou on the 10th, and were occupied in writing, and pleading the cause of temperance and humanity, till the 19th, when, accompanied by a young man from one of the Seychelles islands, we took a walk, crossing the country to the Grand Rivière. In some places, the land was overgrown with bushes, among which were many Custard-apples, *Anona squamosa*, with ripe fruit. These are about three inches in diameter, and formed of long divisions radiating from a centre. Each division contains a large seed, surrounded by a pulp, intermediate in flavour between a pear and a custard. From the bushy land, we emerged near a large house built in French style, on the margin of the ravine of the river. Here a number of apprentices were at work in an extensive garden, watered by a rivulet, and well stocked with Bananas and other tropical fruits. These, taken collectively, I do not think much superior to those of our English gardens.

The stately Banana, *Musa paradisiaca*, produces its fruit, which in form resembles a small cucumber, in a single cluster, so large, that one of them is sometimes as much as a man can carry: this cluster hangs from the centre of a crest of

spreading leaves, of about four feet in length, supported by a single, smooth trunk, varying from three to fifteen feet high. Sometimes a hole is dug in the ground, to allow the clusters depending from the tops of some of the low growing varieties to swing clear. Many of the larger sorts are only fit for cooking. The pulp of the finer kinds of the Banana is like stiff boiled-custard, but it has an herbaceous flavour that is not pleasant to many persons, till use has reconciled it.

Of the Mangoes, *Mangifera indica*, and *viridis*, there are numerous varieties, the best of which produce fruit resembling large, oblong, flattened apricots, having a combination of the flavour of that fruit and a fine pear; they are exceedingly luscious, but often have a slight taste of turpentine. The Bread-fruit, *Atrocarpus incisa*, is also grown here. The tree has large, lobed leaves: the fruit is about the size of a large turnip, but is exteriorly marked like a honey comb. The divisions of the surface extend to a central column, and when boiled or baked, they are easily separated. Its taste is somewhat like that of a roasted chestnut, but pleasanter. As the Bread-fruit does not soil the fingers, it may be laid by the plate, at meals, and pulled in pieces and eaten in the place of bread, for which it is a good substitute.

The Blue Passion-flower, *Passiflora cærulea*, and a splendid, yellow-blossomed plant of the convolvulus tribe, were climbing in profusion over some of the bushes, in the ravine of the Grand Rivière, the craggy tops of which, are, in many places, covered with *Fourcræa gigantea* and *Agave americana*, large aloe like plants, with branched flower stems, about twenty feet high. *Navicella elliptica*, a smooth, oval, black shell, nearly an inch long, and *Neritina corona*, a black shell, armed with long spines, are found adhering to the stones in the water.

In crossing the river where it was narrow and rapid, I was taken off my feet by the current. Being preserved free from agitation, I immediately turned with my head up the river, to avoid striking it against the rocks, and seeing a hole in one, capable of receiving the ends of three fingers, I caught hold by it, and quietly drew myself along its side. Any sudden effort would have occasioned me to lose my hold; and though

there seemed a probability, that, had I reached the pool below in safety, I might have got out, by the assistance of my friend from Seychelles, who was a good swimmer, yet the foaming of the river amongst the rocks in the descent, rendered this very doubtful. As the rock was too perpendicular to admit me to get out there, I allowed myself to be carried down, as far as my arm would reach, and thus came in sight of a better fastening for my other hand, where the rock sloped sufficiently for me to climb up its side, so that I soon reached the shore, on the side from which I had come. While in the water, and conscious of the uncertainty of life being continued more than a few minutes, I was permitted again to prove the stability of that foundation on which I had built my hopes of eternal life. Only one small cloud seemed to interpose between my soul and God, and that began to vanish when I looked upon the offering which Jesus Christ made of himself for the sins of mankind, so that I felt no doubt of acceptance with God through him. I had attained to this state, through attention to the teaching of the Holy Spirit, sent of the Father, in the name of his beloved Son, and when, preserved from the "floods of great waters," I saw clearly, that as regarded the future, I must seek the help of the Spirit, in watchfulness and prayer, that the cause of this one cloud might be removed.—The warmth of a tropical sun soon dried my light clothing, and as I had lost nothing but a tin vasculum, which I dropped in the river, in order to have my hands at liberty, we pursued our walk homeward, thankful for my escape.

The stony bed of the river, above the bridge, presented a cheerful sight. Here, nearly all the clothes worn in Port Louis are washed. For about a quarter of a mile, the river varies from one hundred to three hundred yards in width. This space was covered with clothes, spread out in the sun, and with men and women of swarthy or ebon skins, standing in the water, washing. They soak the clothes, rub them with soap or goat's dung, beat them upon flat portions of the rock, with a flat piece of wood having a short handle, work them backward and forward in the water, expose them to the sun, and occasionally throw water over them when spread out.

By these means they make them very white, but destroy them so fast, that our clothes were nearly as much worn during a stay of about three months in the Mauritius, as during one of six years in the Australian Colonies.

22nd. We again went to Piton, where we met with John le Brun, who had gone thither in another conveyance. The day was unfavourable, and the congregation consequently small. A larger number of apprentices attended here than in any other part of the island. Their state was one of great ignorance, but not of heathen darkness. They were instructed in a very familiar manner by John le Brun; and when he acted as my interpreter, he occasionally added illustrative explanations, in which my little knowledge of French enabled me to follow him to my satisfaction. One of the women present afforded an exemplification of some of the evils of the apprenticeship system. She had three boys with her, whom she wished to send to school on week-days, but she could not earn enough to support them; she was therefore obliged to apprentice them, and they were consequently brought up in ignorance. The disinclination of masters to promote the education of their apprentices was so great, that though there were five schools of the Mico Charity in the island, and four supported by the Government on the National System, one by the London Missionary Society, and one by its Mauritian Auxiliary, there were not at this time, more than two hundred apprentices attending them, even on First-days, nor fifty of this class who could read, out of 60,000. The Roman Catholic Bishop made a return of only two in the whole island, sufficiently instructed to be received as evidence on oath; and we had no ground to suppose the number of apprentices attending the Roman Catholic schools was greater than that attending the others.—Although this was the First-day of the week, a man was pointed out to us, labouring in an adjacent field, who was a cripple, but was charged at the rate of forty shillings a month, for the days he worked for the maintenance of his own family, who lived a few miles from the dwelling of his mistress, to whom he was a slave apprentice.

We returned to Port Louis in the evening, notwithstand-

ing a drenching rain. By the side of a brook, near Pamplemousses, we noticed the *Crinum augustum* in flower. This noble plant, belonging to the same family as our Narcissus and Snowdrop, has a stem fifteen inches high, supporting about four blossoms, of eight inches in length, consisting of a greenish tube of six inches, having a trumpet shaped mouth, of two inches, externally dullish purple, and internally white, with purple stamens, a little shorter than the corolla.

25th. In the evening, we attended another temperance lecture. The audience were chiefly soldiers. It was stated that ten men of this class had died in Port Louis within the last fortnight, and six of them from intemperance. A serjeant of the artillery said, he thought one of the cases, particularly, ought to be received as a warning, as the man was not a drunkard, though an habitual drinker; that he was at parade on the sabbath, was seized with *delirium tremens* on the following day, died the next, and was buried on the one ensuing. There is a canteen at the barracks, which is a great evil, though it was established with the view of keeping the soldiers from going into the town to drink. Were it superseded by a coffee and reading room, the benefit might be considerable.

27th. We went on board the "Stratford," to call upon a young man with whom we became acquainted at Sydney; he was then second mate on board a vessel, of which he subsequently became chief mate: he is now master of the "Stratford," having risen thus rapidly, in consequence of his temperance and steady application to his various duties. We afterwards called on his employers, who are merchants of highly honourable character, and are said to act upon the precept, "As ye would that men should do unto you, do ye even so unto them." Men of such principle are too rarely to be found in the mercantile world.

28th. We again went to Mahébourg, in the French omnibus. The horses of our vehicle were far from being tractable; one positively resisted all efforts to make him go, and was at length exchanged for another. It was often necessary to push off the carriage to get the others started, but when

they were off they went pretty well. So far, however, as I have observed, beasts of draught and burden in this island are usually very tractable. Entire-horses and mules are chiefly used for driving and riding. Asses are also frequently employed for the latter purpose: few of these animals are bred in the Mauritius: they are generally imported from France, South America, and the Cape, and are sold at from £20 to £80 each: fine horses or mules are often sold for twice this sum. In drays, the mules are usually led by coolies or apprentices. Sometimes bullocks are used in draught. I have seen four drawing a coach, in the interior: they are chiefly brought from Madagascar, to which island a considerable traffic in them is carried on: horned cattle from this country have a large hunch on the shoulders. Formerly Palanquins were almost the only means of conveyance, but since the English came into possession of the Mauritius, they have formed good roads, and wheeled carriages have almost universally superseded the palanquins, which were carried on the shoulders of four men, and required other four to be in attendance, to change. Few sheep are kept in the Mauritius; Mutton is usually 1s. a pound, and Venison from this price to 2s. Beef is generally from 8d. to 10d. a pound. The markets are supplied with a great variety of fruit and vegetables; but the attention of the cultivators of the soil being almost solely devoted to the growth of sugar, most other kinds of agricultural produce are neglected.

At Mahébourg, we again became the guests of Philip Ollivier, who accompanied us in a visit to the prison, where there were twenty-eight prisoners, all of whom were apprentices, and eight of them females. They were confined in two rooms, in an old and inadequate building, ventilated by trellised windows, and kept clean. Though the men had only returned from work a few hours, the rooms were very close. The jailer said, that when he had from fifty to sixty men confined, as was sometimes the case, the door and windows were past approaching in the morning. On going out in the morning, and on returning in the evening, the prisoners all bathe in the river, which is close by. The men worked on the roads; their victuals consisted solely of one pound of

rice a day; they were sentenced hither by the special Magistrate, for periods not exceeding thirty days, and to receive not above thirty-nine lashes. The chief offence was "Marooning," or running away. The Civil Commissioner had the power of awarding to free persons, six months' imprisonment, but in case his sentence exceeded thirty days, the prisoner was sent to Port Louis. The jailer admitted, that with the labour and limited ration, the prisoners always became much reduced in flesh and strength, so that sometimes the medical attendant was obliged to order the sentence to be relaxed; but he said, that those who had previously lived best, suffered most.

Neither rice nor bread alone, seems capable of supporting human life. I was informed by David Johns, of the Madagascar missions, that in Madagascar, where the natives use rice only as the provision of their journeys, they make a lixivium from wood ashes to use with it. Very few cases of disease requiring hospital treatment occur in the prison at Mahébourg. In the evening, we attended the Wesleyan chapel, where P. Ollivier interpreted what I had to say to the congregation. Among them was an old man who, till lately, opposed his children's attendance, and with whom they expostulated on the inutility of Popish superstitions, and on whose account they had felt much heaviness. At length, he acknowledged to one of his sons, that he was convinced the Roman Catholics were in error; for when he attempted to pray to the Virgin Mary, he felt that this was wrong, and could not proceed: he now expresses great satisfaction in having abandoned this unchristian practice.

29th. We went to Plaine Magnan in the afternoon, and met a few devout soldiers at P. Ollivier's in the evening, and had some service with each of these parties. The little company at Plaine Magnan were in an interesting and inquiring state of mind: two of them came to Mahébourg in the morning; they made several comments on the delusions under which they had been kept by the Roman Catholics, who, they said, till lately, had conducted the service of their church in Latin, an unknown tongue to their congregations, without interpreting it, which was contrary to Scripture; but now that a

few persons had left them, or rather had begun to attend other places of worship, the priests had begun to perform their services in French; this they regarded as a practical admission on the part of the priests, that they had been deceiving the people, by keeping them in ignorance and darkness, while pretending to teach them the will of God.

We returned from Mahébourg in a crowded omnibus.—While walking up the mountains in the centre of the island, we overtook the surgeon of the Diana, an intelligent young man, collecting plants, with whom we formed a pleasant acquaintance.

5th mo. 4th. We visited the Infant School, a Government institution, free of charge. The number of pupils was about forty, but the day being showery we only saw twenty-five. This, like other institutions of the kind, is interesting to persons who desire to see education become general, and who take pleasure in the improvement of the moral state of mankind; but this is a very small class in Port Louis; the schools, consequently, have few visiters, and parents who have not themselves a practical knowledge of the advantages of education, are negligent in sending their children.

5th. We walked to the top of the Pouce, and enjoyed the various beauties and curiosities of creation, presented in the primeval forest of the upper part of the mountain; in which, however, many exotic trees and shrubs have now become naturalized; among these are the Lemon, Guava, Jambos, Date, &c. The Bigarade or Seville Orange, *Citrus vulgaris*, is considered native here. The top of this mountain is 2,639 feet above the level of the sea. The ascent is along the rocky and woody side of the glen, at the lower end of which Port Louis is situated. A footpath winding along the rocks, passes nearly over the summit, to the vale of Moka, and saves more than six miles of the distance, the high road winding round the end of the mountain. This footpath is chiefly travelled by Blacks, formerly slaves, now apprentices, who carry great loads on their heads, to the bazaar of Port Louis. The heartless cruelty of systematic oppression, the offspring of slavery, does not allow them to wear shoes to defend their feet, though they generally require sticks to steady their steps

among the rocks. The vegetation of the upper part of the mountain resembles that of the mountain tract about Cure Pipe. Similar tree ferns and species of *Pandanus* are here, and epiphytes, of the Orchis, Fern and Pepper tribes, grow on the trunks of the larger trees. In the shady parts of the forest, there are several species of Club-moss, *Lycopodium*, some of which are of the section of the genus to which *L. helveticum* belongs. The apex of the mountain is almost too narrow to stand upon, and the sides and front are nearly perpendicular. At this point we found the pretty, little, blue *Lobelia serpens*, and a plant of the heath tribe, *Salaxis arborescens*, the last of which cheered us, by bringing to recollection its British allies, not having seen any thing so like an English heath for nearly seven years. *Rhipsalis mauritiana*, and *Sarcostemma mauritiana*, leafless, filiform plants, with green stems, the thickness of a quill, were growing upon the rocks midway down the mountain: the former is allied to the Cactuses of America, and the latter has congeners in Africa and New South Wales. Here are also, great numbers of large snails, with oblong shells, mottled with brown and white. These snails are eaten by the Blacks, and the shells are sent to England, to decorate the mantle-shelves of the curious.

6th. In the course of a walk to the Cemetery, I noticed several persons pursuing their daily avocations, notwithstanding it was the Sabbath. Some were carrying clothes to the Grande Rivière to wash, others repairing fishing-nets, carpentering, &c. At the door of the Cemetery, two men were hewing tomb-stones. Sales are occasionally held in the country on First-days, by advertisement from the public offices. It is not supposed that one person in a hundred attends a place of public worship in the Mauritius, but many who have been brought up in the regular attendance of such places, in Great Britain, have become negligent in the practice, when removed hither, among a people who may too generally be styled thoughtless and licentious.

7th. I accompanied a medical student to the Civil Hospital, at the Grande Rivière, and was politely received by the surgeon in charge, who showed me over the institution. It

is not nearly so well attended to by the civil authorities, as the Military Hospital at Port Louis is by the military. The internal arrangement is also very inferior, but the wards are clean. The number of patients is considerable; consisting of free Europeans, Asiatics, and Creoles, Apprentices, Indian-labourers, and Convicts. There are also a few lunatic patients, most of whom are lodged in large cells, opening into two day-yards, in which, such as are considered well enough are allowed to walk. The cells have large barred windows, with wooden shutters outside. There is an air of want of comfort about this part of the place, though the patients do not appear to be unduly confined. The surgeon gratefully accepted a copy of "A Sketch of the Retreat." Coloured people, in bondage, including Indian Convicts, often feign illness, to obtain in this institution, a respite of a few days, from their unremitting, unrewarded toil.

9th. We were present at a meeting of the Mauritius Missionary Society, auxiliary to the London Missionary Society, but not dependent upon it. This Society was formed at a period when the London Missionary Society, under discouragement, withdrew its efforts to do good from this Island. The Mauritius Missionary Society supports the school at Piton, and provides the rent of the large room in which John le Brun preaches. It had also in view at this time, the building of a commodious chapel, which was afterwards effected. John le Brun and his congregation were for many years, during the full operation of the slave system, placed under the ban of the police; but he continued to discharge his apprehended duty as a minister of the Gospel, notwithstanding this mode of intimidation operated so powerfully on the coloured people, that few of them dared to meet with him. Since the passing of the Emancipation Act, the attendance of this class has increased. The missionaries of the London Missionary Society, exiled from Madagascar, and now resident in Port Louis, frequently preach in John le Brun's chapel: they also superintend the school at the foot of the Signal Mountain, and are otherwise industriously occupied in promoting the great object for which they left their native land.

12th. I accompanied my young friend from Seychelles,

at break of day, in a boat, to the Coral-reef, opposite Fort Blanc. The sea within the reef is usually perfectly smooth till about two hours after sun-rise. I collected about twenty species of Madrepore, including ten of branched Corals. The latter are the ornamental, superincumbent growth, upon the reefs; the more solid parts of which are composed of the massive Madrepores, possibly on a bed of limestone, deposited by some natural process. When alive, most of the Corals and other Madrepores are brown, or olive; one is bright green, some have a reddish tinge, and a large branched species is light indigo with brighter blue tips; some are foliacious, the leaf-like portions rising one over another. They appear to be conglomerate polyps, with a continuous membrane covering the whole mass externally, and connecting the individual inhabitants of the numerous cells one with another. This however is not the case with the Mushroom Coral, called here Champignon, which is a single animal. The number of animals of the lower tribes, in the seas of the tropical regions, is very great, and presents a vast, and highly interesting field of research for the naturalist, who, wherever he turns, finds the wonderful traces of the Creator's hand. Are not his works thus spread around us, to prove his glory and his power, in what direction soever we choose to look, and thus to incite us to adoration and praise? But if we live in forgetfulness of Him, whose glory and whose power are thus made known, even by the lowest of his works, shall they not prove witnesses against us in the day of judgment? Not only do "the heavens declare the glory of God, and the firmament show his handy work," but all "the earth is full of his glory." The creatures upon it testify of his might, and that in wisdom he has made them all; from man whom he created in his own image, down to the beast of the field, the fowl of the air, the fish of the sea, the tiny insect, the microscopic animalcule, the half-vegetating zoophyte, the stately forest tree, the graceful palm, the gay-flowered shrub and smaller plant, the little moss, the skin-like lichen, and even the green, red, or blue mould on the decaying cheese, or straw! for all are organized with wonderful and inimitable skill.

14th. The wind was very boisterous in the night, coming with heavy puffs from the north-east: it fell calm again soon after sunrise; and the temperature, which had been sensibly lowered, rose again to its usual elevation, which is about 84° in the shade.—We spent a pleasant evening with a few serious persons, in conversation on religious topics, among which, the preaching of women especially, gained attention; upon conviction, resulting from a careful comparison of the passages of Holy Scripture, considered to be in favour of the practice, or against it, it was acknowledged by those present, not to be contrary to Gospel order.

15th. In the course of a walk, I met with the noble *Rivea tiliæfolia* in blossom: it is a climbing plant, of the Convolvulus tribe, growing on the coast, among the grass and bushes. The flowers are deep pink, and upwards of four inches in diameter; the tube, slightly bell-shaped, and much darker than the rest of the blossom; the five ribs of the flower are also of a deeper hue than the rest of the disc. Many other beautiful plants of the Convolvulus tribe are natives of this Island, especially of its eastern side.

While sojourning in the Mauritius, I was surprised to see the variety of vegetables, cooked and eaten under the name of Bredes, or Brettes. Several of them are such as, in a raw state, are esteemed either acrid, or decidedly poisonous, but by stewing they are rendered, not only harmless, but wholesome. They are usually eaten with boiled rice and mild currie, which constitute the chief food of the Creole, or native population; many of whom, in eating dry-boiled rice, greatly prefer conveying it to their mouths with their fingers, to taking it with a spoon or fork, which they say spoils its flavour. The Bréde-songe is the young leaves of *Caladium esculentum*, or of some other plant of the *Arum* tribe; the Bréde-songe is boiled in water previously to being stewed. Most of the other kinds are simply stewed in a kind of broth, formed by boiling an onion, that has previously been roasted, and a little lard, in some water. Among them may be enumerated Bréde-martin, which is no other than the poisonous *Solanum nigrum;* Bréde-malgoche, or *Solanum nodiflorum;* Bréde-girammonde, the very young shoots of *Cucurbita Pepo*, the

common Pumpkin; and Bréde-gandolle, *Basella indica.* Among the Creoles, as well as Apprentices, the practice of eating snuff is very common! they take it in large pinches, and rub it on the outside of the lower gum, where a depraved appetite for it appears to be as strongly established as is the case in the nose, when it is snuffed up the nostrils. Smoking cigars is also a very common custom among the Mauritians.—The females in this Island generally go without caps, but many of them wear their hair tastefully put up with large, square-topped, ornamented, tortoise-shell combs, which are manufactured in Port Louis. Young women who have woolly hair, take great pains, by combing it out and greasing it, to get it straight, in which they succeed to a considerable degree, though it still shows decided undulations. Many of the elder women tie coloured handkerchiefs over their heads, including also their large combs; others throw black veils over their heads and shoulders.—An Englishman can scarcely fail to be struck with the rudeness of the ironmongery in use in the Mauritius, particularly in the hinges and fastenings of doors and windows; the lamps are also of strikingly rude structure.

The free population of the Mauritius in 1836, was 29,612, according to the tables given in the Almanac de l'Ile Maurice, pour l'année 1837; and, from the same tables, the annual average of births above deaths, among the same class, was, in 1836, only 445, at which rate, the population would not be doubled in less than sixty-six years. The first returns of the whole population, exclusive of troops, convicts, and Indian labourers, were given in 1837, when, of free persons and apprentices the number was 90,657. The births in that year were stated at 1,667, but there is ground to suppose this below the real number, and the deaths at 1,631, leaving as the annual increase, only thirty-six; at which rate, making considerable allowance for errors, the population would require about 2,000 years to double. This seems to be the result of a large proportion of the inhabitants living in a state of licentiousness, such as is incident to slavery; for in the same year, there were in the whole population, only two hundred and fifty marriages! The dreadful despite of the

laws of God, in such a state of society, is too obvious to require comment; but among the consequent curses, is the immense political evil, of the impossibility of raising an adequate working population, under the existing circumstances, to turn the resources of the Colony to account

16th. The Temperance meeting, which is held periodically, was well attended by the military. A soldier related his own experience of the blessing resulting to himself from having adopted the principles of temperance. Before that period he was a great drunkard; but though strongly tempted subsequently, to break his resolution, from the craving he felt for about a month, he had been enabled to keep it, and to carry it out to total abstinence from all intoxicating liquors. Since he had abandoned the use of all these, it had pleased the Lord to give him the knowledge that he had a soul to be lost or saved, and to lead him to seek salvation, of which he now possessed a peaceful hope. This confession was impressive to the meeting, and especially so to the Colonel of the regiment who rejoiced to see any thing good growing up among his men.

17th. In the evening we accompanied, an English merchant to his residence, about four miles from Port Louis, on the elevated country bordering on the Grand Rivière, from which there is a beautiful view of the harbour, and the adjacent mountains. Much conversation passed on the state of the Colony, the improvement of which appears to be retarded by the retention of old French law, and by the influence of persons of principles far from Christian, in the administration of it.—The Committee of Public Instruction, not long since, proposed to the Government, to impose a heavy penalty, with six months' imprisonment, upon any person who should presume to teach the lower orders any thing beyond the rudiments of education! This, of course, received no sanction from the Governor, though he did not oppose the printing of their proposition, after some of its most exceptionable parts had been modified or omitted. This proposition had the good effect of so completely convincing the Home Government of the unfitness of this Committee to be entrusted with the subject, that their

power was limited to the charge of the Royal College, in which their own children, and others of a similar rank, are instructed.—The Mico Charity has two normal schools, on the system of the British and Foreign School Society; one of them is at Port Louis, and the other at Mahébourg; they have also three other schools in different parts of the Island, for the instruction of apprentices and their children, as well as for any other children whose parents may choose to send them. There are also many other schools in Port Louis. The whole of the others enumerated in the Mauritian Almanac, includes Le Collége Royal, Mauritius Academy, Collége St. Louis, English and French Academy, fifteen boarding schools, a Government school for mutual instruction, an evening school, a Sabbath school, and a second Government school. To these may be added the Government Infant-school, and the school of the London Missionary Society. There are also in other parts of the colony about half-a-dozen other schools. A very small proportion of the whole number of these are open to the lower class, and a large majority of the whole population are unable to read.

19th. We went upon the Coral-reef of the Baie de Tombeaux. No description can convey an adequate idea of the beauty of the submarine forests of living Corals, branching variously, and of various hues. The Blacks often collect the species forming a dense concave tuft, and bury it in the sand, to destroy the animal matter. In this process, it becomes coloured with concentric rings of dull red and slaty blue. The Mushroom Coral, *Fungia agariciformis*, is the representative of bone, in a single, transparent polyp, reflecting iridescent colours; its mouth is a simple, longitudinal opening, placed above the line where the plates meet at the centre of the coral. When young, the animal is attached to other bodies by a short stem. When sufficiently large, it is detached and independent, and the cicatrix becomes covered with papillæ, like the rest of the under surface. From this surface the animal protrudes numerous transparent tentaculæ, by which it secures itself from being turned over by the action of the sea. Those that had lost their hold and were turned upon their upper side, were all dead and bleached. Shells belonging

the genus *Oliva* are taken in the Baie de Tombeaux, by leaving a line with baits upon it, in the deep water, for a few hours.

21st. We called on the Colonial Secretary, to consult him as to the proper steps to be taken, in the case of a person who had caused a negress to be shot at, as she was leaving his premises, she having purchased the residue of the term of her apprenticeship. The Secretary recommended, that as the woman was too much injured to go to the police-office, the person at whose house she was staying should go thither, and lodge an information, on which an officer should be sent to take the woman's deposition; this was done accordingly. The man who had taken her into his house, acknowledged that his conscience was uneasy, at having concealed some outrages against slaves that had come to his knowledge; but when called upon to give evidence in this case, he nevertheless declined. Soon after, he was seized with lock-jaw, of which he died, and notwithstanding the disease of which lock-jaw is a symptom, is much more common in the Mauritius than in England, many of his neighbours considered it a judgment upon him for refusing to bear witness on behalf of the oppressed.

During our sojourn at Port Louis, we looked at several vessels bound for England, in the hope of obtaining a passage to the Cape of Good Hope, but none of them proposed touching there, because to anchor in Table Bay was considered unsafe, at this season of the year. To-day, we went on board the Emma, just arrived from Van Diemens Land and King Georges Sound, and bound for the Cape of Good Hope, which we understood had some berths to spare. We also looked at the Olivia, a schooner of 149 tons, William Roome master, and felt best satisfied to engage a passage on board of her, notwithstanding the charge for each of us was £30.

23rd. We breakfasted with two pious young officers of the rifle corps. These young men had seen the sinfulness of sin, and had been brought to a sweet sense of the love of Christ; but they had not yet apprehended the inconsistency of the military profession with Christianity.

In the evening we took tea with the little company of Protestants of various denominations, whom we often met during our visit to this Island, and with whom we often took sweet counsel, in the fear of the Lord. After tea, one of the company usually read a chapter in the bible. Time was then allowed for the expression of any thing that any of the company had upon their minds. Sometimes, much of the opportunity was spent in silence; at other times, exhortation, prayer, thanksgiving, or praise, occupied most of the time. These exercises were entered upon with a simplicity and sincerity that received much of the seal of divine approbation, in the perceptible influence of the love of the Shepherd of Israel, spread over the little flock. We felt much in leaving them, surrounded as they were, by a population in great darkness, having the name of Christians, but, whether of French extraction, and professing to be Roman Catholics, or of British, and bearing the name of Protestants, very generally living to the god of this world.

25th. We paid a parting visit to the Colonial Secretary and his family, from whom we received much kind attention during our stay in the Mauritius. At their house, we met with Lieutenant George Grey, who had been recently associated with an officer named Lushington, in exploring the north-west coast of Australia, and from whence they had lately returned, after making some interesting discoveries. When exploring the interior in about latitude 15° south, the company only took a small quantity of brandy with them, to be used as medicine, and all the men enjoyed good health, notwithstanding the great heat and fatigue to which they were exposed.

26th. We got our luggage on board the Olivia, and took leave of several of our friends, among whom was Geo. Clark, who left for Mapou, to visit the congregation there on the morrow. During our sojourn under his roof, we felt much unity with him and his simple-hearted wife, who were occupying a very useful post in this land, in which the inhabitants very generally, might be described, as sitting in "darkness and the shadow of death." They are, nevertheless, an interesting people, who have had comparatively little labour

bestowed upon them, and who have been placed under great disadvantages.

27th. We were at John le Brun's chapel, in the morning, where a prayer for our preservation was publicly offered up. Before leaving, I once more addressed the audience, endeavouring to press upon them the necessity of attention to the convictions of the Divine Spirit, which leads out of conformity to the world, and into conformity to Christ. I trust our being here has tended to impress this important doctrine with more depth and clearness on some pious minds, whose labour in the promotion of that which is good, we have reason to believe, would have been much more effectual if it had been exerted more immediately under this precious direction. Having discharged my debt of love to these people, I knelt down among them and prayed for the blessing of the Most High upon them, and for the extension of the knowledge of his mercy in Christ Jesus, amongst the inhabitants of the land universally.—On leaving this assembly, we returned to our lodging, took a hasty meal, bade farewell to our hostess and her little daughter, and accompanied by two of of our kind acquaintance, proceeded to the Olivia, which lay at a little distance from the town, ready for sailing. Our friends soon took leave of us, and returned on shore, and we made sail. The weather being favourable, we had a fine view of the coast. The beautiful scenery about Port Louis quickly retired from our view, but was succeeded by that of the west side of the Island, as far as the Morne de Brabant, a lofty bluff near the Rivière Noir. Sugar plantations were interspersed among the wood of the plains, from which various craggy mountains rise abruptly, forming more continued ranges toward the Rivière Noir. On passing the point of the island, we came into a "seaway," that gave the vessel so much motion as to produce the usual consequence, sea-sickness, though not in a violent degree, yet sufficiently to make us glad to retire to our berths, notwithstanding the delightful serenity of the evening.

CHAPTER IV.

Voyage to the Cape of Good Hope.—Bourbon.—Volcano.—Tropical Rain.—Vessel and Crew.—Madagascar.—Portuguese-men-of-war.—Gales.—Coast of Africa.—Birds.—Anticipations.—Table Bay.—T. L. Hodgson.—Cape Town.—Letters.—Reflections.—J. Williams.—Dr. Philip.—Scenery.—Winter.—Military Defence.—Temperance.—Worship.—Schools.—Cold.—Dates.—Flowers.—Religious Meetings.—Visit to Simon's Town.—The Camden.—Government School.—Waterfall.—Meetings.—State of Religion.—Return to Cape Town.—Divine Teaching.—India Invalids.—R. Haddy.—Constantia.—Leopards.—Vineyards.—Plants.—Wynberg.—Reformed Dutch Church.—Settlement of Coloured People —Newlands.—Oak Woods.—Silver-trees.—Porcupines.—Intemperance.

5th mo. 28th. THE night was calm, but a good wind sprang up at sun-rise. In the evening we had a fine view of the French Island of Bourbon, or Mascarenhas, which is very mountainous. On the south-east part of this island, there is an active volcano, which was emitting smoke, that after ascending perpendicularly, was carried off diagonally toward the north. The accompanying sketch was taken at about thirty miles from the island:—

Isle of Bourbon.

29th. Bourbon was still distinctly seen at sunrise: its volcano, which is 7,681 feet high, continued smoking. The more distant mountain in the cut, is called Gros Morne; it is an extinguished volcano, 9,600 feet high. After the sun rose

we could scarcely distinguish the mountains, which were very visible in the strong twilight.—Our captain and our only fellow-passenger, who was an agreeable young Mauritian, readily consented to the daily reading of the Scriptures in the cabin.

30th. Out of sight of land and nearly becalmed. Not lying our course by several points. Rain came on heavily in the night; exposure to it for a few minutes served the purpose of a shower-bath, which was very grateful in this warm climate. Our general substitute for a shower-bath, was, to have a few buckets of sea-water poured over us while standing in a place on the deck, convenient for the purpose.—A small, armed, French vessel passed near us.

31st. About three hundred miles from the Mauritius, and nearly becalmed. A Stormy-petrel was the only living creature seen beyond the limits of our vessel. On board, we had a large, sleek ass, a sow with three well grown pigs, two sheep, a very domestic goat that supplied us with milk, a little dog, plenty of ducks and fowls, and a cage of handsome birds, natives of the Mauritius. The cargo was sugar, rice, cocoa-nuts, and tamarinds. As is commonly the case in sugar-ships, we had plenty of large Cockroaches, that sometimes intruded into the cabin: one awoke me this morning by rustling among my hair. Our captain was an orderly and intelligent man, very attentive to the duties of the vessel, as well as to the comfort of his passengers; to this the cleanliness and quietness of all on board contributed not a little. The crew were under remarkably good discipline. Our provision was very good, and amply sufficient, but not wastefully extravagant, as is often the case at the commencement of a voyage, though the supply is not always equally abundant towards the conclusion.

6th mo. 1st. We recrossed the tropic. It being First-day, G. W. Walker read a portion of Scripture on deck, after which I made a few comments. The ship's company were invited to be present, but the men before the mast being unused to assembling for such a purpose, the attendance was small: they expressed thankfulness, however, for a few tracts.

4th. Our course having been further to the westward, in consequence of prevailing winds, than is usual in voyages

Distant view of Madagascar.

ROYAL ASIATIC SOCIETY LIBRARY

from the Mauritius to the Cape, the mountains of the south coast of Madagascar, near Cape St. Mary, were in view at day-break: they are said by Horsburgh to be computed at nearly 3,600 yards in height above the sea-level. They were about twenty leagues distant, and appeared as in the accompanying etching.

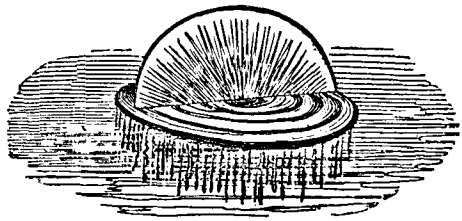
5th. Crossing the mouth of the Mozambique Channel. The weather beautifully fine, the wind brisk and fair, the sea of an olive hue, indicating that the water was not very deep.

7th. Light breezes at intervals enable us to make a little progress. A large Black Whale was near us for some time, also a Dolphin, and a few small Pilot-fish. Some Portuguese-men-of-war sailed past, on the surface of the water. From the name of these animals, a person might naturally expect something formidable, but they are only jelly-fish of small size. The name is applied by seamen to several kinds. We took one of the genus *Physalus*, represented at Fig. 1.

FIG. 1.

Its body was pellucid, forming an irregular bladder, with a corrugated ridge on one side, that appeared to serve as a sail. A cluster of tubercles, at the back of the upper angle of the body, and the tentaculæ, were blue; the colour in the tentaculæ was in spherical granules. Only one of the tentaculæ was long, and it was capable of an extension of more than two feet. The length of the body of the animal was $1\frac{1}{8}$ inch, breadth 1 inch, depth $\frac{5}{8}$ of an inch. Another kind, having a flat, transparent, oval body, with concentric, blue rings, and a transparent, permanently-erect sail, and blue tentaculæ, is represented at Fig. 2.

FIG. 2.



10th. The assembly on deck was larger than last First-day. I read to them the fifty-fifth chapter of Isaiah, to which my mind was much drawn previously, and afterwards made comments on several passages, referring to them again in the book, and pressing them on the attention of the company. A measure of that solemnity prevailed, which always claims our gratitude to the Giver of all good, who condescends to lead his unworthy but dependent children, and to exercise them variously, according to the variety of circumstances under which they are placed. Some of the company are Roman Catholics, and little acquainted with the Scriptures.

11th. A brisk breeze increased into a gale, with the wind at north-east. The vessel took in some water, and in pumping it out, there were indications of the sugar having been slightly touched. Upon the whole, the Olivia was very dry, scarcely taking in enough water to keep her sweet; but lying over from the gale, occasioned her to take in more water than usual. Sugar being a soluble cargo, the pumps were tried every two hours. Notwithstanding the roughness of the sea, some Portuguese-men-of-war, both of the inflated and the oval species, were floating on its surface.

12th. We lay-to in the gale. The motion was so great as to render writing difficult. Diffuse lightning without clouds occurred, to the south-west, in the evening.

13th. Still lying-to under a reefed storm-trysail. The sea very high, and occasionally breaking over the deck, but not so as to do us serious injury, yet rendering it necessary to have the companion and the sky-light closed. Several birds of the albatross and petrel tribes were soaring about.

14th. The wind less unfavourable, the weather finer, and the sea less boisterous. A few birds, and flying-fish were seen, also the spouting of a whale. A ship was visible from the mast.

15th. We had a brisk and favourable breeze. There was diffuse lightning without clouds after sunset, previous to which, there were several distinct strata of thin clouds.

16th. In the morning, we sighted the coast of Africa, near the Keiskamma River. The land was not very high, some of the hills to the southward were rather rounded, and the country to the northward looked flattish, but we were not very close in with the shore, and the day was rather hazy. Our position was outside L' Aguilhas Bank. There was no bottom at one hundred fathoms; the sea was dark blue, or rarely blackish, according to the variations in depth, and in the nature of the bottom. In the evening, a storm arose from the north-west, which rendered it necessary for the vessel to be laid-to under a reefed storm-trysail.

17th. The gale continued, the sea frequently washing over the deck. Toward evening the wind diminished, and the rain having in some measure assuaged the raging of the sea, we were able to get on deck for air. This we enjoyed, after being pent below, in an atmosphere rendered very disagreeable by the sugar, which, when stowed in a close vessel, produces a very unpleasant smell. Our bulwarks were a little injured by the stroke of a heavy sea, in the afternoon. We were unable to assemble with the ship's company for religious purposes, but read a portion of Scripture in the cabin. Nausea, produced by the rolling of the vessel, occasioned great torpor of intellect in my own case, but I was mercifully preserved quiet in mind, remembering that "the Lord sitteth upon the floods," that "he sitteth King for ever," and feeling a peaceful resignation to his holy will.

18th. The weather was beautifully fine; the tumultuous sea had become smooth, the change from yesterday was remarkable. Though in point of sailing we were making but little way, yet a strong current set us rapidly to the westward.

19th. The current caused the swell from the west to be very heavy, and as we were going in that direction, it

occasioned the vessel to roll and pitch violently. Two other vessels were in sight, steering the same course.

20th. The current drifted us upwards of seventy miles to the westward, and about fifteen to the southward, within twenty-four hours; our position was still on the edge of L'Aguilhas Bank. Birds were not numerous, though we had continually soaring within our horizon, at a small elevation above the water, and often very close to the vessel, the Wandering Albatross, *Diomedia exulans*, the Black Albatross, *D. fuliginosa*, and another species of this genus, of which there are several more, in these seas; also the Cape-hen, *Procellaria fulva*, the Cape-pigeon, *P. capensis*, the Sooty Petrel, *P. fuliginosa*, and the White-bellied Petrel, *Pachyptila vittata?* Another bird of the petrel tribe made its appearance to-day; it was rather larger than the Cape-pigeon, and of a slate-grey colour, with black-tipped wings; the black forming a curved patch when the wing was expanded: there was also a small, light-coloured petrel. We began to feel the wind cold, though the thermometer stood about 66°.

21st. The shortest day in this hemisphere; the thermometer down to 60°. We were glad of our Flushing clothing, being probably more sensible of cold from our late sojourn in a warm climate. There was much lightning to the south-east in the evening. The Petrels were fewer but the Albatrosses more numerous. A few Gannets, *Sula australis?* indicated our proximity to land, which we again saw in the morning, having a distant view of the mountain-range, near Mossel Bay. The ass and some other animals on board, exhibited sensations of pleasure on approaching the land; it often stretched out its neck toward the shore, and brayed.

22nd. The wind light, and easterly, the weather very fine; the mountains near Cape Vaches in view. The sea was very luminous after sunset, the ripple upon its surface presenting the appearance of a silver light. When the sun was high, numerous, small, translucent bodies were discernible in the water, among which I could detect a tubular jelly-fish and some sepiæ. The Conch, from the Cape, passed us, going eastward, and a ship which we had seen at intervals for three days, was still in sight. The Albatrosses and Gannets

increased in number; the Petrels had left us. We were now on the broad part of L'Aguilhas Bank.

23rd. The weather was very fine; the wind light, from the south-west. Cape Infanta, and the Gunners Quoin, the nearest high land to Cape L'Aguilhas, were in sight at sunset, distant about ten leagues. We passed some digitated sea-weeds of large dimensions; also some of the transparent, flat medusæ, called Venus's-girdles, *Cestum Veneris;* they were about an inch deep, and a foot and a half long; also many small gelatinous bodies, probably Medusæ, or young sponges.

24th. The wind was light and adverse; three vessels were in sight. The second chapter of Isaiah was read on deck, but the attendance was small. Though much good order was observed on board the vessel, some of the crew were impatient to be from under its restraint.

25th. A breeze from the south-east enabled us to pass Cape L'Aguilhas before noon; and the wind strengthening, in addition to a current in our favour, we rounded the Cape of Good Hope about nine o'clock in the evening. The mountains along this part of the coast are lofty, and more continuous and even in their surface, than those to the east of Cape L'Aguilhas. Several Blue-petrels, Cape-pigeons, and Albatrosses, were soaring about in the afternoon. Among the Blue Petrels inhabiting these seas, may be enumerated *Procellaria Forsterii* and *turtur*, and *Pachyptila Banksii.* The sea was very luminous after sunset, as it had been for several nights lately.—The turning of the Cape of Good Hope, and re-entering the Atlantic, seemed something like turning the corner that opens out the street in which one's own dwelling is situated. Though we did not expect soon to see our own habitations, we felt that that turn might bring us again quickly into an acquaintance with the state of our dear connexions, from all tidings of whom we had now been cut off for a long season. Twenty-nine months had elapsed since the date of my last letter from York, and eighteen since the last tidings, which were conveyed in a letter to Daniel Wheeler. I may, however, record with thankfulness to Him to whom I had committed myself, and those who were dear to me, that

during this long interval, notwithstanding the daily remembrance of my own kindred, and many dear friends, I was not permitted to feel anxious respecting them, but witnessed the fulfilment of the declaration, "Cast thy burden upon the Lord, and he shall sustain thee;" nevertheless I was far from calculating on exemption from trial.

26th. Last evening the wind failed as we approached Hout Bay: a perfect calm ensued, which lasted during the day. We drifted towards Table Bay, and had a fine view of the rugged mountains, contiguous. The annexed sketch, showing Table Mountain to the right, the Lion Hill, behind which Cape Town is situated, and the mountains of Hottentot Holland in the distance, was taken when about thirty miles from the coast:—

Table Mountain and the Lion Hill.

27th. A light breeze enabled us to enter Table Bay in the course of a fine, clear night; but in consequence of the wind failing at intervals, it was ten o'clock in the forenoon ere we dropped anchor off Cape Town, where eighteen other vessels were lying. We went on shore about noon, and were greeted on the beach by my old school-fellow, Thomas Laidman Hodgson, whom I had not seen for nearly thirty years, and who is now the Superintendent of the Wesleyan Missions in this part of South Africa. We also received a kind and Christian welcome from Dr. Philip, of the London Missionary Society, and his family. One of our first visits was to the post-office,

where we received fourteen letters, ten of which were from my dear relatives in England. I commenced reading them from the earliest date, and proceeded as I had opportunity, with an interest not easily to be understood, except by persons who have been so long cut off from communication with their friends. Reverent thankfulness clothed my mind, in the evidence afforded, of the divine blessing being continued to my family and many of my relatives and friends; but this was, at times, mixed with mourning and prayer on behalf of others, whose feet had either never been turned into the way of life, or through the subtleties of Satan, had been turned out of it.—Dr. Philip kindly assisted us in calling to deliver a few letters, and in introducing us to a comfortable and respectable boarding-house. We each had a lodging-room, and the use of a sitting and a dining-room, in common with the other boarders. The charge was nine shillings a day, for less than a month; seven shillings, if for a longer period.

28th. The reading of my letters from England was very comforting. One of these conveyed to us the expression of the sympathy of the Yearly Meeting of our Society. The sympathy of many dear friends, expressed individually, was also very cordial. Notwithstanding we generally felt the good presence of the Shepherd of Israel to be very near to us in the course of our journeyings, even in times when the sense of our own emptiness and liability to err, were the prevalent clothing of our minds, as well as in seasons of a more rejoicing character, nevertheless in being so long absent from the bosom of the church with which we are united, and in having but little communication with its members beyond the circle of our own family connexions, a temptation occasionally presented, to fear lest the unity of the body should not remain with us, especially as we had thought it our duty to engage in many labours of an unusual character. But I would record with gratitude, that when communication with my beloved friends was long cut off, and discouraging views sometimes presented themselves respecting the possible state of my own family, or the sentiments my friends might entertain respecting our proceedings, the Lord condescended to whisper peace into my soul, bringing to remembrance his ancient injunction, "Be still, and

know that I am God." This was accompanied by the calming influence of the Holy Spirit, enabling me to feel anew, that I had resigned myself and all my beloved connexions to Him who doeth all things well, and that so long as he spoke peace to my soul, I had no just cause for anxiety, but might repose in him with the confidence of a child on the bosom of a tender father. The diversity of gifts in the church of Christ was also brought with much clearness, before my mind, with the conviction, that, how small soever my own might be, and different from those of many others, I should gain nothing by endeavouring to follow in their tracks, or to imitate them; that my business was, constantly to wait on the Lord for the knowledge of his will, and for strength to perform it; and that in so doing, I should, through his mercy in Christ Jesus, stand acquitted before him. I was not insensible of having frequently sustained loss, for want of maintaining properly, a state of watchfulness and prayer. On this account I felt the need of forgiveness; and fatherly chastenings were not unfrequently dispensed to me, I trust not quite in vain. I think they weaned me more thoroughly from dependence upon myself, and brought me to trust more simply in the Lord, and to wait more patiently for the fresh unfoldings of his Spirit. And whether engaged in waiting under the sense of my own incapacity, or exercised in proclaiming the message of mercy through Jesus Christ, or exhorting to submission to the convictions of the Holy Spirit, in order that this mercy might be practically received, or in labouring in what might be compared to endeavouring to remove the rubbish that impeded the spreading of the Gospel, my desire was to bear continually in remembrance the remark of the Saviour, that though "the spirit is willing, the flesh is weak."

7th mo. 1st. The weather has been very wet since our arrival. On the rain ceasing, we walked out for an hour, to obtain warmth. The thermometer was down to 60°, and we felt the cold, after being in a tropical climate. This being First-day, and as there was no meeting of our society here, we sat down together by ourselves, to wait upon the Lord, and were comforted in our retirement. To many it might seem like hiding our light under a bed; but such was not our

intention: we dared not, however, to bring ourselves under more public notice, till we knew the Good Shepherd to put us forth; and then we did not doubt that he would condescend to go before us.

2nd. We passed some of our luggage at the Custom House. On some tracts for distribution, and a few pocket-handkerchiefs, for presents to the aborigines, we paid a small amount of duty, at the rate of three per cent. We were informed, in reply to an application to land them free of this impost, as we had been allowed to do on former occasions, "That it had recently been ascertained, that the Governors of Colonies have no authority to direct the admission, free of Customs Duties, of any article not being for the service of her Majesty." I conclude, that the ordnance and other government stores, and the outfit of the military and persons holding government offices, were the articles considered as being for the service of our good Queen; but with all due deference, I venture to state my opinion, that no more important services are rendered in her realm, than those which contemplate the moral and religious improvement of her subjects; and though the matter was very unimportant, as regarded ourselves, or the expense in duty, to our own Society, yet I regretted that any new impediment should be thrown in the way of labours, unexpensive to the Government, and calculated to promote the public weal.—In the evening we attended a monthly missionary meeting, in the Union Chapel, at which John Williams, of the South Sea mission, was present, the Camden missionary ship having put into Simons Bay yesterday. John Williams gave some interesting information respecting the mission, and his visit to England: he spoke very modestly of the labours of the Missionaries in the South Seas; and in alluding to the good that had been effected among the Islanders by the introduction of the Gospel among them, dwelt chiefly upon the destruction of idolatry and infanticide, and the general improvement of the people; he also brought forward some cases, showing that a spiritual change had been wrought, and noticed the important fact, that multitudes, who a few years ago were in utter ignorance, could now read the Holy Scriptures with

facility, and could write intelligent letters. After John Williams had concluded, I gave the company some information respecting the forlorn state of the Aborigines of Australia, and the injury done them under the influence of misapprehension and prejudice. Dr. Philip made a few pertinent comments on what had been expressed, showing that the erroneous ideas of defective capacity in the Australians and Tasmanians, and the alleged difficulties in regard to their instruction and civilization, were only such as long existed in respect to the Hottentots; that these had been demonstrated to be utterly fallacious, and the result of ignorance of the constitution of the human mind: he also expressed a conviction, that as more correct information was now diffused, a better spirit would be stirred up toward these oppressed people, and that ere long, they would become the subjects of more extended Christian labours, so that in them also, the power of divine grace would be shown.

3rd. We dined with William Henry Harvey, the Colonial Treasurer, and walked with him through the Kloof, between Table Mountain and the Lion Hill. The scenery is very grand. The tops of the rugged mountains to the north and east were covered with snow; but notwithstanding that it was the depth of winter, many beautiful plants and shrubs were in flower.—Not finding a public lodging-house convenient, we concluded to remove to a more private situation, and engaged a good sitting-room and two bed-rooms in a large house, built in Dutch style; we dined with the family, and took our other meals in our own apartment. For this we paid four and sixpence a day each.

4th. We breakfasted with several of the Missionaries from on board the Camden, among whom a conversation arose on the subject of war. One young man pleaded in its defence, and stated, that he thought the civil magistrate was bound to extend protection to those who looked to him for it, against the aggression of hostile tribes. This specious kind of reasoning is very common, but those who adopt it appear to forget that "peace on earth" is one of the characteristics of the Gospel; and that those who now look to the civil magistrates for military protection are persons who make them-

selves "partakers in other men's sins," many of them occupying the territory of hostile tribes without their proper consent. The Aborigines of these lands would generally, if not universally, have received peaceably, small parties of Christians, whose object in going amongst them, was to impart to them the knowledge of the Gospel. But when persons professing to be Christians mix themselves with parties who locate themselves like swarms of locusts, on property taken forcibly from the aborigines of any country, they forfeit their Christian character; and in seeking protection from those who hold the possession of such territory, not by peace, but by force of arms, they lean upon a defence which is after this world, and not after Christ. The fact that men of the world do fight and will fight, proves nothing in defence of war being lawful for Christians, whose Leader said, "If my kingdom were of this world then should my servants fight, but now is my kingdom not from hence."

5th. We attended a meeting of the Temperance and Total Abstinence Society. Though the cause of temperance had not made great progress in Cape Town, up to this period, yet many persons had abandoned the use of ardent spirits, and wine had disappeared from some tables.

6th. We were at a meeting convened for the teachers of the Sabbath Schools; but as the evening proved very wet, few persons were present, and it assumed the features of a meeting for worship, according to the usual practice of the community in whose chapel it was held, the service being a continued succession of singing, prayer, and exhortation. Opportunities such as these raise greatly my estimate of the practice of Friends, in turning their attention to their own state before the Lord, on sitting down in their meetings, and waiting in silence upon him; each breathing to him the prayer or thanksgiving, excited by the present sense of want or gratitude, given them by the Holy Spirit; and none venturing upon expression but under the fresh feeling that "the love of Christ constraineth" them. In thus worshipping God, I have much more fully experienced his blessing, than when the service has been of the character that occurred this evening. Nevertheless, to the sincere-hearted, such is not without

edification. The divine blessing being granted according to the measure of the simplicity, sincerity, and depth of the spiritual exercise of those who engage in these services; for the Lord condescends to the weakness of his creatures, and has compassion upon them and blesses them, so long as they acknowledge him, even though they be acting under great error of judgment.

9th. Much rain fell about this time; but there were generally fair intervals in the course of the day. The thermometer was sometimes down to 54°. We were at a meeting held with the young Missionaries on their way to the South Seas. Much sympathy was felt for these young people, by persons of piety of various denominations in Cape Town, and a young man named Ebenezer Buchanan having offered to accompany them to the Polynesian Islands, with a view of introducing among them the system of Infant School teaching, this meeting concluded to encourage the measure. A subscription was immediately set on foot for the purpose. I expressed something of the christian interest I felt on behalf of these young people, but found that I could not obtain relief from the exercise of my mind without addressing them in writing, I therefore wrote them the letter given in APPENDIX B, and committed it to John Williams.

10th. We accompanied Dr. Philip, John Williams and several other Missionaries in a visit to four Infant Schools, and to one for older children, on the plan of the British and Foreign School Society. These important institutions are doing much good in disciplining the children, and thus preparing their minds for the reception of the Gospel.

11th. No one joined us to-day at our little, week-day meeting, but spiritually, we were not alone, being favoured to witness the fulfilment of the promise to the two or three met in the name of Christ. We afterwards walked on the Lion Hill, to acquire warmth. The sitting-rooms of the Dutch houses being generally without fireplaces, they are very cold. I frequently sat in the house in fur clothing, for the sake of warmth. Though the tops of the mountains to the north-east were covered with snow, the hills about Cape Town were bespangled with flowers. Several species of *Trichonema*

and *Galaxia* with blue, yellow or purple flowers resembling those of the Crocus, and others of *Oxalis*, allied to our Wood-sorrell, but greatly diversified in colour, are scattered in profusion over the grassy surface of the ground. When in the Mauritius, our friends George and Jane Clarke presented us with a bag of Dates, which are very useful as sea-stores; they are used in the place of bread, on board the Arab vessels trading to Port Louis. Having a part of them remaining, and learning from John Williams that this useful fruit was unknown in the Polynesian Islands, we gave him some of them, in the hope that he might succeed in rearing them there. A few have been planted by some of the Mahomedans about Cape Town, but they grow much more slowly here than in the Mauritius; there are however two fine Date Palms before a house in Long Street.

14th. We took a walk on the ascent of the Duivelsberg, a lofty mountain, on which the Sugar-bush, *Protea melifera*, forms extensive thickets: its large, cup-shaped involucres containing the flowers, and consisting of varnished, pink or white scales three inches in length, are very striking. A large, pink pea-flowered *Podalyria* was also in blossom, and a blue Lobelia, *L. pinifolia*; by the sides of watercourses in the lower ground, *Zantedeschia æthiopica*, grown in English greenhouses under the name of Arum, and Lily of the Nile, was exhibiting its large white flowers abundantly. As swine are fond of its roots, it is called, in this country, Pig-root.

15th. Believing it our duty to hold our meetings for worship publicly, we obtained the use of the School room of the Christian Instruction Society, in Long Street, and gave notice of the hours of meeting. But few persons attended in the morning. In the evening about a hundred and fifty were present. I had much to communicate to them, directing them to the teaching of the Holy Spirit, as that which reproves for sin, in the secret of the heart, and as it is attended to, draws to Christ, the Lamb of God, which taketh away sin.

16th. We accompanied Dr. and Jane Philip, John Williams and some other persons in a visit to Simons Town, where the Camden was lying. We travelled in a covered wagon, drawn by four pair of horses, and driven by two

Malays, who rode on the front seat; one of them holding the reins, and the other an enormous whip. The top of the wagon was of painted canvass, the sides had curtains, and the seats were stuffed, so that the conveyance was comfortable and neat. The road was sandy, lying along the east side of the mountains, extending from Cape Town toward Cape Point; these mountains have craggy tops, bushy kloofs or ravines, and a base partially cultivated. Several large, white, flat-topped, Dutch-built houses, stand by the road side, as well as numerous cottages, and the neat, white villages of Rondebosch and Wynberg. The country between these two places is ornamented by planted woods of Oak, Stone Pine, and Poplar, the foliage of which forms a striking contrast with the grey leaves of the Silver-tree, *Leucadendron argenteum*, which forms natural woods higher up the sides of the mountains. We dined at a small inn, kept by an Englishman known by the name of Farmer Peck, at the small village of Muysenberg. Over the door of this inn, two verses are inscribed, of four lines each, in a whimsical jumble of English, French and Dutch, descriptive of the entertainment afforded at his house. Beyond this place, False Bay terminates the wide, sandy, heathy flat, extending between the Table Mountain range and that of Hottentots Holland, and ending with Cape Hanglip. Many of the peaked eminences of the latter range are still capped with snow. The road by the side of False Bay crosses several sandy inlets; over some of these our skilful drivers made their long team of horses to gallop, but being quite equal to directing their course so as to avoid quicksands, they brought us safely to the end of our journey.

Simons Town is little more than a single row of houses, well painted and whitewashed, between the sea and the foot of a steep mountain. The Wesleyan chapel, which has a little steeple, stands high, on a place cut into the hill side. The Episcopal place of worship is nearer the sea, and has a plain roof. A large proportion of the houses are canteens, or places for the sale of strong drink; many of them are also stores. An Admiral is stationed here with a flag-ship, and there are usually other vessels of war in Simons Bay, which is an inlet in the west side of False Bay, and is

accounted much safer at this season of the year than Table Bay. On arriving at Simons Town, we alighted at the house of a friendly man, associated with the Wesleyans, where some of the missionary party lodged; but we lost no time in making out the humble dwelling of Richard and Mary Jennings, with whom we were acquainted, and who obtained beds for us at the house of a neighbour. We spent a pleasant evening with them, mutually recounting the trials and mercies that had been dispensed to us respectively, since we met them in Cape Town in 1831.

17th. We breakfasted on board the Camden, with nearly the whole of her goodly company. A religious opportunity succeeded breakfast, in which to some of our minds there was a comforting sense of divine overshadowing. It began by John Williams reading a portion of Scripture, and concluded by the expression of the exercise of Dr. Philip's mind for those present. This though bent into the language of prayer, included all the counsel and admonition that the situation of this interesting, but as regarded the younger class, comparatively inexperienced company, was calculated to excite in the mind of one, who had long been piously labouring in fields, similar to those they were about entering upon, and who was well aware of the peculiar temptations to which they were likely to be exposed, and of the responsibility that rested upon them.—After taking leave of our missionary friends we visited the Government School; and in the afternoon, walked to a beautiful, little waterfall, in a cove of the mountains, about a mile from the town. At 7 o'clock we held a meeting for worship in the Wesleyan chapel. The congregation was not numerous, neither did the sense of the divine presence prevail as I have often known it to do. I had nevertheless much to communicate, including observations upon the first principles of religion. Much labour has been bestowed here, but to little purpose. The naval display of the place, and the extensive sale of strong drink, which forms a large part of its traffic, are more calculated to lead into the service of Satan than into discipleship with Christ.

18th. We took a walk with the surgeon of the Diana, whom we met in the Mauritius. The Diana put in here, in

consequence of losing her rudder in the storm which we encountered about a month ago. This young man afterwards went out in the Niger Expedition, and fell a victim to the unhealthy climate.—In the evening, we addressed about a hundred persons in the Wesleyan chapel, upon the importance of abstinence from intoxicating liquors.

19th. Our luggage having been sent back to Cape Town, we set out thither on foot. The distance is 22 miles. On the way, we dispersed a number of tracts, and had some conversation with a young naval officer, on the peaceable spirit of the Gospel. At Wynberg, we called upon Richard Haddy, a Wesleyan Missionary, who with his wife, received us with great kindness. They would not be satisfied without sending us on our way in their cart; in this vehicle, which resembled a covered gig, their son conveyed us to within three miles of Cape Town. We then prevailed on him to return, gladly taking to our feet again, for riding after sunset was very cold.

20th. We took tea with a pious family, with whom we had much conversation on religious subjects. Like many other persons who have felt something of the preciousness of being reconciled to God through his beloved Son, they have not attained to clearness in regard to the perceptible guidance of the Spirit of Truth, nor to the comfort consequent upon following this guidance. These are high Gospel privileges, attained to only by those who have faith to believe, that in condescending mercy, the Lord, thus teaches his docile children.

22nd. We held meetings in the School-room in Long Street, at ten, and half past seven o'clock. The meeting in the forenoon was very small, and the waiting of the congregation seemed to be more upon man than upon God. After a season of silence, I was engaged in vocal prayer, and subsequently in a testimony to the goodness of the Most High to those who wait upon him, having their expectation from him alone, and to the blessedness of knowing communion with him and with his Son Jesus Christ, in such waiting, though it should be in uninterrupted silence. Many pious people suffer great loss, and remain in spiritual weakness, from looking to instrumental means for the excitement of a

devotional exercise of mind, instead of waiting upon God in self-abasement, for the renewings of the Holy Ghost.—In the evening the congregation was larger. For a time, it was disturbed by some young people who made a noise and were restless; it was nevertheless a time of more comfort than the morning. The congregation were exhorted to wait upon the Lord for a knowledge of their own state before him, as necessary to worshipping him in spirit and in truth; they were likewise enjoined not to be content with knowing only, that Jesus was the propitiation for sin, but to seek to become acquainted with him also, as "the Shepherd and Bishop of their souls."

23rd. Several pious persons called upon us, and we attended a Wesleyan Sabbath School Meeting, in which we had to extend a caution against suffering the excitement of vocal exercises to supersede the discipline of the cross, by which, the Christian ought to be subdued to Christ.

24th. We had a large and good meeting in the Wesleyan Chapel at Wynberg. Several pious invalids from India attended it. Many persons of this class resort hither for the restoration of their health.—We became the guests of Richard Haddy, with whom we had much conversation respecting the equipment requisite for a journey into the interior. Richard Haddy laboured for some years in Caffraria, and is well acquainted with the Caffer language.

25th. We visited the vineyards of Constantia, at one of which we were politely invited to taste of the wine; but having believed it our duty before landing from the Mauritius, to adopt the practice of total abstinence from intoxicating drinks, we declined, and were pleasantly informed by a son of the proprietor, that we were not the first of their visitors who had refused to taste. The dwelling-house at Old Constantia is a large mansion, in Dutch style, well furnished. The skin of a large Leopard, *Felis Leopardus*, shot in the neighbourhood, being well stuffed, is placed in one of the rooms. These animals are far from common, but occasionally, they are met with about the foot of the contiguous mountains, where they prey upon Baboons and smaller animals, seldom disturbing the neighbouring flocks.

26th. We visited a little settlement of Coloured-people, on the edge of the sandy, heathy plain, that extends from the foot of Table Mountain to that of the mountains of Hottentots Holland. These people are under the care of the Wesleyan Mission; they work for the neighbouring farmers, and have little plots of garden ground for themselves. In returning to Cape Town, we called at Newlands, where, among woods of planted oak, there are several Dutch mansions. One of these was formerly the residence of the Governor. Here we called on a pious invalid from India, and conversed respecting the temperance question, and the views of the Gospel entertained by the Society of Friends. This person said, that his own experience convinced him of the rectitude of these views, in regard to the perceptible teaching of the Holy Spirit, and that he thought the Church of Christ sustained much loss, for want of simple, scriptural views on this subject.—Leaving the high road we crossed some of the low hills, covered with Silver-tree. This tree is about twenty feet high and branched in a similar way to the fir tribe, but its leaves are about four inches long, and an inch wide, and they are covered with silvery hair. Among the bushes, which were very thick, we found the quills of a Porcupine that had been killed by some beast of prey. Returning to the road, we saw two persons in a gig, at the door of a public-house, whom we had met in Australia and the Mauritius, and one of whom, soon after, lost his life in a drunken frolic.

CHAPTER V.

Cape Town.—Meetings.—Travellers.—Wagon.—Duivelsberg.—Plants.—Disturbers of Meetings.—Tract on Salvation.—Burial Grounds.—Animals.—Christian Instruction Society.—Mahomedans.—Magisterial interference to prevent disorder.—Oxen.—Observatory.—Dishonour of Parents.—Cold.—"Komfoor."—Spring.—American Missionary.—Servants.—Table Mountain.—Leave to visit Prisons.—Wesleyan School.—Missionary Labours.—Gospel Messengers.—Decease of M. B.—Snow.—Books.—Commencement of a long Journey.—Wagon.—Equipage.—Cape Flats.—Heaths.—Fox.—Fountains.—Somerset in Hottentots Holland.—Sir Lowrys Pass.—Erica Massonia.—Dutch Tract.

29th. Our meeting in the forenoon was small and silent, except that I made a short comment on the invitation of the Saviour; "Come unto me all ye that labour and are heavy laden, and I will give you rest," &c. shewing that this invitation not only extended to sinners, as the language of mercy and of encouragement to them to turn unto the Lord, but to such pious persons as are weary of the weakness induced by depending upon the teaching of men, and upon other external excitements for the maintenance of their devotion. Such persons often resemble people with a little borrowed oil in their lamps, which continually becoming exhausted, are in danger of extinction: to prevent this, borrowing is resorted to again and again, till the borrowers are weary of borrowing, as well as heavy laden with the external excitements and observances. Though these excitements and observances are sometimes called "means of grace," nevertheless they often fail to effect the end hoped for; but when people come to Christ himself, and take his yoke upon them, and learn of him the practice of self-denial, they find rest to their souls, and know experimentally that, "his yoke is easy and his burden light." —The meeting in the evening was larger, but it was again

disturbed by rude young men, to whom some counsel was addressed on the importance of ascertaining whether they were the servants of God or of Satan, seeing that every one must, in the end, receive a reward with him whose service they have chosen.

31st. We conferred with Thomas L. Hodgson and George Thompson, respecting our intended journey; they being experienced travellers in the interior of this country, we obtained much useful information from them.

8mo. 1st. We agreed with a person to make us a travelling wagon for £67. 10s. We also spent some time in putting up some Reports of the Aborigines Protection Society, to send to persons of influence in various parts of Australia.

4th. Rainy weather having prevented our taking needful exercise for some days, we accompanied William Henry Harvey, and a botanist of his acquaintance, to a waterfall behind the Duivelsberg or Devils Hill, which is attached to the eastern portion of Table Mountain. The body of descending water is not large, nor does it fall perpendicularly, but it rushes down a narrow, bushy gorge, from a considerable height, at an angle of about 85 degrees. The ravine is crowned by cliffs, and decorated by *Todea africana* and several other ferns, abundance of Brambles, some low trees, and several Heaths. By the path ascending to this spot, which passes a deserted, square signal-station, *Anemone capensis*, *Antholyza æthiopica* and several other handsome plants were in flower. The view of Table Bay and Cape Town, with the adjacent sandy flats,and the more distant mountains, is very fine from these hills. The mountains were still capped with snow. On the lower grounds many pretty plants were in flower; among them were various species of *Lacheænalia*, *Moræa*, *Homeria*, *Hesperantha*, and *Gladiolus*. The arid parts of the country seem full of small bulbous roots; in the spring, which is now commencing, they send up their beautiful blossoms in profusion. Many of them have fragrant flowers.

5th. Our meeting in the evening was again considerably disturbed. Some coloured youths, probably Mahomedans, were overheard in passing, to say respecting the young men

who were smoking and making a noise about the door, "Look at those Christian youths; what an example they set us!" All the persons who thus misconducted themselves were not of the lower orders, neither were they all Dutch; some of them were English, and of a class from which better things might have been expected. Considerable disturbance of this kind lately occurred in some of the Wesleyan congregations, for which some persons were fined by the magistrates; one man who afterwards fell so low as to commit a murder for which he was executed, told our friend T. L. Hodgson, when in prison and exhibiting some appearance of penitence, that nothing in his past life pained him more than having disturbed religious congregations.

6th. Among various objects which occupied our attention at this time, was the revision of a tract that we addressed to the Prisoner Population of New South Wales; this, it was suggested to us by Dr. Philip, might be of service, if the portions specially applying to prisoners were omitted, and the remainder modified so as to be of general application. On reflecting upon the subject, we felt it our duty to make the revision; and in the revised state, we had a large edition printed under the title of "Salvation by Jesus Christ," we also had it translated into Dutch. This tract, which is introduced at APPENDIX C, forms No. 75 of the series published by the Tract Association of Friends in London; the title was changed to "The Way of Salvation by Jesus Christ," to avoid confusion with one published by the Religious Tract Society under the title it formerly bore.—In a walk with W. H. Harvey, we visited several of the Burial Grounds, which lie contiguously to each other, on a sandy flat toward the light-house, and on the adjacent ascent of the Lion Hill. Those belonging to different christian congregations are enclosed by walls, and those of the Malays or Mahomedans and Chinese are fenced in; but one in which slaves have been interred, lies, to the disgrace of the professors of Christianity, in Cape Town, unfenced, on the open waste. It may be regarded as a testimony to the want of consideration of man for the feelings of his fellow man, while holding him in bondage. Adjoining the burial place of the slaves, useless horses are

shot. The bones of these lie whitening on the ground, and their carcases afford food for numerous dogs that resort to the place. Some of the dogs live in hollows in the top of one of the tufous-limestone tumuli, of which there are several hard by, and from which they bay the passing stranger. This place is also the resort of a bird of the size and form of a raven, having the plumage chiefly black, and a beak approaching in form to that of a vulture. Feeding among the bones of the horses, there were some curious beetles, and one of vivid green, was feeding indiscriminately on the remains of Cray-fish cast up on the shore, and on the *Euphorbia Caput-Medusæ*, an acrid plant with remarkable, fleshy branches, that was growing contiguously.

7th. A meeting of the Christian Instruction Society was held in the evening. This Society was composed of Christians of various denominations: it maintained two schools, cared for seamen, and employed a Missionary to the Coloured Population. Much information was thrown before the meeting on the spread of Mahomedanism in Cape Town. The religion of the False Prophet was introduced into the Colony by the importation of Malacca slaves, by the Dutch. Hence the terms Malay and Mahomedan became synonymous in the Colony. The spread of Mahomedanism was shown to result from the kindness with which the Mahomedan priests treated the Coloured people, contrasted with the neglect and oppression with which they had generally been treated by those professing Christianity. The Mahomedans about this time amounted to nearly six thousand in Cape Town: their number was small in other parts of the Colony. Some masters preferred them because they drank no wine nor other strong drink. As they would not eat meat killed by a Christian, the butchers in Cape Town employed a Mahomedan priest to kill their meat. Mahomedans were distinguished among the coloured population, by wearing red handkerchiefs round their heads, and pyramidal hats with spreading borders: their priests wore turbans, and garments of various colours; some of them made pilgrimages to Mecca, going to Arabia by way of the Mauritius. Many of these people, as well as some others, wear, in the place of shoes, a wooden sole,

raised from the ground, in front and at the heel, and attached to the foot only by an iron pin having a turned, wooden head, and passing between the great toe and the fore toe.

12th. Our meeting in the evening was less disturbed than on some former occasions, nevertheless some young people were very restless. A person who was present last week, represented the disturbance to which we had been subjected, to the chief-police-magistrate, and he kindly sent an officer to the door, to maintain order.

24th. Much of our time was spent about this period, in writing, and in preparing for our projected journey. We were kindly helped in obtaining attendants, procuring draught-oxen, &c. by some of our acquaintance. Oxen were considered high in price at this time. We gave £3. 15s. a head for fourteen; eighteen more were required to make two "spans," or sets, of sixteen each, for drawing.

25th. We walked to the Zoute Rivier, *Salt River*, at the head of Table Bay, to procure more oxen, and engaged a coloured man of the mixed race, called Bastaards, to lead our cattle, at ten rixdollars, or fifteen shillings, a month. At the Zoute Rivier there are a few houses and a windmill, and near it is the fine Observatory, at which Sir John Herschell was employed for a considerable period, in making astronomical observations; these are greatly favoured by the clearness of the atmosphere of this country.

26th. Two persons professing with Friends, on their way from England to New South Wales, attended our meeting to-day. In the evening we were again considerably disturbed by a number of unruly youths, to whom I extended some admonition, commencing with, "A wise son maketh a glad father, but a foolish son is the heaviness of his mother," and showing, that disorderly conduct in children not only proves their own folly, but dishonours their parents, by bringing suspicion on their characters in regard to good example, and proper attention to their offspring, as it is said, "A child left to himself bringeth his mother to shame; disorderly conduct is therefore contrary to the divine precept, "Honour thy father and thy mother," which, an apostle says, "is the first commandment with promise."

27th. The morning was foggy and cold, the middle of the day sunny and hot, and the evening cold. The changeableness of the temperature in spring and autumn renders a kind of rheumatism common, which is here called "Sinkings;" it also produces pulmonary diseases, which not unfrequently terminate in consumption. The absence of fires in the sitting-rooms of the Dutch houses, contributes to the prevalence of these maladies. The rooms feel very chilly, on entering them after being out in the bright sunshine, which is as warm as that of an English summer. The English inhabitants are rapidly introducing fire-places into their sitting-rooms, but fuel is expensive; wood is not plentiful, and coals are imported from Newcastle in England, or from Newcastle in New South Wales. To preserve warmth, the Dutch women use an apparatus to set their feet upon, called a Komfoor. It is a square box with a few holes cut through the top, and closed only half-way up the front. Into the inside, a few hot charcoal embers are introduced from time to time, in an iron bason. The name is compounded of Kom, a bason, and Vuur, fire, changed into foor. Our English word comfort might almost be thought to have had its origin from this apparatus, the agreeable warmth diffused by which, comports well with the idea signified by the word.

29th. We took tea with a pious family of the name of Rutherfoord, at Green Point, a scattered village two miles west from Cape Town, on the coast, under the Lion Hill. Here we met with Henry J. Venables, an American Missionary, who, with some colleagues, was at one time in the Zoolu country, among the people of Dingaan; and subsequently with Moselekatse, in the interior. Both these missions were abandoned, in consequence of hostilities between these chiefs and the Dutch farmers, who had emigrated beyond the Colonial Frontier.—In this visit, we were favoured to feel much of the love of God, while communing on the things belonging the Christian faith. This privilege we often enjoyed in similar companies, several of which we met during our sojourn in Cape Town.

9th mo. 1st. We hired a young Irishman, brought up in the Colony, to be our wagon driver, at £3. 15s. a month,

and one who came out as a Juvenile Emigrant, at £1. 15s. as cook and care-taker of our horses.

6th. In company with W. H. Harvey, I ascended Table Mountain, which is 3,582 feet high. This mountain is chiefly composed of sandstone, which rests on argillaceous rock, below which granite emerges in several places. In one place, near a deserted house called Plaat Klip, *Flat Rock*, there is a small vein of Basalt. The lower sandstone is reddish; the upper, forming the cliffs, very white and compact. The rain which falls on this mountain, filtering through the sandstone, forms numerous rivulets, several of which descend in cascades, among the bushy rocks of the valleys of the middle region of the mountain. One of these rivulets is brought into Cape Town, under a covered conduit, for the supply of the town.—Table Mountain is ascended by a narrow, stony gorge, that passes behind a thin portion of the cliff. The top of this mountain, in common with others on the south coast, is often enveloped in fog, particularly when the wind blows from the south-east. These fogs look from below, like milk-white clouds, with margins pouring over the edge of the cliffs; they are very prevalent in summer. A fog coming on, we speedily descended, having gathered a yellow *Disa*, a plant of the Orchis tribe, on the top, and a pink one, with some Heaths, in the gorge; and the elegant, blue *Agathea parvifolia*, which resembles an Aster, among the bushes below.

8th. In a walk on the ascent of Table Mountain, we noticed a fine *Leucodendron*, forming an erect bush, four feet high; the flowers almost equalled those of a *Magnolia*, the pale bracteas of the *Leucodendron* supplying the place of petals. A singular, scarlet parasite, *Cytinus sanguineus*, was growing from the roots of an *Eriocephalus*, a little, hoary, Aster-like bush. On the side of the mountain, we saw a species of Hare.

13th. We made an application to the Colonial Secretary, for leave to visit and inspect the prisons, in the course of our projected journey: this application was subsequently granted. —We also accompanied T. L. Hodgson to a school belonging to the Wesleyans, situate in Sydney-street, a district of the

town in which many poor Irish and Coloured people reside. Upwards of one hundred pupils are taught here, by a pious young man, on a modification of the system of the British and Foreign School Society. A precious sense of the overshadowing of our Heavenly Father's love attended our minds while hearing a few of the lessons, and subsequently extending some religious counsel to the children. T. L. Hodgson expressed a strong desire, that Friends might employ Richard Jennings in a school of this sort in Cape Town, he having been educated at Ackworth, and believing it in the way of his duty, to devote himself to the education of children in Africa.

16th. The youths who had often disturbed our meeting, were much more orderly when they met with us a week ago than before; and this evening, they sat quietly during a long silence, and while some comments were made, on the importance of knowing sin to go beforehand to judgment. Upon being informed that we were about to take a long journey, several of them took leave of us in a manner that indicated some good feeling having been excited in their minds.

17th. We attended a meeting of the Wesleyan Missionary Society, which was conducted with more simplicity than many meetings of this kind. No unnecessary resolutions were proposed, except one of thanks to the chairman, who was a pious gentleman from India; and the speakers addressed the meeting without formality. Our place on this occasion appeared to be, to acknowledge freely, that, on account of the views entertained by the Society of Friends, respecting the incompatibilitity of ritual observances with the spirit of the Gospel, and the necessity of waiting for the immediate teaching and putting forth of Christ in the work of the ministry, they could not unite in promoting the missionary labours of persons of different views from themselves, in the way that such persons, though of different communities, often united one with another; we stated that, nevertheless, Friends rejoiced in the spread of Christian principles, by whomsoever inculcated, and desired the divine blessing upon all who loved the Lord Jesus in sincerity; that they had their own place in the field of Gospel labour, and had constantly had, from the foundation of the Society, many ministers travelling abroad,

after the apostolic manner; men often being absent from their families during a large part of their lives, and women also leaving their homes on Gospel errands; sometimes associated with their husbands, like Priscilla with Aquilla, and sometimes alone, like Phœbe; and that the Society always freely bore the expenses attendant on such labours.

18th. I received intelligence of the sudden death of my beloved mother, Mary Backhouse. This bereavement I felt keenly, not only on my own account, but on account of my dear family, to whom the company of such a parent was very precious. There was much, however, in this bereavement to call for the tribute of thanksgiving and praise to Him who doeth all things well. My valued parent possessed in an eminent degree, the ornament of a meek and quiet spirit; she yielded to the visitations of divine grace in early life, and was thereby made useful in her day; she was graciously sustained through much bodily suffering and many trials; divine love and mercy supported her in her declining years; and in the end, we had no doubt, she was removed to the kingdom of everlasting rest and peace, with her God and Saviour.

23rd. The day was very cold. Snow fell in the night on the tops of the distant mountains, which had been clear for some time past.—I received notice of a small box of books having arrived for me by a vessel now in the bay.

25th. Accompanied by Daniel Steadman, a resident in Cape Town, who rendered us many kind services, I went on board the Hamilton Ross, and obtained the box of books. The master, George Robb, declined accepting anything for their freight, saying, he counted it a privilege to bring them out in promotion of a good cause: he mentioned having been present at the first meeting we held in the Old Court House, in Sydney, New South Wales, when we were associated with our dear friends Daniel and Charles Wheeler.

26th. We concluded the preparations for our journey; our wagon required an outfit like a little ship. In addition to the things needful for our own accommodation, we supplied ourselves with a quantity of books and tracts, for distribution, both in English and Dutch, and sent a further quantity to meet us at Port Elizabeth.

27th. We took leave of several persons from whom we had received great kindness, and set out on our journey. Passing near the village of Ronde-bosch, we crossed a flat, sandy heath, to the Zwarte Rivier, *Black River*, where we "out-spanned," that is, unyoked the oxen. They were allowed to feed upon the waste till sunset, when they were driven into a neighbouring kraal, or stock-yard, to prevent their straying upon cultivated lands. Being near to Cape Town, a charge was made for their accommodation; but when such accommodation was afterwards needed, it was granted free of cost.

Many pretty flowers decked this portion of the Cape Flats. Among them were a pink *Watsonia*, resembling a Corn-flag, a yellow, Iris-like *Moræa*, an orange *Gazania*, and a few pink, and white *Mesembryanthemums*, somewhat of the form of Marigolds.—Our wagon was about thirteen feet long and four broad; it was covered with a tilt, formed of bent sticks, crossed lengthwise by split bamboos, over which was laid a mat of slender rushes; over the mat a painted canvass was placed, and outside the painted canvass, a sailcloth, which formed also a curtain at each end. The driver, and occasionally, the man who led the cattle, occupied the front seat, and George W. Walker and myself an inner one. The inside was fitted up with boxes, over which our beds were laid in the daytime; mine was pulled forward at night, upon some loose boards, provided for the purpose, so that my feet projected over the driving seat, within the enclosure of the front curtain; this was stretched like a tent, over a projecting footboard, formed by an extension of the floor of the wagon. The bedding of our men was carried in an oil-cloth bag, on the top of a box, fixed behind the after curtain. The men slept on the ground by the side of the wagon. Underneath the wagon, two water-casks, two spades, and a tar-bucket were fixed; and below the after part, there was a thing called a "trap," *step*; it was like a hurdle, and had kettles and cooking-pots fastened upon it. When the wagon is entered from behind, this appendage is used as a step. The accompanying etching represents an African wagon, and travelling equipage, with herds of Spring-boks, as seen in the interior of the country.

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African Travelling

28th. We continued our route till noon, when we stopped at Jakhals Fontein, *Jackals Fountain*, near some low sand-hills, to allow our herdsman to bring up the loose cattle, which had run from him toward the Zoute Rivier, where they had previously been feeding for a few weeks. In the afternoon they strayed, in another direction, so as to require three men to go after them. This was one of the many little exercises of patience, such as often occur in journeys of this kind, in an open country, and which are harassing for a few days, till the mind becomes inured to them. A fourth man might have prevented the cattle straying, but we had been thrice disappointed of such a one, by persons of colour whom we had engaged, not keeping to their engagements.— The Cape Flats are generally sandy, but beds of impure limestone occur upon them. They are thinly covered with low bushes and herbaceous plants. Various species of Heath, *Erica*, grow upon them; some of these are very beautiful, but they do not cover the country as in some parts of England; most of them are thinly scattered. A yellow, fetid *Corycium*, and several fragrant species of *Satyrium*, plants of the Orchis tribe, were abundant: the latter were green, white, and orange.

29th. We travelled over sandy flats, interrupted by drifted ridges, and crossed by small streams, till we approached Hottentots Holland, where the land became firmer, the substratum being a more clayey sandstone. We outspanned near the village of Somerset. Here John Edgar, the minister of the Dutch Church, kindly lent us a kraal for our cattle, and invited us to lodge at his house, the night proving stormy, with much thunder and lightning. The day had been pleasant. Early in the morning, there was a pale, but large image upon the fog, resembling a rainbow. A Bonte Vos, *Spotted Fox*, a fine animal of the jackal tribe, crossed our path among the sand-hills in the forenoon. A large species of beetle was busy rolling balls of dung, along various parts of the road. The perseverance of these little animals is very remarkable; they impel the balls along by means of their hinder legs, their fore-legs being in contact with the ground. One of the beetles often mounts the opposite side

of the ball to facilitate the rolling; and sometimes several dispute the possession of this treasure. Several other wagons were on the road; some drawn by oxen, others by horses.—The place where we stopped was near a spring, such as is universally denominated a Fountain, in this country. Sometimes this appellation is given to a mere pool. Having noticed that a *Watsonia* resembling a Corn-flag, and almost as tall as a Fox-glove, grew in moist places, we found the water by going to a place where the fine, deep-pink flowers of this plant rendered it conspicuous.

30th. People from the country, attending the service of the Reformed Dutch Church, come to the district towns, chiefly in wagons; eleven of these were at Somerset to-day. In the congregations the men sit in pews, along the inside of the building, which is in the form of a cross, and the women on chairs, in the front of the pulpit. The service consists of the reading of the Scriptures, and a sermon, preceded and followed by singing and prayer. In the midst of the service, the collection is frequently gathered, by two officers quietly reaching round little bags, at the ends of long wands. The bags are sometimes of velvet, and suspended to silver rims.—At the close of the service, the company withdrew into the vestry, where, after conferring with the elders of the congregation, the minister kindly interpreted what I had to communicate to them.—After dining with the minister and his wife, who were both natives of Scotland, we accompanied the Wesleyan Missionary from Stellenbosch, to a little congregation of our fellow-men, who were still in degrading bondage.—Since the emancipation of the slaves, the Wesleyans have appropriated a few acres of ground, contiguous to their chapel, to the settlement of this class of persons, as small cottagers, with a view of improving their circumstances, and attending to their religious and moral culture.

10th mo. 1st. Somerset is a village-like town, having a few neat houses, and several cottages scattered over an area of about a mile. The place of worship belonging the Reformed Dutch Church, is a simple building without a steeple. Like others in the Colony, its walls at the extremities of the roof, are of a figure formed by several curved lines, and its

bell is mounted in a plain, double column, detached from the main building.—At Somerset we engaged a Hottentot, as herdsman to our establishment, which was now furnished with thirty-two oxen, a cow and two horses.—After leaving the village a few miles, we ascended the mountains of Hottentots Holland, by a sloping road, called Sir Lowrys Pass, from having been formed while Sir Galbraith Lowry Cole was Governor of the Colony, to avoid the dangerous pass called Hottentots Holland Kloof. The new road is cut out of the sandstone, and has a toll upon it. Along its sides, and on the top of the mountain there are many beautiful shrubs and plants, among which, the most striking are Proteas, Heaths, Everlastings, Gladioluses, Watsonias, Ixias, and plants of the Orchis tribe. The beautiful *Erica Massonia* was growing on a springy hillock by the side of the road. Seeing it reminded me of having heard of one of the early collectors of plants in this country, going out to seek it, and meeting some oxen with a wagon, having this fine Heath, with its large, waxy blossoms, of red and green, fastened to their heads to drive off the flies. We outspanned on the top of the mountains, after casting a lingering look upon the scenery about Cape Town and Simons Bay, not expecting to see it again for a long time. In the afternoon we travelled a few miles further, and finally stopped near the Palmite Rivier, for the night. We passed a few houses and two shops upon the road, at which we left tracts. I felt particularly comforted in having the tract now entitled, "The Way of Salvation by Jesus Christ," to distribute. The Dutch version of it enabled us to convey the "glad tidings of great joy," to many to whom we were in language, "barbarians."

CHAPTER VI.

Houw.—Convicts.—Caffer Finch.—Caledon.—Meeting.—Lunar Rainbow.—Rietbok.—Leper Institution.—Hot Baths.—Tree Snake.—"Naacht Maal."—Prejudices.—Genadendal.—Missionaries.—Oaks.—Hottentots.—Hout Kloof.—Elim.—Geraniums.—Ostrich.—Pied Antelope.—Effect of Strong-drink.—Greenhouse Shrubs.—Water Uyentjes.—Sabbath in the Wilderness.—Studying Dutch.—Hyenas.—Dr. Philip.—Sheep and Goats.—Palmite.—Straying of Cattle.—Riems and Trek-touw.—Breede Rivier.—Willow.—Crossing the River.—Missionary's Wife.—Zwellendam.—Oefening-huis.—Schools.—Library.—Civilized Mantatee.—Piety.—Prison.—Stocks.

2nd. As we proceeded, houses were thinly scattered over the hilly downs, below the higher mountains, which were of rugged sandstone. The extent of cultivated ground was small, and without fences. The lower hills were also sandstone, but more clayey. At this season they were covered with herbage, growing up among a great variety of small shrubs, that form a permanent, but not close covering to the ground. A beautiful Lizard, and a small Tortoise attracted our notice. Near a place called Houw Hoek, *Cut Corner*, contiguous to the village of Houw, some Convicts were working upon the road: they were lodged in a poor hut, but said they had nothing to complain of in regard to victuals. We outspanned for the night at a place where there was some muddy, fresh water, having previously passed a little streamlet by the road-side, that was salt, and had growing on its margin, a *Samolus* and two species of *Statice*, plants generally found near the sea. The pools of fresh water in this part of the country, are covered with *Aponageton distachyon*, a plant resembling the Floating Pond-weed, but having fragrant, white flowers.

3rd. We reached Caledon, after travelling over a more undulating country, bounded by mountains, and clothed with

short, green herbage. We outspanned half-a-mile from the town, near a rivulet, on the borders of which many nests of a species of Weaver-bird, *Ploceus capensis,* called here Kaffir Vink, *Caffer Finch,* with golden and olive-brown plumage, were depending from the extremities of tall bushes of *Psoralea aphylla,* a shrub resembling the Broom, but bearing blue flowers. The margins of this stream were ornamented by a species of *Tritoma* bearing a dense spike of tubular flowers, opening red and becoming yellow, on a stem four feet high, rising among broad, grassy leaves.—Caledon has two or three streets of detached, white houses, and like the other towns of the Colony, it has a place of worship belonging the Reformed Dutch Church similar to the one described at Somerset. A clear stream runs through the town. Here we were kindly received by a family of the name of Turpin, professing with the Wesleyans, on whose premises we held a meeting with a considerable number of people in the evening. Many of them were Dutch, and as we had not an efficient interpreter, we could only express our christian interest for them by reading the version of the tract on salvation, in their own language. G. W. Walker extended some religious counsel to those who could understand English. Though the opportunity bore more of the character of religious teaching than of worship, yet there was a satisfaction in having done what we could for the edification of the people, under the feeling of christian interest on their behalf.

4th. There was a fine Lunar Rainbow last evening. This phenomenon is much more frequently seen in the Southern Hemisphere than in England. Rain fell heavily to-day.

5th. We accompanied the district surgeon in a visit to a village twenty-two miles from Caledon, called Hemel en Aarde, *Heaven and Earth,* devoted by the Government to the use of lepers. The road lies across a rough range of sandstone mountains, one of the highest points of which, called Babylons Tower, may be 3000 feet above the sea. The lower hills on both sides of this range are covered, at this season, with green herbage, and decorated with various species of *Erica, Protea,* and *Helichrysum.* The flowers of one species of *Protea* formed a head as large as an Artichoke;

the large scales that enclosed them were of a beautiful pink colour. Here we saw several Riet-boks, *Redunca Eleotragus;* this elegant animal is of the Antelope tribe, and about the size of a Fallow-Deer. The leper institution was, at this time, superintended by an elderly couple of Moravians. It is not far from the sea, and the cold winds are trying to the patients, who are chiefly Hottentots, and unaccustomed to cleanliness or to much accommodation. The disease with which they are affected, destroys the fingers and toes, which drop off without pain. The patients frequently die of pulmonary affections; a few of them are old, and have been here a long time, but on an average they only live four years after removal to this place. This species of leprosy is not considered contagious, but it is hereditary. One old woman held up the stumps of her hands and said in Dutch, "It is the Lord's doing, and I am content."

Altogether, the place presented a forlorn aspect. The buildings, consisting of the mission-house, chapel, hospital, and a number of huts, were in a dilapidated condition; it was about their cleaning time, and they had not been whitewashed for nearly a year. The patients were about eighty in number. Their pious pastor compared his allotment to being in the Isle of Patmos; and his situation appeared to require much exercise of faith and patience. We were present at the evening devotions, when the patients sung a Dutch hymn. I afterwards addressed them through the medium of their pastor, who, after G. W. Walker had prayed, informed them of the nature of his petitions on their behalf.

6th. After taking a cup of coffee with the Missionary, we rode to the house of a Dutch settler, who hospitably supplied us with an ample breakfast, and whose pious wife and several of the family were setting out for Caledon, to attend the "Nacht maal," *Night Meal,* or what is termed "The Lord's Supper." This ceremony occurs quarterly in the Dutch Church, and is preceded by a preparatory sermon.—After visiting our wagon, we walked to the Caledon Hot Baths. They are situated on the declivity of a sandstone ridge, close to a bed of iron-stone, probably a basaltic vein, making way for the water to rise from a great depth. The temperature

of the different springs is 95° to 117°. On this sandstone ridge, I first saw an aloe growing wild. A large, brown and yellow snake *Bucephalus capensis*, was lying on the road, near the bath. It got away while I was cutting a stick, intending its destruction. It was of the kind known in the colony by the name of Boomslang, *Tree snake;* it might be about five feet long, and as thick as my arm. This snake is not very venomous; it is generally found in trees, where it catches birds.—The wife of the proprietor of the Baths told us, that she was glad of the emancipation of the slaves, because it would clear her of much responsibility in regard to their children. She appeared to appreciate the sentiments contained in our tracts, and in the Huis Moeder, the Dutch version of the Mother at Home, with which we had furnished her.

7th. About fifty of the wagons of the neighbouring boors or farmers, were in the village, some of them having come nearly a hundred miles, bringing families to attend the Nachtmaal. Several of the young people came on horseback. While the white professors of Christianity were thus employed, many of their apprentices and other coloured servants were playing at marbles, or amusing themselves in other ways. The prejudices of those who had been accustomed to hold their fellow-men of a darker skin in bondage, were yet too strong, in many places, to admit them to join with themselves in public worship. After the service, there was considerable trafficking among the people; and the language of some of them to their servants evidenced that religion had but a small degree of influence over them.—Bringing a large proportion of the widely scattered inhabitants of the extensive districts together, four times a year, has had a good effect in preserving them, in some measure, from sinking in the scale of civilization; and when their ministers have been men of piety, many of the people have been stirred up, availingly to seek the Lord. But in the Reformed Dutch Church in this Colony, there are to be found, as in other countries, in "the religions by law established," ministers who evidently have not learned that which they are appointed to teach.

8th. After some fruitless attempts to purchase horses, in which a disposition to lie and overreach was strongly shown by those who had them to sell, we borrowed one, and hired another for 2s. 3d. a day; and accompanied by a youthful son of our Wesleyan friends, we proceeded to the Moravian Missionary Establishment, at Genadendal, *Grace Valley*. The road lay across a low part of a range of sandstone mountains, gay with proteaceous shrubs and *Helichrysum proliferum*. This was succeeded by low hills, clothed with herbaceous and suffruticose plants, and a little grass, common features in this part of Africa, and having patches of cultivated ground without fences, and houses at distant intervals. We rested a short time at the house of a boor, but as dinner-time was over, and we did not understand that the hospitality of the country required persons to ask for what they wanted, we only obtained a drink of water. Soon after crossing the Zonder-einde, *Without-end*, a considerable river, by a wooden horse-bridge, we reached Genadendal, and went to a lodging-house kept by a Hottentot family, where we found refreshment, forage for our horses, and separate, clean beds.—We called at the neat cottage of the Moravian bishop, Hans P. Halbeck, by whom we were received with christian kindness, and at the first meal-time, introduced to the other missionaries and their families, all of whom mess at one table, to which we also were invited during our stay. The meals are coffee at half-past five, breakfast at eight, dinner at twelve, tea at two, and supper at seven.—H. P. Halbeck was a plain, simple-hearted Christian, who visited the sick, and took his turn in the school-instruction of ten Hottentot youths, given up by their parents to the entire charge of the missionaries, in an institution supported by the munificence of a German prince, for training twelve pupils for teachers. This institution was in some measure under the superintendence of a promising young Hottentot, who, as an orphan child, was taken charge of by H. P. Halbeck.—The interment of an infant occurring this evening, the usual devotional exercises were superseded. At the burial the men stood in a line on one side, at a distance from the grave the officiating minister and the women on the other. The sexes

are separated in all their public devotional exercises. The public meals reminded me greatly of those in the school belonging the Society of Friends at Ackworth, in Yorkshire; and a measure of the same kind of solemnity attended the recognition of temporal blessings at meal-times, that is often felt there; here, this recognition was accompanied by singing, which, in my apprehension, by no means tended to prolong or to deepen the sweet sense of divine overshadowing.

9th. The mission at Genadendal, is the oldest in South Africa; it was attempted in 1737, but abandoned in 1744, from the unchristian interference of the clergy of the Dutch Established Church and the Government: it was renewed in 1793, and since that period, it has been regularly maintained. At the time of our visit, there were seven married missionaries with their wives, and an aged widow at this station. The number of inhabitants was 1,500. Children in the infant school 150, in the girls' school 130, in the boys' school 120, in the adult school 169, and in the school of industry, girls 24. The village contained the Mission Houses and workshops, and about 260 neatly thatched cottages, of unburnt brick, or mud and gravel, which stand well in this mild climate. It is prettily situated, in a cove among mountains, from which several streamlets descend, that fertilize the gardens and other grounds. One of these streamlets turns a corn-mill, of two pair of stones, a bark-mill, &c. and is never dry. Trees grow rapidly here. An oak-beam, 2 feet in diameter, forming the axle of the water-wheel of the bark-mill, was from a tree of only twenty years old! There are many fine oaks with seats fixed under them, in the part of the village in which the missionaries reside. Vines were trained in front of many of the humble dwellings of the Hottentots and over trellises projecting from the roofs, and Fig-trees were growing in their gardens, along with other fruit-trees; here the poor and oppressed having found a refuge under the banner of the cross, were literally sitting under their own vines, and their own fig-trees, none making them afraid.

This morning, when we were looking at some horses belonging to an old Hottentot, with a view to purchase one, a

Dutchman, from Caledon, said to the old man, "Ask plenty for the horse; they are English, and you can get your own price." The Hottentot replied, "How can I ask the gentleman more for the horse than he is worth?"—Under the influence of christian principle, the character of the Hottentot has become raised. He works in his garden, or at some other rural occupation; he is the efficient carpenter, builder, smith, cutler, tanner, shoemaker, teacher, &c. In harvest, he hires himself to the neighbouring boors, and having learned something of the relative value of money and labour, he takes care to have suitable wages for his work.—Indian corn, called in this country Meeles, and Dwarf Kidney-beans are the chief produce of the gardens; the latter are the chief vegetable subsistence of the Coloured People. Allotments of land are sold to such persons at Genadendal as are allowed to settle on the property of the Institution; but conditionally, that, in case the proprietor leave, he shall sell only to resident persons. None are expelled from the place, unless they prove irreclaimably vicious. Occasionally, expulsion from church-fellowship occurs, but much forbearance is used towards transgressors, and they are restored on proper evidence of penitence. There are at present about a score who have been excluded, and are not yet restored. They are said to be very uncomfortable in mind in their present situation; this may be expected, where persons are sensible of having forfeited valuable christian privileges.—At the close of the evening worship, an opportunity was afforded me to express the exercise of my mind, on behalf of the numerous assembly. Bishop Halbeck interpreted on the occasion, with great facility and clearness.—Many of the neighbouring boors attend public worship here on First-days.

10th. After taking a cup of coffee with the mission family, we parted from them, under a feeling of much love and christian unity. Travelling round the end of a low range of mountains we reached Little Saxony, the residence of Major Henderson, in time for breakfast; here we were kindly entertained. A long ride in the forenoon, over open, undulating country, brought us to Hout Kloof, *Woody Valley*, an out-station of some Moravian Hottentots, who have purchased

lands, and live independently of the Missionaries. We arrived when this interesting, little group were dining with one of their number, on his birth-day, and joined them at their repast. This was the first time of our being guests in a Hottentot family; and we esteemed it no small honour, under such circumstances, to become the guests of people just rising into a participation in civil rights, with those of whiter skin, and already partaking with them in the blessings of the Gospel. After dinner, the little company assembled in a cottage, kept for the accommodation of the Missionaries who occasionally visit the place, and serving also as a meeting-house; but even with the assistance of our guide, and one of the Hottentots, who could speak a little English, we could convey to them in words but little of what we felt. —From Hout Kloof we crossed a range of rugged mountains, of primitive sandstone, and a succession of low, grassy hills, to Elim, another Moravian Missionary Station, where we met a kind and christian welcome, after a fatiguing ride of about sixty miles.—After supper, we were present at their evening worship, which was thinly attended, a majority of the people being employed in recovering goods from a wreck on Cape L' Aguilhas, twenty miles distant. This kind of service is said occasionally to have presented too strong a temptation for the honesty of some of them to resist. We could communicate but little here, for want of an efficient interpreter, but in the company of the mission-family, we managed, by the help of our guide, and a few words of English on their part, and of Dutch on ours, to make each other understand, on some subjects, among which were the comfort, and unity of spirit we felt in their society. Elim was commenced as a mission-station, in 1824. It is on the same plan as Genadendal, but more regularly built; the cottages form a regular street, at the top of which are the chapel and the dwellings of the Missionaries. The place is very bare of trees, but young planted ones are fast springing up. It is well supplied with water, and has about 400 inhabitants. There are fifty pupils in the infant-school, and about ninety in the school for older children.

11th. We visited the garden, in which there are good

Orange and Lemon-trees and Grape-vines; and accompanied by D. Luttringhauser, one of the two Missionaries resident here, we called at several of the cottages, and visited the schools. We purchased a horse for fifty rix-dollars, or £3. 15s. and took leave of the family to return to Caledon. On a sandstone ridge, which we crossed, proteaceous shrubs and heaths were abundant. Among the latter were some of the beautiful species, with jasmine-like blossoms. *Pelargonium cuculatum*, one of the original stock of the Geraniums of English greenhouses, abounds, in shady places at the foot of this mountain. The country on both sides of this ridge is undulating downs, covered with little bushes, interspersed with a variety of plants, and a little grass. We passed a few cottages and some larger farming establishments. At one of the latter belonging to a medical gentleman in India, we were refreshed wth tea and bread-and-butter, by the hospitality of a Scotchman in charge, from whom we obtained oat-sheaves for our horses, for which we paid, according to a common and convenient custom in this country. We reached Caledon after sun-set, and returned to our wagon to lodge. On the open country toward Cape L' Aguilhas the Ostrich, *Struthio Camelus*, and the Bonte-bok or Pied Antelope, *Gazella Pygarga*, are still met with. Both are common far into the interior, but they are now found in few of the inhabited parts of the Colony. The Bonte-bok is nearly four feet high, and about six feet in extreme length: its horns are fifteen inches long, black, divergingly erect, very stout at the base, and having twelve incomplete rings. The ears are long and reddish; the sides of the head, neck, and flanks, deep purple-brown; the back, glazed, bluish lilac; the lower part of the legs, belly, inside of the thighs, and a large patch on the croup, white; the tail white, with a tuft of black hairs.

12th. When ready to resume our journey, the Hottentot leader of our oxen was missing, and being unwilling to leave him, we deferred setting out. In the evening he returned, saying he had lain down among some bushes when out collecting the cattle, and had fallen asleep. This was the effect of strong drink given him by some mistaken friends, in the town. We had agreed with our men, that they should be

liberally supplied with tea and coffee, if they would follow our example, and abstain from strong drink; and we now informed this man, that having broken his agreement, we would not again lose time by waiting for him under such circumstances.—In the course of the day I walked to the top of a hill, on which *Helichrysum proliferum*, a beautiful, crimson Everlasting, was growing in profusion among low rocks of ferruginous sandstone. The plants were about the size of gooseberry bushes, covered with flowers, and as fine as I ever saw them when highly cultivated in an English greenhouse. This is not generally the case with wild shrubs: they are broken by storms and cattle, and overgrown one by another in the situations where they grow naturally, but when cultivated, they are carefully protected from injury.—At dinner we partook of the boiled flower-stems of *Aponogeton distachyon*, which were very palatable; they are called in the Colony Water Uyentjes, *Water Onions*.

13th. We travelled about twenty miles toward Zwellendam, *Swellingdam*, and outspanned in a solitary hollow, where there was a little water in the course of a rain-streamlet, in the margin of which, there were species of *Salicornia*, *Statice*, and other plants indicating salt.

14th. We "rested the Sabbath-day" in the wilderness, in a style somewhat patriarchal; sitting under a tent-like appendage to our wagon while reading in the Dutch version of the Scriptures to our men, and taking our meals.—When in Cape Town, we took lessons in the Dutch language, so as to acquire the pronunciation; and by daily reading in the Scriptures to our attendants, whether we understood what we read or not, we made progress. By reading and by bringing Dutch words into our conversation and thoughts, and frequently referring to a dictionary and grammar, we soon acquired the language sufficiently to do without interpreters. In order to accomplish this desirable object, I often carried a dictionary, grammar and Testament in my pocket, and used them in walking along the road, near the wagon; considering the encumbrance little, in comparison with what is often endured cheerfully for mere temporal gratification. It was necessary, however, on these occasions, not to be too

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abstracted, to see the ground walked upon, lest the foot should be set upon a serpent; venomous snakes of various kinds being rather numerous.—The rest of this day was grateful to ourselves and helpful to our cattle; but the many things necessary to be attended to in the provision for the establishment, and the constant watching of the cattle to prevent their straying, somewhat disturbed its tranquility. From an adjacent hill we could trace the windings of the Zondereinde, and see beyond it, a range of steep mountains, having woods in their kloofs. The trees of these woods were the first we had seen in a natural state since leaving the neighbourhood of Cape Town. Our cattle were left loose during the night, as we were informed that they would be safe on this side the river. On the opposite side, wolves were said to be numerous. The Wolf of the Cape country is the Hyena, of which two species are found in the Colony; *Hyena crocuta*, the Spotted Hyena, sometimes called Berg Wolf, *Mountain Wolf*, which inhabits the country generally, and *Hyena villosa*, the Straand Wolf, which is met with near the coast. When prowling for small animals, the Spotted Hyenas steal on their prey with silent tread, but when aiming at larger ones, they howl and make various noises; but they dare not attack unless the animal they are in pursuit of runs; they then seize it behind. This animal, as well as the Straand Wolf, feeds on carrion; the latter also eats dead fish cast up by the ocean; when fish or carrion is scarce, it commits depredations upon the flocks and herds of the colonists. It is reported to be remarkably cunning, and to retire far from the scene of its depredations to elude pursuit. It conceals itself during the day-time in the mountains, or in the thick bush, large patches of which occur in the sandy districts in which it is usually found. Hyenas are not generally considered dangerous to human beings, but persons going out in a state of inebriety, have sometimes been missing, and their destruction has been attributed to these animals.

15th. We travelled about eighteen miles, along a level, or slightly undulating country, on the border of the Zondereinde, and outspanned, at noon, at a place called Droogboom, *Dry-tree*. One of our men calling at a house to purchase

bread and meat, was reluctlantly supplied with a small quantity of the latter, after it had been ascertained that the wagon did not belong to Dr. Philip. The people loaded this good man, who is one of the best friends of the colonists, with opprobrious epithets; so greatly do they misunderstand him and their own real interests. Several English and Scotch families have purchased estates in this part of the country, and are exerting an energy upon them, much greater than that of the former proprietors, several of whom have emigrated beyond the Colonial-boundary. At the next house we met a welcome reception from a Scotch family, who readily supplied our wants, and gladly accepted a few tracts. We passed several other farms at a little distance from the road, on which there were crops of ripening grain, herds of horses and cattle, and flocks of sheep. The sheep of the broad-tailed breed, are large, hairy, and of various colours. A few goats usually go with the sheep; the goats being more tractable to drive.

16th. Two of our horses that were fastened to the wagon-wheel, broke loose in the course of the night; but they escaped injury from a Hyena, the traces of whose feet were visible in the sand, near to where they had been feeding.—In the course of the day we passed several farms, in the vale of the Zondereinde, on which the people were occupied with their harvest. The margins of this river are choked, in many places, with a remarkable Rush, *Juncus serratus*, called in the Colony, "Palmit, *Palmetto*:" it has broad, keeled and sharply serrated leaves, and a stout rootstock or trunk, which sometimes attains to five or six feet in height, and a foot and a half in circumference.—Leaving the river, and passing the summit of a range of dry hills, we outspanned for the night, in Hessequas Kloof, near a muddy pool, in the bed of a rain-stream.

17th. The cattle strayed to windward in the night, having smelt some fields of oats in that direction. They were soon missed, and were found before reaching the object of their pursuit. When in the neighbourhood of cultivated ground, they are generally tied up at night. A "riem," or thong of raw hide, worked with fat till it becomes pliant, is passed round the base of their horns, and made fast to the

wagon-wheels or to the "trek-touw," the drawing rope, to which the yokes are fastened, which is made of several strands of the prepared hide twisted together.—In the forenoon we descended to the bank of the Breede or Broad river, and outspanned during the heat of the day, near the house of a civil Dutchman. The bank of the river was shaded by the Weeping Willow of the Cape Country, *Salix Gariepiana*, so called from growing along the banks of the Gariep or Great Orange River. A *Cicindela*, somewhat resembling *C. hybrida*, but distinct from that species, was sporting on the sand-banks by the water-side. Some species of *Crassula*, among which was the singular *C. perfoliata*, the old leaves of which will turn round upon the stem, and *Cotyledon orbiculata*, were growing among dry rocks, at this place.—In the afternoon we continued our journey to a place where the river is crossed by a flying bridge, or punt. The latter name is corrupted from the Dutch word Pond, derived from the Latin, Pons, and merely signifies a bridge.—Here the loose cattle were driven into the water, across which they swam in a line, the boldest taking the lead. Ten, yoked to the wagon drew it upon the punt; but when this reached the opposite shore, they, with four others, proved unequal to draw the wagon up the steep bank. The hind-wheels remained jammed against the punt, which was fastened to some posts with chains, to keep the wagon from running back into the river. All that could be easily removed, was immediately taken out of the wagon, and by the help of additional yokes, borrowed from the ferryman, six more oxen were yoked, making the whole number twenty. With this assistance, the difficulty was overcome, and we soon had the satisfaction of seeing the wagon outspanned in safety, at the top of the bank.—We had not rested here long, before we were joined by the wife of a missionary, with a wagon, taking stores from Cape Town to the interior. In this lonely spot, the river, which has many rapids, glides through a deep glen, one side of which is woody, and the other rocky, precipitous, and clothed with low bushes, and a species of Aloe.

18th. We passed through Zwellendam, making purchases of bread, &c. in the town, and outspanned a mile beyond it,

in a grassy hollow affording water. At this place, we were soon visited by Harry Rivers, the Civil Commissioner, and William Robertson, the Minister of the Dutch Church, who gave us a hearty welcome, and with whom we returned to the town; we became the guests of the Civil Commissioner, some of whose connexions we were acquainted with in Australia.

19th. Zwellendam is a long, straggling village, of pretty appearance, with neat, white houses, some in English, and others in Dutch style, interspersed with trees and gardens, and watered by a mountain-streamlet. It is situated in the part of the colony, called the Gras Veld, *Grass Field*, which is hilly and verdant, and lies between the Langebergen, *Long Mountains*, and the coast. The land at the foot of the mountains is fertile, being capable of irrigation, but that nearer the sea suffers much from drought. A few years ago, a remarkable revival of religion took place here, which was cherished by the pious labours of William Robertson, who has succeeded in a considerable measure, in convincing the inhabitants of the unreasonableness and unchristian character of the prejudices they had entertained against the coloured people.—The inhabitants of Zwellendam, not liking to have their place-of-worship used for a school-house, have erected a commodious building near it, called an Oefening-huis, *Exercise-house*, in which a school for white and coloured children, is kept, and meetings for religious edification are held on week-days. When the meetings are appointed for the White people, the Coloured sit behind, and when for the Coloured, the White sit behind them; hitherto they have not been prevailed upon to mix. There is also a Government School in Zwellendam. Such an institution now exists in most towns of the Colony. A reading-room has also been opened here, and a town-library; both of which are likely to be useful in this part of Africa, where books are not by any means plentiful. The librarian is a Mantatee, who having been left, when a child, in the flight of an invading army, was picked up in the Griqua country, by George Thompson, of Cape Town. Having received the advantages of a civilized education, he is as competent in his post, as if he had been

born in civilized society.—In the evening, we had a meeting in the Oefening-huis, with about 250 people, many of whom were of Hottentot or slave descent. We were favoured with a remarkable feeling of divine overshadowing. William Robertson kindly interpreted for us, and he expressed great satisfaction in the people thus hearing a testimony to the truth of the Gospel from strangers. Several of the Elders of his congregation, living in remote parts of his district, hold meetings in their own houses with the people living near them.

20th. We visited the prison, which, though not divided, so as to admit of proper seclusion, has several cells, that are clean and tolerably commodious. Like one we saw at Caledon, in which there were no prisoners, the sleeping-platforms are furnished with stocks for the feet. These are said not now to be used, except for refractory prisoners, but I cannot help regarding them as dangerous instruments of torture, to be left to the discretional use of a jailor or turnkey, or even of a magistrate, and as relics of the barbarous punishments introduced by a system of slavery and oppression.—Eighteen prisoners were in confinement here; a large proportion of them were convicts who worked upon the roads, in chains, that, judging by the eye, I think would be about ten pounds weight. Only one of the prisoners was a European, and he was a native of London; the rest were Hottentots, or other coloured Africans. One of them was a man who generally bore a good character, but he got intoxicated, and threw a stone at a woman, which killed her. The religious instruction of the prisoners is attended to by the minister.

Luurbraak London M S Station.

CHAPTER VII.

Zuurbraak.—Missionaries' wives.—Village.— Population.— Injustice.—War.—State of the People.—Awakening.—Manufacture of Mats.—Grootvaders Bosch.—Jonkers Fontein.—Journey to Zoar.—Pelargonium tricolor.—Little Karroo.—Field Cornet.—Doornboom Acacia.—Periodical Rivers. — Plants.—Rodeberg Hoek Fontein.—Zoar.—Treatment of Hottentots.—Meeting at Jonkers Fontein.—Coloured People.—Riversdale.—Preaching to Hottentots.—Meeting.—Country.—Aloes.—Gauritz River.—Dr. Philip.—Mossel Bai.—Insects.

10mo. 20th. ACCOMPANIED by two of the sons of Henry Helm, the Missionary of the London Missionary Society's station at Zuurbraak, we rode to that place in the afternoon. The road lay over grassy country, intersected by streams from the Langebergen, *Long Mountains*, under which this station is situated. Our own wagon had preceded us, and here we found wagons from two Mission Stations, further distant from Cape Town, whither the wives of the Missionaries had been to make purchases. The wives of Missionaries often undertake this kind of arduous service, making journeys which occupy many weeks, and extend over several hundreds of miles, attended only by a few of their children, and two or three Hottentots, to drive the cattle and take care of them.

The Missionary Station at Zuurbraak is represented in the accompanying etching, taken from a sketch made upon the spot by my companion. The name of the place signifies Sour Brake, and is so called on account of the bushy ground by the side of the river, and the prevalence of sour grass, which characterizes some of the more humid African pastures; it is pleasantly situated between a range of mountains and a tier of lower hills, and is often called the Caledon Institution. Arborescent Aloes, and a variety of shrubs grow on the sides of the lower hills. A considerable stream, bordered with bushes,

flows through the valley in a deep bed, and into this, some small streamlets descend from the mountain; these are used for irrigation, by which the gardens are rendered fertile. A species of *Clematis* was running over some of the bushes by the stream. The mission-house, chapel, and school-house are tolerably good buildings; they, as well as two or three cottages, are whitewashed, and have a neat appearance. At this time a street of considerable length was laid out; along it a few Hottentots had erected houses, and others were in progress, or left half built, and there were many scattered hovels of sticks, reeds and mud, in which Hottentot families were living. About 850 Hottentots resided here, half of whom were children. Zuurbraak is the site of a native kraal or village of Hottentots, from which they had never been driven when the London Missionary Society took them under its care; but so little were the natural rights of these people regarded, that under one of the English Governors of the Cape Colony, it was taken from them, and was not restored till application was made to the Home Government.

21st. A prayer-meeting was held early, and the people assembled again in the chapel, at nine o'clock. After they had sung and prayed, we addressed them at considerable length, through the medium of Henry Helm. Several of the Hottentots were members of the church, but their pastor said, he was much better satisfied with regard to the piety of some of the women, than with that of the generality of the men. The latter are much exposed to temptation when they go out to sheep-shearing, harvest, &c. Their tendency to drunkenness, which was proverbial, was increased by several having been taken as soldiers to the Caffre war, and furnished with spirit-rations; some of the men had not at this period returned to their wives and families.

War has shown its diabolical character in Southern Africa as well as in other parts of the world. Europeans have provoked the natives of one part of the country to hostilities; they have then constrained those of another part of the same country to fight against their neighbours; and they have demoralized those they have taken as soldiers, by giving them strong drink.—O! that men would remember that the anthem

sung by angels at the birth of Christ, was "Glory to God, in the highest; on earth peace, good-will to men;" that they would understand that this is the unalterable character of the Gospel; and that neither war nor anything else that accords not with this anthem, has any legitimate claim to the name of Christian. All systems of human expediency, opposed to this Gospel character, are but the ebullitions of unbelief; they violate the great principles of love, justice, and truth, which Christ has laid down for the rule of human actions, and practically demonstrate, that those who adopt them, think themselves wiser than God.

An adult-school, of a large number of Hottentots, is held in the chapel at Zuurbraak, on First-day afternoons, which several of the older people persevere in attending, for example's sake, notwithstanding they make slow progress. About the same time a school is also held for the catechetical instruction of the children. In the evening the congregation again assembles for devotional exercises, but in smaller numbers than in the morning. This evening the reading, singing, and prayer, with an address by H. Helm, took place as usual; and subsequently I spoke to them on the importance of remembering that "God is a Spirit, and they that worship him must worship him in spirit and in truth;" lest, in the outward acts of devotion they should be found only drawing near to him with their mouths, and honouring him with their lips, while their hearts were far from him. This, there was reason to fear, was the case with many of these people, nevertheless some of them knew the Lord; and a measure of the comforting influence of the Holy Spirit was to be felt, in sitting with them. A few of the neighbouring boors attended the chapel here in the afternoon. The day was very hot.

22nd. We visited a school conducted by Daniel Helm, a son of the Missionary: it was on the system of the British and Foreign School Society, and was in a very satisfactory state. The pupils were about 140 of both sexes. An infant-school was conducted here by D. Helm's wife.—We walked through the street of the settlement, and entered most of the cottages of the Hottentots, as well as some of the scattered hovels. The latter were poor places indeed for the residence

of human beings. Some of the cottages were neatly whitewashed inside, and had a coloured surbase of French grey. The material used for colouring, as well as that used for whitewashing is clay, found on the Zuurbraak property. The walls of the cottages were of mud, the roofs thatched: few of the cottages had chimneys: the fires were generally made in the middle of the floor; the inside of the thatch was consequently black with smoke. Most of the inhabitants of this settlement were very poor, and some were old and decrepit. A few of them had cattle and horses, and those who had finished their houses, were allowed to have gardens. There was a want of that independence and energy of character among the people, to the formation of which, an independent possession of property greatly conduces. The kind-hearted Missionary was far from well satisfied with the progress of his charge; but the people were nevertheless evidently raised considerably above the degraded state in which they formerly lived, and the children were acquiring valuable instruction. Sufficient attention was not paid in time past to the school-instruction of the Hottentots, nor to teaching them useful, handicraft trades. These are important as auxiliaries to the Gospel, in raising the people out of a state of degradation, and enabling them to obtain a reputable subsistence. Where persons in Africa depend solely upon their cattle, or upon the cultivation of the ground, they are liable to be brought very low, by the frequent occurrence of seasons of drought.—In the evening we had a temperance meeting, in which we said much on the advantages of industry, and of attention to comfort and order in houses, gardens, &c. referring to many passages in the Proverbs, where these subjects are brought under notice.—Subsequently to our visit to this Station, an extensive awakening took place, and the venerable, aged Missionary had the comfort of seeing a great improvement among the people under his charge. An improvement in spiritual things led, as it generally does, to increased energy in temporal things, so that those who gave their hearts to the Lord found themselves doubly blessed.

23rd. The Hottentots at Zuurbraak, and at many other places manufacture mats, that are in use for various purposes

in the country, and are sold at from about three to seven shillings each. They are formed of the stems of a species of *Papyrus*, a rushy plant, found in marshy ground and on the borders of streams. These stems are strung parallel to each other by means of several lines of cord, formed from the bark of a species of Acacia, by chewing and twisting.—This morning we purchased one of these mats of a poor woman, for our men to spread their beds upon. After engaging a guide, named Izak Goliath, we proceeded on our journey.

Our route lay along the valley, in which some of the Hottentots were busy in their gardens, and in which we passed a few farms near the Grootvaders Bosch, *Governors Wood*, a considerable forest running up the kloofs of the mountains, We dined at our wagon, and took tea with a Scotch family, in which we found some thoughtful people. In the evening we ascended some hills, on one of which some Crested Aloes were in flower; and we finally rested for the night in a hollow in which there was grass, but no water.

24th. We travelled over some hilly ground, to a rivulet, where our cattle drank, near a farm-house. Previous to reaching this place we came to a small tree or two, at which it was amusing to see the loose cattle stop and rub themselves in turns. This was an indulgence they had seldom enjoyed since leaving Cape Town. We then proceeded along the course of the brook, and turned a few miles up the kloof to Jonkers Fontein, *Young Gentleman's Fountain*, where we were kindly received by Andres P. Van Wyk, to whom we had a letter of introduction. Here we outspanned our wagon, A. P. Van Wyk allowing our cattle to browse upon his land. In the afternoon, accompanied by our Hottentot guide, we set out for Zoar. We re-passed a few small farms, at which we had called and left tracts in the morning, and crossed the Langebergen, which are of primitive sandstone. North of the first range of hills, the country is hilly and grassy, and there are several farms on a small river, the course of which is broad and grown up with Palmit. We ascended the second and higher tier, through a pass called Platte Kloof, *Flat Valley*, which was very rugged. In making a short cut over a stony hill, covered with low bushes, I noticed, in blossom, in the

fissure of a rock, the elegant *Pelargonium tricolor*. This was like recognizing an old, forgotten acquaintance, of a pleasant character: for the existence of this old, but elegant and delicate inhabitant of English green-houses had quite passed from my mind, till scarcely raised above the stone on which it grew, a large cluster of its pure-white blossoms, shaded into blackish crimson, met my eye, in this inhospitable region, and revived many associations in connexion with the persons under whose care I had seen it cultivated. The scene from the top of the Langebergen was novel and striking. A vast series of low hills, barren, or scantily covered with small shrubs, was presented to the view. These hills were not in continuous ranges, but of irregularly roundish, and depressed, conical figure, extending to the right and left, as far as the eye could reach, and in front, to the foot of the Zwartebergen, *Black Mountains*, about thirty miles distant; the lower hills of the Rhoode bergen, *Red-mountains*, were seen rising indistinctly between. This country is called the Little Karroo, or Kanneland; from its producing a bush abounding with soda, called Kannabosch, *Caroxylon Salsola*. Among its hills, at a distance, we descried a patch of green, where our guide informed us we should lodge; thither we pursued our way, and arrived at a humble dwelling just as the day closed. Our host was a plain Dutch farmer, with a rustic family, living in a way that afforded little of what an Englishman would call comfort, cultivating a few acres of land, upon a little run of water, and holding the office of a petty magistrate or Field Cornet, on a salary of £15. per annum. We were however glad of the shelter of his house, and of such fare and accommodation as it afforded. By the help of our guide, who could speak a little English, and a Scotch builder, who happened to be at work upon the premises, and could speak Dutch, we succeeded tolerably well in making known our wants.

25th. We pursued our route over the Little Karroo. In some places the country resembled dried salt-marshes, and was besprinkled with a shrubby, whitish Orach, *Atriplex*, a bushy *Salicornia*, Salt-wort, Kannabosch, and various species of *Mesembryanthemum*. We crossed some dry, stony

water-courses overgrown with a white-thorned, verdant Acacia, *Acacia hebeclada ?* the Dornboom, *Thorn-tree*, of the Colony. This tree forms a striking contrast with the general sombre hue of the vegetation of this desert. The periodical rivers of this country dry up in summer, or become reduced to a few pools, but they often swell so suddenly from rain, that it is accounted unsafe to outspan wagons very near them. Many of the hills of the Karroo are steep and rocky; they are clayey sandstone, or more purely argillaceous. Two species of *Haworthia*, small plants of the aloe tribe, were growing among the roots of some of the bushes of the Karroo. We stopped to dine at a place where there were a few small farms, on a part of the Klip Rivier, *Stone River*, in which there was water. In a kloof, behind one of the houses, a large *Stapelia*, a low succulent plant with a star-like flower of considerable size, and several species of *Cotyledon* were growing. The Cotyledons have thick, succulent leaves and stout, soft stems: some of them are arborescent shrubs of about eight feet high: they are called in the Colony Boter-booms, *Butter-trees*. Two handsome climbing plants of the Geranium tribe, *Pelargonium peltatum* and *angulatum*, were growing among the bushes near the fountain; among a great variety of other shrubs, we noticed the curious *Aitonia capensis*, bearing large, oblong, red, bladdery fruit.

We next proceeded to Roodeberg Hoek Fontein, *Red-mountain-corner Fountain*, a place where there are three pools of stagnant water, like English horse-ponds, and two very poor farms, on which a few goats and horned cattle are kept. The Karroo is said to support stock of this kind well in common seasons: they browse upon the bushes, and upon the thin grass that springs among them in rainy weather; but the drought had continued so long, that several huts were forsaken, and the stock had been driven away. No wild animals of any kind were to be seen. The land seemed forsaken through thirst. Before reaching the Roodeberg, which is Red Sandstone, enclosing boulders, a man who had accompanied us from our lodging-place, left us: he took another of the many roads which cross this desert country in various directions, to farms situated wherever a little water

is to be found.—Between this place and the foot of the Zwartebergen, *Black Mountains*, we came at no water, and the day was intensely hot; but on the hills there was a considerable quantity of *Portulacaria afra*, or Spek-boom, *Fat-tree*, a shrub with succulent leaves that are slightly acid, which supply both food and moisture to the horned cattle. Many other succulent shrubs of this inhospitable country are also eaten by different animals; even the shoots of a leafless *Euphorbia*, having numerous smooth stems, the thickness of a finger, are topped by the sheep. Some of the hills, which are of a ferruginous hue, have arborescent Aloes upon them, rising to about eight feet in height. A fine stream runs at the foot of the Zwartebergen, giving fertility to a narrow chain of low lands; these are irrigated, and made to produce corn, vines, pomegranates, oranges, peaches, figs, pears, &c. in abundance. The transition in the appearance of the country, on approaching the place of our destination, reminded us of the expression, "Like the garden of the Lord, as thou comest unto Zoar." Having quenched our thirst at the stream, we enquired at the first farm-house we came to, for Theodore Gregorowski, and ascertained that he and his wife were tarrying at the next farm. Thither we repaired, and found this worthy couple living in the family of a farmer, whose house had a little more of the comfort of cleanliness than some we had visited. The floors, as is common in the Colony, were of mud, and cleaned by being smeared with cow-dung, this, however, being effected skilfully, makes them comfortable and free from fleas, which abound in this dry climate. The cow-dung is applied when reduced to the consistence of paint, by the addition of water.—We spent the evening in conversation, and were present at the family devotions, but these being expressed in Dutch, I could scarcely follow the subject, so as to catch its outline.

26th. We visited Zoar, which belongs to the South African Missionary Society. It has an extensive tract of land, chiefly rocky, karroo hills; but by the side of the river, there are two fertile spots, capable of irrigation, containing together upwards of 100 morgens, equal to 200 acres. These are converted into gardens, and planted with corn. Upon the verge

of one of them stands the chapel and a number of huts, forming the village, which is inhabited by from 3 to 400 Hottentots, including children. The place was without a Missionary for nearly seven years, and went to decay. The present Missionary who is placed here by an arrangement between the Berlin and the South African Missionary Societies, is a pious man, but does not possess much knowledge of handicraft trades. Some knowledge of these is highly desirable in a Missionary, both to enable him to make his own dwelling comfortable, and to teach useful arts to those amongst whom he is placed. The Missionary being alive to the importance of such arts, had adopted measures to get some of the youths instructed in smith's work, &c. The Hottentots were voluntarily building him a house, being only supplied at the expense of the Society with one meal a day: his furniture had not yet arrived from Cape-Town, and he had no wagon to fetch it; the one belonging to the former Missionary having become too much decayed to be used or repaired. A wagon is essential to the comfort of an African Missionary, and almost to his existence.

Some of the boors or farmers of this neighbourhood, during the time when no Missionary was here, had been in the practice of sending their cattle upon the hills of the mission property, to eat the scanty grass, and to drink up the water of a little spring. On the present Missionary prohibiting this, they were displeased, and complained of the interference, saying, they thought it improper, as the place was only for Hottentots. The Missionary signified, that if the place were his own, he might do as he pleased in permitting them, but that being sent there, to take charge for the Hottentots, he must be faithful to his trust. The neighbouring boors were not willing to give more wages than two rix-dollars, equal to three shillings a month, with victuals, to the Hottentots, while they could obtain from one to two rixdollars a day in the Gras Veld, *Grass Field;* many of them had therefore gone to a considerable distance to work. The disposition to treat Hottentots with indignity was very conspicuous in this part of the country, which, from its secluded situation, might reasonably be expected to be longer in coming under the influ-

ence of advancing civilization than those parts through which there was more traffic.—We found it almost impracticable to obtain suitable food for the one who accompanied us on this journey, even for money. A little meagre soup or gruel, or a bit of bread of defective quality, seemed to be thought quite sufficient for a Hottentot. We desired Izak, when treated in this way, to ask for better fare, and to say we would willingly pay for it. On doing so, on one occasion, the mistress of the house was informed, and she went into the kitchen and enquired for the Hottentot that could not eat such food as served other Hottentots. The poor fellow had both killed and dressed a sheep for the family, but they had not had the consideration even to give him a scrap of the offal.

We did not hold any meeting at Zoar, the Missionary not being sufficiently acquainted with English to interpret for us on religious subjects, but he promised to read our tract to the inhabitants. We had a little conversation with some of them, and they expressed gratitude to the people of England, for taking an interest in their welfare, and satisfaction at seeing Englishmen there. Many of the people were busy in their gardens, which are planted in drills, with little furrows between, through which the water is frequently led. Their principal crops are Kidney-beans, Indian Corn, Bearded Wheat, and Pumpkins: they have also fig, loquat, peach, pear, pomegranate, and quince-trees, and grape vines. This is a wine country; but the Hottentots had agreed not to make wine, on account of its injurious influence upon them. In returning from Zoar we observed some children pelting snakes out of an isolated Acacia-tree, to the ends of the boughs of which numerous birds' nests were suspended. We were informed, that the snakes ascended the trees to try to get the eggs. After an early dinner, we returned as far as the Field Cornet's, bathing on the way, in a large pool of the Touw Rivier, *Rope River*, the bed of which was dry in most places. After a repast of a little bread and sour milk, we retired to our homely dormitory. Sour milk is a delicious beverage in a warm climate.—We learned that the Missionary Station of Zoar improved rapidly after this period, and the boors became more considerate toward the Hottentots.

27th. We recrossed the Langeberg at the Platte Kloof, and reached our wagon at Jonkers Fontein in the afternoon. Andries P. Van Wyk being one of the elders of the Zwellendam Church, who hold meetings in their own houses, and he having extended a special invitation among his neighbours, in consequence of our expecting to be with them on the morrow, several of them had already come to his house. We were invited to sup with them, and way was made for a religious opportunity of an explanatory and devotional character, in which a Scotch emigrant, connected with the family, interpreted.

28th. We assembled at half-past eight, and again at two o'clock, with the family of A. P. Van Wyk and a considerable number of other persons, chiefly their family connexions, several of whom were pious. Much openness for religious labour was felt, and a precious sense of the love of God prevailed; we were enabled to elucidate the doctrine of the immediate teaching of the Holy Spirit, to the edification of some of the company. A Frenchman, who emigrated to the colony about thirty years ago, was present, and received gratefully a copy of Barclay's Apology, in his own tongue, which he was delighted to hear spoken, however imperfectly. Some grave old men took off their white caps, as our host also did his hat, when he asked a blessing before meals, and when some others of the company returned thanks after them. The practice of wearing the hat in the house is not unfrequent among the descendents of the Dutch Colonists. The provision of the table was ample; but nothing like immoderate eating, which we had heard charged upon this class of the population, was to be seen. Such of the company as remained, assembled again in the evening, when the coloured servants were also present. After expressing our concern for their spiritual welfare, my companion offered to shake hands with a coloured woman. The Scotchman who had interpreted for us, called him aside, and with evident good intention, warned him against shaking hands with Coloured people, if he hoped to make his way with the White population. G. W. Walker thanked him for this kind intention, but replied, that as God had created of one blood all the nations of men, and Christ had died for all

men, and we believed our Gospel message to be to the Coloured People as well as to the White, we could not forbear this token of christian regard to them, on such occasions, whatever the effect might be on those of whiter skin. This feeling toward Coloured People has given way in Southern Africa, since the emancipation of the slaves.

29th. We took leave of the kind family at Jonkers Fontein, and when we reached the high-road, parted with our cheerful, good-tempered, and attentive Hottentot guide, who returned to Zuurbraak, where, he was to be married the next day. The wedding had been put off for a few days, to allow him to accompany us. In the course of the forenoon, we reached Riversdale, on the Vet Rivier, *Fat River*, a branch of the Kaffirkuyl, *Caffer-cave*, where there were a few scattered houses, and a chapel of ease belonging to the Dutch church at Zwellendam. This place was visited once a quarter, by the minister from Zwellendam, and in the mean time, a pious young man officiated gratuitously as minister. After his first sermon, the minister at this place requested the Hottentots to assemble in the afternoon; they had necessarily been absent in the morning, taking care of the wagons and horses of their masters; but he found the prejudices of the Dutch so strong, that some of them were much disturbed at the idea of the Hottentots coming into the "kerk;" and they afterwards got up a protest against their being allowed to assemble there. On the next occasion, he stated his intention of again preaching to the Hottentots, but admitted, that, as the congregation had built the chapel at their own expense, they had a right to control its use. After commenting upon the duty of preaching to the Hottentots, as fellow-heirs of salvation, he insisted upon the persons who objected to their being admitted into the "kerk," meeting him in the vestry, and have their objections recorded, in the church-books, along with their names. He took this measure in order that they might not say, when their objections might hereafter be spoken of, that he had lied, as some had reported of Dr. Philip, because he had said, an order had been given to keep Hottentots and dogs out of the church. Twenty persons came forward, and thus had their names recorded; there was rea-

son to believe that others were like-minded with them, who shrunk from this ordeal; some, however, would have admitted the Hottentots. Notwithstanding these people had been denied the accommodation of the chapel, the minister invited them into one of its external angles, which was shaded from the sun, and into which, one of the vestry doors opened; at the same time, he invited into the vestry, such of the white congregation as wished to be present. Of this description, a larger number came than the vestry could contain, and when it was full, the others quietly took their station outside the Hottentots. Subsequently, the opposing party succeeded in getting this place separated from Zwellendam, to the grief of the pious part of the congregation, who lamented their separation from a minister whose labours among them had been greatly blessed.

Having fixed on a place for outspanning our wagon, we rode to the house of a pious person, where we met with Albert Keet, the young man who officiated in the absence of the minister. He spoke English fluently, and through his medium, we made known our wish to have a meeting with the inhabitants, which was readily arranged for. On returning to our wagon by moonlight, we found a son of A. P. Van Wyk, with a wagon and a team of oxen, on the way to a mill, twenty miles distant from his father's house; he took tea with us in rustic style, under the open canopy of heaven; our set-out being tin-pots, pewter-plates, &c. on a portable table, the frame of which was made like a camp-stool; the top, when not used for a table, fitted into the hinder part of our wagon, so as to prevent things from tumbling out. After a hearty repast, we read with our men, parted with our guest, and retired to bed in the wagon, thankful for the many mercies bestowed upon us.—The country over which we travelled in the course of the day, was remarkable for a series of flat-topped hills, lying south of the Langeberg mountains. The rock appeared to be a kind of sandstone. An arborescent Aloe abounded on the drier sides of the hills, the general clothing of which was the little Rhinoceros-bush, which often covers the ground for a great extent. Water was scarce, except at the Vet Rivier.

30th. In the afternoon, we rode to the house of the friendly man, upon whom we called yesterday, and accompanied him and his family, in their horse-wagon, to the chapel, near to which we rested a short time, at the house of another pious man, where several of the neighbours were met, and where we were refreshed by a cup of coffee. The company who assembled in the chapel might be about one hundred, the notice being short. There was a precious sense of the divine presence over the meeting, and we were enabled to bear a faithful testimony, in love and simplicity, to the teaching of the Holy Spirit, and to its guidance to Christ as the Saviour from sin, and into that state of mind which rejoices in the salvation of the whole human family, without respect to colour, to nation, or to station in life; but which would glory in a mixed congregation of true worshippers of the living God, black and white, rich and poor. The young man who interpreted for us, performed very satisfactorily: though he was a stranger to us, neither we, nor our doctrine were so to him, he having attended some of our meetings in Cape Town. We had some interesting conversation with him, in which he described the merciful dealings of the Most High with him, and the manner in which he was brought to this place, under a series of disappointing providences; here he supported himself and his family by keeping a school, and had a share in a store.

31st. Several of the fords of the branches of the Kaffir-kuyl, which we crossed in the morning, were worked into holes, by traffic over them: at one of these, one of our water-casks shook out of the iron in which it was fixed; the loss, which to travellers in a thirsty land, might have been serious, was discovered in time for a man on horseback to be sent back for the cask. In crossing the Valsch Rivier, *False River*, in the evening, one of our axles was injured against a stone; but with care we were still able to travel. The country over which we passed was hilly, but uninteresting, and more parched as we receded from the mountains.

11th mo. 1st. After travelling an hour and a half, we crossed the bed of a rain-stream, in which there was a pool of water: we then travelled five hours, over a dry, hilly, and

more bushy country, abounding with arborescent Aloes. Some of them had been partially stripped of leaves, to obtain the viscid juice, from which the drug called Aloes, is prepared. The leaves are placed in concentric circles, with the base downward, over a piece of skin, or a calabash, sunk in a hole in the ground; the juice, which drains out, is collected from these receivers, and boiled down to the consistence of a solid extract. The quantity of Aloes exported from Cape Town in 1838, amounted to 75,963 pounds, valued at £851. 10s. and from Port Elizabeth 21,867 pounds, valued at £306.

Among the bushes of this part of the country, there were some Francolins, *Francolinus Lavailantii;* these birds are here called Pheasants, but they are more like Grouse. The Scarlet Geranium, *Pelargonium inquinans,* of English greenhouses, was growing among the shrubs near the descent to the Gaauwrits Rivier, *Rapid Rustling River,* which was circuitous, steep and rough. A beetle of the *Buprestis* tribe, about an inch long, and covered with tufts of yellow and red hair, was feeding in bushes of a species of *Lycium,* near the river; another of large size, but of the *Cerambyx* family, was feeding among the fragrant, yellow flowers of the Doornboom, in the bed of the river; and Doves were cooing among the branches of some of the larger trees.—The Gaauwrit Rivier is always a considerable stream, but in rainy weather it becomes greatly swollen. After resting on a dry portion of its bed, and bathing, we proceeded a few miles up a valley, between steep, conglomerate hills, having gravel of huge size imbedded in the rock. Among the bushes in this hollow, a fine trifoliate Jasmine, *Jasminum, capense?* with fragrant, six-cleft blossoms, was in flower.

2nd. In order to make a good days-work we rose early, and sent our herdsman up a kloof after the cattle. As he did not return, I went to seek him, and found him asleep. Little exercises of patience of this sort are common in African travelling. Soon after sun-rise, we reached a place where there were three houses and a blacksmith's shop. Here we unpacked the wagon, and took it in pieces, to have the injured axle repaired. This occupied about half an hour, and all was replaced again early in the afternoon. In the mean time

Dr. and Jane Philip came up, and we had the pleasure of welcoming them on their journey. The people of the neighbourhood hearing of the arrival of Dr. Philip, and having no idea of any other kind of Doctor than one of medicine, began to resort to the place for advice. The Doctor took this very good-humouredly and sent them to me, or, in some instances, I was sent for to them. Some of the cases were far from hopeful, indicating great constitutional disturbance. I administered from my medicine-chest such remedies as appeared, to my little medical knowledge, likely to alleviate their sufferings, and gave them some counsel on diet, &c. While endeavouring to help them temporally, their spiritual necessities were not forgotten, but tracts, small books, and New Testaments were put into circulation among them, both by our friends and ourselves. The people expressed their thankfulness in various ways; some by offering to pay us in money, which we declined, and others by presenting us with dried meat, butter, &c. In the evening we proceeded a few miles further, toward the extremity of the valley, where grass was more abundant, and passed a few more little farms, where we left tracts.

3rd. We proceeded along a series of poor, dry hills, to the bank of the Kline Brakke Rivier, *Little Saltish River*, passing a few farms. Having outspanned our wagon, we rode over to Mossel Bai, *Muscle Bay*, on horseback, and were kindly welcomed by a young couple professing with the Wesleyans. Mossel Bai is the port of this part of the country: it affords good anchorage, except when the wind is from the east. The town only consists of about ten houses. On the banks of the Kline Brakke Rivier, as well as in many other places, a brown beetle, half an inch long, resembling a dried leaf, and some small, fragrant *Cerambyces*, as well as a handsome species of *Cetonia* allied to the Rose-beetle, were feeding on a large species of *Buddlea*. A small, brilliant bluish-green *Cetonia* was abundant in the blossoms of a large white, and an ochre-coloured *Ornithogalum* in many places on the road, by the side of which, in the poorer parts of the country especially, there were some gay-flowered Mesembryanthemums, and some handsome, low species of *Hibiscus*.

4th. No way for public religious service opening in the forenoon, we sat down by ourselves, to wait upon the Lord. In the afternoon, we visited a school of adult Hottentots, the master of which had a kind, familiar mode of instructing them. In the evening he interpreted for us, in a meeting at which about fifty persons were present, including a few who were here with wagons, waiting the arrival of a vessel. The meeting was a low season, but we were enabled to point out the first principles of the Gospel; after this, a few tracts were put into circulation.

5th. Most of the houses at Mossel Bai were built by the Dutch Government, and are in a dilapidated condition. The coast on both sides of the bay is rocky, and the cliffs are much covered with the Orchall Lichen, *Roccella tinctoria.* A few years ago some attempts were made to collect it; but the value of labour proved too high to leave the speculators a profit. We rejoined our wagon, on its way toward Pacaltsdorp, after fording three rivers, as deep as our horses could conveniently cross. The stony and rocky hills about Mossel Bai are covered with Aloes, Euphorbias, *Chironia baccifera,* &c. An orange-flowered *Opuntia,* which seems to be naturalized here, and is called Turkish-fig, is common in some sandy grounds, intermingled with bushes, among which a leafless *Sarcostemma* entwines its slender, cylindric, green branches.—We outspanned for the night, before descending into a ravine, not thinking the oxen equal to the effort of crossing it without rest.

CHAPTER VIII.

Wagon upset.—Pacaltsdorp.—George.—Oppression.—Preaching of a Hottentot woman.—Converted Slave.—Proposed Vagrant Law.—Infant Schools.—Hottentots —Field Cornet.—Knysna.—Forests.—Plants.—Animals.—Fishery.—Melville.—Unsteady Seamen.—Plettenberg Bay.—Cape Mole.—African Elephant.—Bush-buck.—Canteens.—Extorted Confession.—Timber Cutters.—Schools.—Instruction of Children in a variety of languages.—Dysalsdorp.—Copperas Springs.—Mission Stations.—Slave-apprentices.—Hottentots previous to 1828.—Religious Labours.—Doorn Boom.—Fire-fly.—Cradocks Kloof.—Lange Kloof.—Farms.—Remarkable Meteor.—Rudeness.—Avontuur.—Fingoes.—Bustard.—Friendly Hottentots.

11mo. 6th. This morning we crossed one ravine in safety, but in descending to the Guayang River, the wagon upset. The rain during the night had made the road so slippery that the oxen could not keep their feet, and being unable to guide the wagon, it went broad-side off the track. Nothing was broken, and we speedily removed the luggage, which, in anticipation of such an occurrence, was lashed to the floor of the wagon. A kind-hearted Dutchman happened to come up at the juncture; by his assistance the wagon was soon restored to its proper position, and we had it repacked by noon. There was still a very awkward piece of road to pass, and in descending among some large stones, a loud and ominous crack was heard; a severe shake at the edge of the water proved that mischief was done; one of the arms of the hinder axle broke off, and down went the cumbrous vehicle again, and in such a position as only just to admit the luggage to be taken out dry, by wading to the mouth of the wagon. No one was in the wagon at the time, and the driver sprang from his seat and escaped injury. As much rain had fallen upon the mountains, there was reason to expect a flood; all speed was therefore used to remove the luggage

across the water, which was about mid-leg deep, to a place of security. The same kind-hearted Dutchman returning, found us in this second difficulty, and again assisted us in raising the wagon, as well as in bearing up its decrepit side, placing it in safety, and removing the tilt. Under this we placed the luggage to protect it from the rain, which came on more heavily toward night, and filled pools that had been dry for about two years. As soon as this was effected, I rode to Pacaltsdorp, with one of our attendants, as we were in want of provisions. At this station of the London Missionary Society, I received a kind greeting from the aged but energetic Missionary, William Anderson and his family, also from Dr. and Jane Philip, who had arrived there before us. Our necessities were readily supplied, and the man sent back to the wagon with provisions; kind proposals were promptly made for bringing up our wreck on the morrow.

I accepted an invitation to stop and take tea, and greatly enjoyed spending an hour at the mission-house. While I was there, a Hottentot brought a large, Spotted Hyena, *Hyena crocuta*, to the door; he had killed this fearful looking animal, in one of the adjacent woods of the Outeniqua Mountains. The distance to the wagon was four miles, and in returning over the open country, I missed my way, and did not reach my companions till just as the day closed. We arranged our beds upon the luggage, under the tilt of the wagon, which was placed on a rising ground, under a bushy rock; but our men were so disheartened by the accident and the pouring rain, that we could scarcely prevail upon them to prepare themselves a shelter, with a mackintosh tarpaulin, that we spread over our luggage in the day-time. In approaching Pacaltsdorp, which stands on a plain, its little chapel with a steeple, the schoolhouses and the dwellings of the Missionaries and cottages of the Hottentots, give it the aspect of an English village. The little town of George also meets the eye pleasantly. It is situated at the foot of a mountain-range, of bold and varied outline, clothed, in some places, with wood, especially in the kloofs, down some of which torrents, formed by the rain, were now descending. As is the case in all the other African towns, the houses are

whitewashed; this also is generally the case with the solitary houses in the country.

7th. At an early hour, William Anderson's wagon arrived; a party of Hottentots, who were very active in assisting us, removed our luggage into it, as soon as the rain moderated. A pair of wheels from another wagon were placed under the hinder part of our own, and our whole establishment was speedily transferred to Pacaltsdorp, where a room, formely occupied by the infant-school, was appropriated to our use, and our wagon was put into the hands of a skilful Hottentot workman, to repair.—In the afternoon I rode with Dr. Philip and Thomas Hood, the schoolmaster at this station, over the Pacaltsdorp estate, and a contiguous farm belonging to the institution, but purchased by the Hottentots and persons well disposed toward them, for their use. The farm is grassy land, but defectively watered, it had suffered greatly for four years from drought. Some of the land was in cultivation, but the drought had injured the crops so as to leave most of the people very poor.—No definite boundary existed at this time between the lands of Pacaltsdorp and George; and a discreditable petition had been presented to the Government, by the inhabitants of the latter place, praying to have secured to them the quantity of land, originally assigned to George. This would have been very unjust, as several farms had been given away by the late Landrost, by which the land of the town had been diminished, and this the people of the town ought to have prevented; but having neglected their own interests, they now sought as a remedy, to reduce the rights of the Hottentots. It had been arranged hitherto, that the cattle of George and Pacaltsdorp should graze together; but the petition in question, if acceded to, would have placed the boundary of George close to Pacaltsdorp. The Missionary expostulated against this measure, but the inhabitants of George replied, that the Hottentots had plenty of land on the other side of the village, alluding to that which had been purchased by themselves and their friends, for their use! the Missionary therefore stated the case in a despatch to the Government, and the Government demurred the subject.—Pacaltsdorp has been in the possession of the Hottentots from time

immemorial: it was called Hooge Kraal, *High Village,* before any Missionary was stationed there. Subsequently to that period, one of the Governors of the Cape proposed to take it from the Hottentots and to give it to some Scotch emigrants!

Pacaltsdorp became a missionary station in consequence of the effectual preaching of a Hottentot woman from Bethelsdorp, which is one of the oldest stations of the London Missionary Society in South Africa. This woman was not known at Bethelsdorp as a remarkable person among the converts to Christianity, but on taking a journey to visit some of her friends, she narrated with so much simplicity and feeling, what the Lord had done for her, as to gain considerable attention among the farmers, and to awaken a thirst after a knowledge of the way of salvation in a slave, as well as in the Hottentots of Hooge Kraal. The slave afterwards went to the wagon of James Read and a fellow-missionary when they were travelling, and from them he received further religious instruction: he died soon after, and on his deathbed gave such evidence of Christian faith and hope, as to draw from his mistress the declaration, that if ever any one went to heaven, she believed her poor slave went there. On arriving at George, the Landrost begged that James Read and his companion would visit Hooge Kraal, where the Hottentots were clamorous for a Missionary. On going thither, they found that the preaching of the woman referred to, had excited among the people an ardent thirst for the knowledge of Jesus Christ. They consequently wrote upon the subject, to John Campbell, one of the directors of the London Missionary Society, who happened at that time to be in Cape Town; the Missionary Pacalt was also there, at liberty for such a service, and he was sent to the place, which was afterwards called Pacaltsdorp, signifying Pacalt's Village. Here this devoted man laboured successfully, both among the coloured population, and the neighbouring boors, among whom his name is precious to the present day.

This evening we heard a Hottentot preach in Dutch: we understood the language very imperfectly; but there was a quiet seriousness and earnestness about his manner, befitting the occasion. The number of Hottentots at this institution

was at this time about 600. When a Vagrant-law was proposed in the Colony, a few years ago, the effect of which would have been to infringe upon the liberties of the Hottentots and other people of colour, about 1,200 resorted hither. There is reason to believe that many well-intentioned people were drawn into an approval of this measure without seeing into what it would naturally lead; but its origin was certainly among the enemies of freedom. Happily it was frustrated.

8th. We visited the infant-school, which was under the able instruction of one of William Anderson's daughters. Dr. Philip informed us, that the Infant-school System was introduced into Africa by the liberality of some of our friends of Tottenham, and that vicinity, who raised a subscription for the purpose, when he was in England, in 1828. This has now become a mighty agent in civilizing and raising the African tribes. A contribution made by the Government, of £3,000, in addition to £1,500 appropriated by the London Missionary Society to the object, is enabling them to erect suitable school-houses.—When the first Missionary came here, he found the Hottentots in a most wretched condition, and greatly oppressed: they were almost naked, wearing only a few skins or a karross, and were living in holes, or in most miserable shelters, in an adjacent sand-hill, near to which there was a wood; to this place, on the approach of any boors, the young men fled to conceal themselves, lest they should be subjected to compulsory service. Some of them now have comfortable cottages, but a large number live in rude, thatched huts, of interwoven branches and mud: they are universally clothed in cotton, or leathern garments, and are, in appearance, about equal to the people of the lower class, in the manufacturing districts of Yorkshire and Lancashire; perhaps, on First-days their appearance may be superior, for the Hottentots make themselves very clean, to attend public worship. Many of them have felt something of the power of the Gospel, and while they remain at stations of this kind they are under missionary instruction. For a subsistence some of them cut wood in the adjacent forests, others follow other occupations of a rural

kind. A Hottentot who was now residing here, went to a boor, for a term of years, to learn wagon-making; while with this man, he was kept at mere drudgery, and taught little that was useful; but on returning to the Institution, one of his own nation instructed him, and the same man is now making wagons for his former master, who sells them to other boors as his own manufacture! The time is not long past in which many of the boors had such contempt for the Hottentots, that they would not condescend to call them, when they wanted their services, but would whistle to them, as they would to dogs; and instead of speaking, if they thought the Hottentots negligent, they would strike them with a samboc, which is a whip formed of a single piece of the hide of the Rhinoceros or Hippopotamus. At that period the Hottentot might not look his oppressor in the face, when speaking to him. I have also been told on respectable authority, that many of the colonists would not, at that time, allow a Hottentot to eat any victuals over which a thanksgiving had been pronounced; but would rather give it to a dog. To such a pitch had the ignorance of these people proceeded, that some of them even denied that the Hottentot possessed a soul!

The people of Pacaltsdorp expressed a desire to have small parcels of land allotted them as freeholds, in order that they might build better houses, and make more substantial gardens; but they had some fears, that if this were granted them, the Government might impose a Field-cornet upon them, in the person of some one, not of their own people; and as "burnt children dread the fire," so these people dreaded the opening of such a door, lest it should make way for the entrance of oppression. One of their own number acted as Field-cornet at this time. Persons in this office have a little more power than an English constable, and the one here was recognized by the Government, by exemption from taxation, and by having a Gazette regularly transmitted to him: he was said to be a useful officer.

Dr. and Jane Philip left this evening for the Kat River; after they were gone, we assembled the people again, and my dear companion had good service with them. I felt no

authority to address them, nor had anything been given me to express to them, in the line of christian ministry, from the time of my coming hither.

9th. Having made the needful arrangements for a journey to the Knysna and Plettenburgh Bay, we set out on horseback, having a Hottentot named Cobus for our guide. Cobus and Coos are Dutch contractions of Jacobus. A ride over a series of grassy hills, interrupted by the deep ravines of the Kaymons Gat *Lizards' Hole*, and the Trakadataow Rivers, and past two or three cottages, brought us to a house called Woodville, where we found comfortable accommodation in roughish style, and met with a Scotchman, who was useful to us from his knowledge of Dutch.

10th. We pursued our journey, having given our hostess six shillings, with which she thought herself well paid, for our entertainment; this consisted of two good meals and lodging for ourselves and our guide, and the grazing of the horses. In the course of the day we only passed three houses, but rode upwards of six hours. We had to cross the mouth of the Zwarte Rivier, on the beach, where it was choked with the sand, and to make a circuit to ford the Goukamma. At one of the houses a Dutch woman, who was churning, kindly gave us some bread and churn milk: she seemed fully to understand the appetite of a hungry Hottentot; for she handed our guide a bowl of such a size as to excite a smile, but he soon drank off its contents. Many of the Dutch farmers make large quantities of butter, which they store in casks the shape of churns, till they have opportunity to convey them to Cape Town, or to some other market; by this delay it often becomes slightly rancid.—In the afternoon we reached Belvidiere, on the Knysna, the residence of a polite Scotchman, to whom we had a letter of introduction. Here we accepted an invitation to dine; in the evening we crossed the Knysna, which, though connected with the sea, forms a considerable and picturesque lake. The St. Helena, and another brig, as well as a cutter, were taking in timber here. The woods in this part of the country are extensive, and interspersed among the grassy hills. Many of these forests are very beautiful: the trees

are large, and much over-run with climbers. The Stinkwood, *Laurus bullata*, and the Yellow-wood, *Podocarpus elongata*, are the kinds chiefly cut: the former is allied to the Bay, and the latter to the Yew. Yellow-wood is the prevailing tree in the forests, and by the sides of rivers on the eastern side of South Africa; it is often rendered conspicuous by a long, shaggy green lichen, with which it is generally clothed. Parasitical plants of the Orchis tribe are common on the trunks and branches of trees in the forests; one we saw today had pretty, white flowers. Baboons, Monkeys, Bushbucks, Spotted Hyenas, Leopards, Buffaloes, and Elephants are inhabitants of these woods: the two latter animals are, however, scarce, and when a Leopard is discovered, it is hunted unremittingly, till destroyed. We landed at a fishery, the produce of which is exported to the Mauritius, where the dried fish of this Colony finds a ready market. At the landing-place, horses were waiting, which conveyed the party to Melk-hout Kraal, *Milkwood Village*, the residence of George Rex and his numerous family, where we met with hospitable entertainment.

11th. The forenoon was very wet; this occasioned a meeting which we had appointed, to be small. The family and servants of George Rex, with a few persons from an adjacent little village, called Melville, formed the congregation. The blessings of the gospel were set forth to this company, and compared with the darkness and desolation of the carnal mind. In the evening also, when a portion of Scripture was read in the family, some religious counsel was extended. The family had received a good education, and their schoolmaster, a feeble, diminutive man, more than eighty years old, was kindly provided for among them. No medical man resided nearer this place than George, forty miles distant, but an intelligent mason usually supplied the defect; he was ill at this time, and I was therefore applied to on behalf of the Captain of the cutter now lying here. I found him in a critical state from the use of strong drink. On board this vessel there were two seamen, who left the Olivia when we arrived in her from the Mauritius, the discipline of the Captain being too strict for them. They now acknowledged, that greater

liberty in things that were evil, had not added to their comfort, and they shewed a grateful recollection of the counsel then given them, which was not received pleasantly at the time.

12th. Being furnished with fresh horses, we rode about twenty-two miles to Plettenburg Bay, the last settlement of Europeans, on this part of the coast, at which any English reside; here we became the guests of Captain Harker, the Government Resident. Another European lived at a place called The Port, about a mile distant, where he conducted a fishery.—The only religious service for which we found an opening, was a little counsel extended to the family, in connexion with the evening reading of the Scriptures. We also distributed a few tracts at this place, and at the farms we passed on the journey, and to some parties of Hottentot wood-cutters in the forests. Captain Harker was at much pains to point out the beauties of Plettenburg Bay, in which there is an interesting combination of mountain, hill, wood, river, lake, and sea scenery; he also took us to visit the sequestered grave of his wife, to whom he appeared to have been ardently attached, and the loss of whom he felt keenly in this lonely situation.

13th. We returned as far as Woodville. Some parts of the road were so full of the burrows of the Cape Mole, *Bathyergus maritimus*, as to make riding very unpleasant; this animal is about the size of a half-grown Rabbit, which it somewhat resembles in colour: it belongs to the class Rodentia, and probably feeds on roots. Near the coast, we saw some large Hawks. Between the Knysna and Plettenburg Bay, a beautiful *Disa*, with deep-pink blossoms, was in flower, and on the sand hills, at the mouth of Zwarte Rivier, another orchideous plant, which was of larger stature and had yellow blossoms. The noble plant, called *Strelitzia augusta*, is found in the forest, of this part of the country.

14th. Taking a walk in the border of the forest this morning, I picked up one of the grinders of an Elephant, that, from its appearance, had lain some time. An Elephant was shot at the Knysna about two years ago. An animal of the Antelope family, called Bosch-bok, *Bush-buck*, is

abundant in these woods. One was shot this morning by a man residing here, as it was feeding on the grassy margin of the wood.—The African Elephant, *Elephas africanus*, attains to twelve feet in height: its extreme length is about eighteen feet; it is distinguishable at first sight from the Asiatic Elephant, by the size of its ears.—The Bush-buck, *Tragelaphus sylvatica*, is about two feet and a half high, and five feet long. Its form is elegant, approaching that of a Goat: its horns are about a foot long, spiral, sublyrate, and with the points a little bent forward; they are black, wrinkled at the base, and have an obsolete ridge before and behind. The general colour of the animal is brilliant chesnut, but it is black above, has a white streak along the spine and a white chin; a broad, black, naked band encircles the neck.—We returned to Pacaltsdorp, notwithstanding a heavy rain that made the rode so slippery as to require great caution.

15th. We rode to George, and visited the Civil Commissioner, to whom we had a letter of introduction: he kindly assisted in making arrangements for holding a meeting with the inhabitants. In the evening I addressed the Hottentots of Pacaltsdorp, on the subject of intemperance, a vice into which some of them had frequently fallen, in consequence of a snare being laid for them, by four canteens being opened at George: these were licensed by the Government, though there was not the smallest occasion for them in that little town: they are not inns for the accommodation of travellers, but mere shops for the sale of strong drink, to the ruin of the morals of the lower classes of the population.

16th. We received some remarkable information, on the case of a woman who was lately executed at George, and on that of a man who was condemned at the same place, on confession of setting fire to some premises. This confession was extorted through the medium of a man professing to be a conjuror or wizard, on the promise, that nothing should be done to the parties, if they confessed! The schoolmasters of Pacaltsdorp and George were for some time excluded from visiting the jail, for having interfered, as the magistrate thought, in his province; they proved that these people were innocent, but had been cajoled into confession, by

the promise that, if they made such a confession, they should be liberated. A reprieve arrived for the woman, who was a Hottentot, after she was executed. The life of the man, who was of Bushman extraction, was saved.—In the course of the day, we visited the school for boys and girls, and the infant-school at Pacaltsdorp. The former is poorly attended at this season; it is never so regularly attended as the latter; for as soon as children are old enough, they are taken off from school to assist their parents. Sometimes the Hottentots take their families into the woods, and remain there for several months at a time, when they go on timber-cutting excursions, A Hottentot is at home wherever he can obtain food and shelter, and persons of his own race to talk with.

English and Dutch are both taught in the schools at Pacaltsdorp. The latter has become the mother-tongue of the Hottentots of this part of the Colony, many of whom know little or nothing of the native language of their ancestors. The children in the Infant School acquire English with much more facility than the older children.—From the observations I made in the schools, at the Missionary Stations, in South Africa, in a large number of which two languages are taught, I am of the opinion, that in Infant Schools, two or more languages may be taught, almost as easily as one. In the Mission Schools, questions are often asked in one language and the answers are required in another. By this means it is easy to ascertain if the signification of the question be well understood.—Many of the older children were absent to-day, assisting their parents to wash. Till the late rain they had had to go nearly four miles for water. A Hottentot's stock of washable clothing is generally very small. The garments are often taken off, washed, and put on again before being perfectly dry, to the great injury of the health.—In the afternoon we visited the prison at George; it consisted of a few, small rooms, surrounding a small court-yard. The prisoners sleep several together, on barrack-bedsteads with stocks at the feet! The stocks, however, are said seldom to be used. The number of convicted prisoners working on the roads here, is about ten. In the evening we had a large meeting with the inhabitants of George, in a place used

temporarily for public worship, which was kindly lent us by the Dutch minister.

17th. At an early hour, we set out for Dysals Kraal, now called Dysalsdorp, which signifies Dysals Village. We again had Cobus as our guide: we crossed the mountains by the rugged pass called Cradocks Kloof, and rested and dined at the house of Jan Vanderover, a storekeeper, from whom we had previously had a kind invitation. In descending the mountain, we met a Dutch Colonist, who informed us that he had been at Natal; he said that the English had taken away the slaves of the Boors, and that they therefore emigrated from the Colony.—Leaving J. Vanderover's, we travelled along a rough road, through bushy, karroo country, to the place of our destination; this consisted of a few, poor, mud huts, near to some springs, about a mile from the banks of the Olifants Rivier, *Elephants River*, and between two series of bushy hills of red sandstone, belonging to the Roodeberg range. Some of these springs are so strongly impregnated with sulphate of iron, that Copperas crystallizes along the margins of the ditches that carry off the water. The surrounding country is karroo, with little farms interspersed, at intervals of several miles, where there happens to be water. Tobacco and grapes are the principal produce of the district. The latter are chiefly converted into brandy. Oats, barley, and maize are also grown here, and occasionally wheat; but wheat is too liable to be affected by rust, to be depended on for a crop. From the adjacent farms, a considerable number of slave-apprentices resorted to Dysals Kraal, on First-days, for instruction, which they received from John and Ann Melville and their daughter. The station had only been lately occupied as the residence of a missionary, and the arrangements were consequently incomplete. The place was formerly an out-station, of about 5,000 acres, for cattle belonging to Pacaltsdorp. It was not intended to collect the people as residents here, but to encourage them to resort hither for religious instruction; the plan of collecting them was useful, when missionary stations were necessary as places of refuge from oppression; it was nevertheless attended with evils, and it is not now thought to be very desirable within the

Colony. The apprentices came for religious instruction from various distances, within thirteen miles; some walking, and others riding their own horses. Some of these people possessed bullocks and wagons, and several had purchased the residue of their bondage, and that of their wives and families, at a high rate, but remained in the service of their old masters. In this neighbourhood the apprentices appeared to have been well treated; they possessed more energy of character than the Hottentots, having generally been less oppressed, because the slaves were the property of their masters. Up to the passing of the Fiftieth Ordinance, in 1828, the Hottentots were under a species of systematic oppression, that rendered their condition, in some respects, worse than that of the slave; but since that period, their condition has been progressively improving.

18th. An interesting company assembled at an early hour, remarkably clean in their persons and attire, and attentive to the religious instruction communicated. They had a prayer-meeting at sun-rise, when a Hottentot from another Missionary Station gave utterance to supplication on their behalf. After breakfast, the whole congregation formed a school, and their children an infant-school. Several of the pupils acted as monitors. Few of them could read, the school having only been opened about seven months; but they took books or sheet-lessons home, and were diligent in striving to improve. After the school, a meeting was held, commencing in the usual way, with singing, prayer, and the reading of the Scriptures; in the course of it ample opportunity was afforded us to express what was upon our minds. In the afternoon, school was again held, but previously, many of the company had to set out for their respective homes. A meeting in J. Melville's cottage concluded the labours of the day, in which we were sensible of the overshadowing of our Heavenly Father's love.—This place and Zoar, distant from each other about one hundred miles, were at this time the only places of religious instruction in the district lying between the Zwarte Berg and Lange Berg mountains, extending from Worcester to Uitenhage; or nearly, from the western to the eastern shores of South

Africa. The intervening country, though chiefly barren karroo, had many scattered farms upon it, on some of which the inhabitants were numerous. On one near Dysals Kraal, there were about eighty people.

19th. In the neighbourhood of Dysals Kraal, there are several little copses of Doornboom. This species of Acacia forms a small tree, but it is generally branched to the ground; it has long, straight, hollow, white thorns, and globular heads of flowers, of a golden yellow, and elegant, bright-green foliage; it abounds also on the margin of the Olifants Rivier, where it is intermixed with *Salix gariepiana*, the elegant Weeping Willow of South Africa. This being the only species of Salix common in the country, I shall henceforth, in this volume, call it simply Willow. In favourable situations it attains to the size of moderate timber. The Olifants Rivier scarcely formed a stream at this time, but had pools in its stony bed. In rainy weather it becomes a torrent.— In the course of the day we returned to Pacaltsdorp, taking the rocky pass of the Groote Doorn Rivier, *Great Thorn River*, to avoid the stony road of the Kline Doorn, *Little Thorn*, by which we went to Dysalsdorp, and which injured the hoofs of our shoeless horses, so as to render the accomplishment of our journey difficult.

20th. Having engaged four additional Hottentots, and eighteen additional oxen, to take our wagon over the Outeniquas Mountains, we resumed our journey, travelling as far as a deep valley, in which we rested for the night. Before reaching this spot, evening closed in, and it became very dark; our wagon was nearly upset, by getting off the road, but was happily kept from going over, by some stiff bushes in the hollow into which we were descending. Our leader had staid behind, having got intoxicated in passing through George; we had also lost our herdsman, who had missed the way. We heard him fire his gun, so that we knew that he was in the neighbourhood; but as he could not find us, he had to remain where he was, without food. The darkness seemed rendered more obscure by the flickering light of a minute Fire-fly, and by some phosphorescent patches on the ground, that probably arose from decomposing matter that

had become imperceptible to the eye, except by the emitted light.

21st. We commenced the ascent of the mountains early in the morning, at Cradocks Kloof, and reached the further side in about four hours, inclusive of a short rest at the top, and several temporary detentions, by sticking against masses of rock that projected into the pass. In several places there was scarcely room for a man to stand between the edge of the precipice and the wagon, which was prevented from being precipitated into the vale below by holding it upon the road by means of "riems," fixed to the hinder part. The danger of this pass, which has a sharp turn on the point of a precipice, is such as to excite corresponding care, and consequently accidents of a serious character seldom occur in traversing it. The shaking and jumping of the wagon, as it was dragged along, especially as it descended the mountain, were such as a person, who has not seen it, would scarcely believe any carriage could endure.—The drag-shoe is not used on these occasions, lest the wheel should start out of it, but both the hind wheels are chained, and the wagon is stopped at short intervals, to shift the chains alternately, in order to prevent the wheel-tire from heating to an injurious degree, or from wearing too much in one place, as well as to hinder the wagon from gaining too much impetus. Near the top of the mountain, we gathered some Bramble-berries, about as good as the best English varieties. Among some wet rocks a species of *Harveya* was abundantly in flower; this plant, which is named after my friend William Henry Harvey, who is the author of an excellent work on the Genera of South African Plants, has blossoms resembling in some degree, those of the Chinese Primrose; it is probably parasitical on roots, and like other plants of this description, it is destitute of leaves.—Having reached the plain at the entrance of the Lange Kloof, *Long Valley*, we settled with the men from Pacaltsdorp, who returned home with their oxen, except one whom we engaged as leader of our team, in place of the man left behind at George.—In the evening we pursued our journey in the Lange Kloof, which is an extensive valley

between ranges of lofty hills, with farms at distant intervals, wherever there are little streams to fertilize the ground, which is generally dry pasture composed more of bushes than of grass. Most of the farm-houses of the Cape country are whitewashed and have little clumps of Poplars or Stone Pines planted near them.

22nd. About an hour after sunset, a remarkable meteor appeared in the west. At first, it resembled a falling star, but it left a train of considerable brilliancy, that changed from a direct, to an undulating line; this remained visible and fixed in its position for about twenty minutes. It was rather less brilliant than the moon, which was up at the time; the wind was easterly and unsteady.

23rd. In passing a narrow, rocky place, some Baboons shouted at us, but they ran off quickly at the crack of our driver's long whip. The whip of an African wagon has a long bamboo stock, and a thong of prepared skin platted. The driver can reach the fourth pair of oxen with it, and the sound of its crack can be heard at a considerable distance.

24th. We passed four farms, and at one, were treated with great rudeness. As the wagon was passing, without any person going to the house, three boors made their appearance, one of whom said the party were going the wrong road, and pointed to a road that would have misled them. Another, on being particularly enquired of, said, "O, any road will do!" Our people, who knew the way, paid no attention to them, and G. W. Walker gave them some admonition on the impropriety of their conduct. At this time I was a little behind, and ignorant of what passed, but coming up soon after, I presented a young woman with a tract, which she handed to one of the young men; he handed it to another, who threw it out of the door, with curses and imprecations. I picked it up, returned it into my pocket, and walked off without looking back, till I heard the report of a gun. At this time I might be 150 yards from the house. On turning round I saw the gun still pointed toward me, and the smoke issuing from its muzzle. The young man who fired it was evidently under the influence of strong drink; he and his companion then began to halloo; this

they continued doing for some time, also repeatedly firing the gun. We supposed they had recollected that they had gone too far, and were trying to leave the impression that the first firing was only one of a series.

Since this period the London Missionary Society has placed a teacher at Avontuur, in this neighbourhood, and the people of this house have encouraged him to impart religious instruction to their establishment. One of them, who, on the arrival of the teacher, was very indignant at his coming, afterwards acknowledged that he felt his own need of such instruction as much as any man. Many of the Hottentots at Avontuur are settled as tenants of small plots of ground, held on lease, and in 1843, they were reported to be making considerable progress in the culture of their land. The school was well attended, and the congregation considerable, consisting of persons of white and coloured skin; the prejudices of the former having given way under the genial influence of freedom, and of a better understanding of the nature of the religion of Him, who said to his disciples, "One is your master, and all ye are brethren;" making no distinction of nation, kindred, tongue, or people.

25th. Being First-day, we rested in the wilderness, and spent some time in devotional reading with our men, and in more private retirement before the Lord. Three groups of Fingoes visited us: they were glad of some scraps of food. One man was very voracious: his companions laughed at him and called him Wolf! They are from the east coast, north of Caffraria, and were in a state of vassalage among the Caffers previously to the late war. Since that period, they have been under the protection of the Colonial Government. They are of darker complexion than the Hottentots. Most of the men had only a sheep-skin karross or cloak, thrown over their shoulders. The women had more covering, and were ornamented with brass rings, beads, and shells about their necks. One of them had a neatly-formed turban about her head; all were far from cleanly in their persons. Their children were quite naked. Yesterday we passed some of their huts, which were rude structures of slender boughs and sedges, in the form of

bee-hives. Some of these people said they were leaving a place because they were insufficiently supplied with bread, and had only one shilling a month wages; others, because their master beat their children too much. Though it is likely they may often be imposed upon and oppressed, by a people who have been long accustomed to have slaves, yet from their ignorance of the nature of contracts for work, and the laxity of discipline among their children, it is probable they may frequently become dissatisfied on trifling grounds. In the course of the day we had several other callers, chiefly travelling Hottentots. Some of them had their faces painted red, and appeared rather low in civilization.

26th. This morning we saw a species of Bustard, *Otis*, called in the Colony, Paaouw which signifies Peacock. When resting at noon, some coloured people came to the wagon, and expressed a wish that we would stop, and hold a meeting with them; we did not however apprehend this to be our duty, on the present occasion, nor had we an efficient interpreter on religious subjects. Subsequently an Englishman in the same employ, visited us, and expressed regret that we had not outspanned near the house; but in passing, the inhabitants declined selling our man bread, and would scarcely accept a tract from him. We therefore concluded that the feeling towards us, in the heads of the family, differed from that in the servants. About ten miles further, we stopped for the night, and when about retiring to rest, heard the voice of singing, which was soon discovered to proceed from a party of eighteen Hottentots, who were coming to visit us. We could converse little with them, but we gave them a New Testament, and a few tracts in Dutch, which they received with thankfulness; they retired again, singing hymns. The Hottentots have very mellow voices; and the sound of them was to us, on this occasion, peculiarly agreeable, being the expression of Christian goodwill to strangers, whom they thus greeted, as visiting their land, in the service of that Saviour whose praise was the subject of their song.

CHAPTER IX.

Krom Rivier.—Clarkson.—Plants.—Demand for Books.—Insects.—Honey Vale. —Hankey.—Day of Emancipation.—Thanksgiving.—Women bitten by Serpents.—Settlement.—Tenure.—Poverty.—Industry.—Temperance Tea-meeting.—Signing the Pledge.—Steadfastness.—Early practice of Temperance.—Hottentot Children and Drunken Englishman.—Brutal conduct toward an Emancipated Slave.—Servants.—Departure.—Leopards.—Bavian-touw.—Chandalier Euphorbia.—Baboons.—Fruit.—Ornaments.—Van Staadens Rivier.

27th. We emerged from the Lange Kloof by a steep descent, to the upper part of the Krom Rivier, *Crooked River.* When we stopped at noon, several young people of Dutch extraction applied to us for books and tracts; on being supplied with such as we had, which were chiefly Dutch New Testaments and tracts from the South African Tract Society, they presented us with a large loaf of bread, a gift which is always acceptable in the wilds of Africa. The habitations in this part of the country are few. The vale of the Krom Rivier is narrow. In some places the bed of the river extends from the hills on one side to those on the other side, and is choked with Palmit. The quantity of water was so small as only just to be traced in a flowing state, in a few places. The hills, both here and in the adjacent part of the Lange Kloof, were besprinkled with a glaucous-leaved *Protea,* forming a small tree. In a stony place, on one of the hills, the noble *Cyrtanthus obliquus,* was in flower; the stem is as thick as a man's thumb, a foot high, and crested with pendulous, glossy, red, tubular blossoms, tipped with yellow.—Groups of Fingoes continued to pass along the road.—Many of these people were after this period settled under the care of the Moravian Missionaries, at a Station formed in the Zitzikamma, to the South of the Krom Rivier,

and called Clarkson, after Thomas Clarkson the untiring champion of the freedom of the sons of Africa.

28th. Three Fingo women stopped where we outspanned at noon. One of them offered a large spherical basket in exchange for something to eat; this we declined taking, but gave them some biscuit. They were eating also the root of a species of *Cussonia*, an arborescent shrub belonging the same natural order as the Ivy: the leaves are palmate, and the root is about as thick as a man's arm, tender and white. The Coloured people eat likewise the roots of the Blue-Water-lily, *Nymphæa capensis*, which abounds in some of the pools of the Krom Rivier, along with *Villarsia indica*, a smaller plant with yellow, fringed blossoms. The magnificent flowers of the Blue-Water-lily exhale an odour resembling that of the violet. Fine specimens of *Virgilia capensis*, a small tree with fragrant, pink, pea-like flowers, were growing near some streamlets. The Blue African Lily, *Agapanthus umbellatus*, was in flower in moist places. An Aloe with a trunk rising to 8 feet high, though not in flower, formed a striking feature among the bushes on the adjacent hills. One of these is represented on the right, in the etching at page 88.

The weather was so warm as to render thin drill comfortable clothing; the cold a few days past was so intense as to render stout clothing necessary.—In the vale of the Krom Rivier, many steep, stony hills have to be traversed. The farms upon it are fewer than in the Lange Kloof: we only passed three in about twenty-four miles. At one of them a young man gladly received two Dutch Testaments and some tracts for himself and some others; in return he sent us two large pieces of beef. Testaments were also given to two Hottentots, that had been educated at the Missionary-station of Hankey. We were often applied to for spelling-books, and hymn-books.

29th. We left the Krom Rivier, and stopped at noon at a place called Esschenbosch, *Ash-wood*, where there were three small houses. On applying at one of them for milk, the inhabitants replied that they had none for people like us: we, however, designing to return good for evil, supplied their children, who came out of curiosity to our wagon, with a few

little books. In the afternoon we passed other three small farms, and circulated a few Dutch tracts, which were gratefully received. At night we outspanned by the Diep Rivier, *Deep River*, in a deep ravine, at the bottom of which there was a little water in the stony pools. We still frequently met wandering parties of Fingoes.

30th. At noon, we outspanned near a streamlet, on the banks of which *Cyrtanthus angustifolius*, a plant with two or three slender, scarlet, nodding blossoms on the top of a stem, was in flower. In this neighbourhood there were large patches of shrubs of the genus *Brunia;* these are about 4 feet high; in wet places in the Cape Colony they are common. The foliage is thick and slender, and the blossoms, which form clusters of little balls of a dingy white, are fragrant. On these many gay insects feed, the abundance of which, to an admirer of the works of creation, adds greatly to the interest of an African journey. In the evening we reached Honey Vale, where the Common Water-cress, *Nasturtium officinale*, was plentiful in a streamlet, probably having been introduced.

12th mo. 1st. We were presented with a full-grown kid, by a young man residing at Honey Vale, who also shewed us other kind attention. Our way now lay over some high, moory land, past a large farm, and through a long, stony kloof, with bushy sides, producing a White Jasmine, *Jasminum flexuosum*, Scarlet and Ivy-leaved Geranium, *Pelargonium inquinans* and *peltatum*, Blue Plumbago, *Plumbago capensis*, Large-flowered Stapelia, *Stapelia grandiflora*, a fragrant Acacia, &c. Previously to entering this kloof, in passing over some bushy country, we were cheered by hearing infant voices singing hymns in English. They proved to be those of some of the Hottentot children from the Missionary Station of Hankey, which we were approaching, and at which we arrived after crossing the Camtoos River and some low, pasture ground besprinkled with Doornboom.

This was the memorable day on which slavery ceased in the Cape Colony. We arrived at Hankey in time to join a considerable congregation of those who had been in bondage, natives of Madagascar and Mozambique, as well as home-born slaves, who had come from places in the surrounding

country, to unite with those on the Mission Station, in praising God for their deliverance from bondage. In the course of the day, we accompanied Edward Williams, the Missionary, in a visit to a woman who had been bitten by a venomous serpent. This was the fourth time she had been in jeopardy of her life from this cause; but it is said that the poison takes less effect each successive time. She had had incisions made above and below the bite, and by having a cupping-glass applied to the part, and emetics administered when there were symptoms of faintness, the effects of the poison were subdued, and she recovered. A woman had died in this neighbourhood a few days previously, from the bite of a snake. In the evening a meeting was held for mutual edification. Several Hottentots and Freed Slaves addressed the congregation. One man who had purchased the freedom of himself and family a few months ago, remarked, that he had as great reason to thank God for the day of liberation, as those who only became free upon it; for had not that day been fixed upon for the termination of slavery, he should not have been able to have purchased his freedom at an earlier period.

2nd. This was "a Sabbath-day," and truly "a high day." About 500 Freed Slaves and Hottentots were assembled. Early in the morning, they held a prayer-meeting, in which the language of thanksgiving was poured forth by one lately in bondage, and appropriate hymns were sung by the congregation. The schools for adults, adolescents, and infants were afterwards held. Public worship succeeded next, in the course of which, William Kelley, the schoolmaster, interpreted what I had to express, in magnifying the majesty of God, who by his own power had brought to pass, that of which we were now witnesses, the freedom of the oppressed. I also exhorted the liberated to seek, through Jesus Christ, deliverance from that worst of all bondage, slavery to Satan through sin. The schools again assembled in the afternoon, and another meeting was held in the evening, in which my dear companion was largely engaged in testimony to the grace of God, and the congregation united in praising the Lord for his goodness and for his wonderful works to the children of

men.—To be thus in contact, at this memorable period, with so many of those whose freedom had long been the subject of the persevering labours of many of our dear friends, and others of the excellent of the earth, was felt to be an unspeakable privilege. The labourers in this cause were not forgotten in the prayers of the people, several of whom were pious Christians. Some of them had resorted to this place, for instruction, from various distances within thirty miles.

3rd. As a Temperance Tea-meeting was to be held this evening, we ventured to supply the tea, and some of the flour, out of our stores, knowing that we could replenish them at Port Elizabeth, and believing that our Friends in England would not think the funds of the Society misapplied by this distribution.—We visited the cottages, many of which were neat and clean, white within and without; several were divided into two rooms, and had funnel-chimneys, to allow the escape of the smoke of their little, wood fires. Fires are often made in the middle of the floors of Hottentots' huts, and the smoke escapes by the door, or any hole it can find in the thatch. The number of dwellings at Hankey is considerable, and several more of neat construction are in progress. The settlement is situated on a little bushy flat, on the Camtoos River, capable, in common seasons, of irrigation and of cultivation to a considerable extent. The long drought had, however, left many of the families nearly in a state of starvation. Some of the aged were dependent upon the Mission family for daily food, and were chiefly supported by a supply of rice. The surrounding country is Karroo; the appearance of the brown, bushy hills of which is very dreary. Small patches of land are sold at this station to such Hottentots as choose to purchase them, for their freeholds. The rest of the land is held in common. The whole was purchased for their joint use, by a subscription among themselves and their friends, they paying about one-third of the cost, and the London Missionary Society advancing the remainder. The quantity of land is about 1,500 acres, only 600 of which are adapted for cultivation. The number of persons on the Settlement at this time was nearly 600.

Some of the people are so poor as often to have to subsist

on wild roots; the children of these have no other clothing than a sheep-skin karross; others of the people are able to obtain a moderate supply of food, and are clothed in cotton, woollen, or leathern garments. The children that are well-fed make good progress in their learning, but those who obtain a bare subsistence, are not so lively in intellect. The Hottentots have cut about six miles of water-ditches, for irrigation, and have cleared a considerable quantity of land. Few of them exhibit a lack of industry, when they have proper motives set before them, and are supplied with sufficient food; but generally, their diet is so low as to keep them low in physical power, and of course indisposed for hard labour. In consequence of the drought, many have of late been under the necessity of leaving their gardens, to work for the boors in the vicinity, in order to obtain sustenance. Some of the cottages here would rival those of the English peasantry in cleanliness and order, but this is the result of the assiduity of the Missionary and his wife, the former of whom visits them individually once a week, and notices with approbation, whatever is as it ought to be in them, and the latter on another day, when she distributes tracts and extends counsel. We found most of these little dwellings crowded with visitors, but stripped of their tables, which had been borrowed for the tea-meeting.

The chapel is a neat, plain building. In order to accommodate the Temperance Tea Meeting, the tables were placed in a line down the centre, with three rows of seats facing them on each side. At the time appointed for the meeting, notice was given by striking a suspended wheel-tire, that supplied the place of a bell. The men assembled on one side of the chapel, and the women on the other, according to their common mode of sitting. Tea and cakes were dealt out by some of the females, and handed to the company on each side, by those of their own sex. Some of the attendants would not have done discredit, either in appearance or dexterity, in that capacity, in any English gentleman's family. The men all wore jackets and trowsers, and the women gowns; the latter had handkerchiefs tied round their heads in turban style. This is the common head-dress of coloured

females in this Colony. All were remarkably clean. They conducted themselves with sober cheerfulness, and looked full of interest.—After the tables were cleared, and thanksgiving had been devoutly expressed by Edward Williams, he addressed the company briefly, on the object of the meeting. It was my privilege to follow him in recommending total abstinence from intoxicating liquors. Several Hottentots and freed slaves then addressed the meeting, which afterwards adjourned for a short interval at milking-time. On re-assembling, G. W. Walker spoke at some length, and was followed by several Hottentots and freed slaves, and lastly by the schoolmaster. At half-past ten o'clock the missionary suggested that it would be unseasonable to continue the meeting longer; he therefore opened the book for signatures to the pledge, and one hundred and sixty fresh names were received. The company separated, after a short prayer and hymn, according to their custom. As neither G. W. Walker nor myself had hitherto signed a total abstinence declaration, we also added our names. About seventy had signed on former occasions.—A sweet sense of the love of God overshadowed this meeting, notwithstanding its object was not strictly devotional. The Most High still condescends to grant the evidence of his approbation, upon those acts, which have for their object the removal of the things by which he has been dishonoured, and by which his creatures have often been ruined, temporally and eternally.

At the expiration of a year from this period, only one of the persons who signed the pledge on this day, was known to have broken it, and that only to the amount of taking a single glass of wine. Some attention had been paid to the subject of Temperance, from the early institution of this settlement. At that period a colonist, knowing the strong propensity of the Hottentots to drink, built a canteen at the ford of the Camtoos, on the side of the river opposite to Hankey. The Missionary pointed out to the Hottentots the mercenary object of the man, who thus sought gain by putting that in their way which was so destructive to their prosperity. The Proverb was fulfilled which says, "Surely in vain is the net spread in the sight of any bird;" for the Hottentots,

almost without exception, avoided his house, which was abandoned for want of custom; it is now in ruins, an honourable monument of the self-denial of these people. Their children of the present generation have so little idea of what drunkenness is, that on an Englishman, in a state of intoxication, making his appearance, at Kruis Fontein, one of their out-stations, in 1842, some of them ran away, thinking he was mad; others thought he must be ill because he staggered, but others suggested that he was blind because he wandered from the path, and they went to him and kindly offered to lead him into the right way!

4th. After the slaves in the interior of this Colony became Apprentices, their treatment was generally improved. Many of them acquired a little property; some had at this time from two to six cows, and from five to ten oxen, &c. &c.— Some freed apprentices from near Kruis Fontein, came this morning to give information of an outrage committed upon one of their fellows, for wishing to come to Hankey on First-day, in order to be present at the season of thanksgiving for their deliverance from bondage. In the afternoon the poor man himself, whose name was Jacob, arrived at the Station. The account he gave of the affair was, that he and his fellow-apprentices had lived on good terms with their master, who had called them together and told them, that they were now free, and could do as they pleased in regard to remaining in his service; he said also that he wished them to remain, and they signified their intention of doing so; he observed moreover, that he did not blame the Queen, the Government, the London Missionary Society, nor the Doctor, meaning Doctor Philip, for their liberation, that it was the work of God. But when one of them asked leave to come to Hankey, to spend the Sabbath, he received no answer; others then accompanied this man, and signified their intention of spending that day at Hankey. At this, their master was evidently angry; he said it was false, that there was to be any assembly there for thanksgiving, and that if they went, they should not set foot again on his premises.

The men were determined to go; but as they had been allowed to plant Indian-corn on their master's premises, they

concluded it necessary for one of their number to remain, to take care of their gardens. Jacob was fixed upon, and his fellows set out. At this, their master's son, step-son, and two sons-in-law were very angry. The old man advised Jacob to go into his hut till their anger was over, and he did so; but they came and dragged him out, and three of them held him, while the fourth beat him severely with an "achter sambok," *a whip of hippopotamus' hide, used for driving the after bullocks of a wagon.* Of the small end of this, Jacob laid hold, and twisted it in his hand, but the party using it, pulled it away, putting his foot upon the man. The master's son said, if they did not desist, the man would be killed. The person who flogged him said afterwards, that he knew he had overstepped the law, but the man might proceed against him, for he had plenty of money to pay with. Jacob's wife, whose freedom he had purchased with that of his children, while himself remained a slave, was terrified, and ran off toward Hankey; her husband sent one of the children to recall her, and to say that he would go with her; but he was so much injured as to be three days on the journey, which is little more than twenty miles. Another of the men not having gone off the premises, witnessed the outrage, and a woman who looked on was thrown down and beaten for so doing. Jacob had many bruises on his head, hands, and back; the skin had been broken in various places, and he had received one serious cut. His case was brought before the Civil Commissioner of the district, in order to prove to the community, that emancipation from slavery was a reality, and that the law would now protect the emancipated slave as a free man. The subject was taken up properly by those in authority, but the proceedings were ultimately stayed, to the satisfaction of both parties, by the aggressor making to the aggrieved a compensation in money.

5th. Platje Schepper, the Hottentot whom we hired near Pacaltsdorp, to lead our bullocks, and who gave us great satisfaction, not being acquainted with our road beyond this place, we engaged Habul Matross, another Hottentot, to fill the same office. We also engaged William Dermot, a man of Hottentot descent, to supply the place of the person

who took charge of our horses, cooked, &c. and who with Platje Schepper was to leave us at Bethelsdorp. In addition to these we took another Hottentot, to assist us in passing a bad piece of road, near Van Staadens Rivier. Toward noon we resumed our journey, being accompanied a little way on the road, by the mission family and a large number of the people and children. The procession moved at a slow and solemn pace, and the children sang a parting hymn, which, as the form of our wagon might have served for a hearse, gave the whole much of the aspect of a funeral; and probably to most, it would be a final parting on earth, but it was cheered with the prospect, on the part of many, of an eternal union in heaven.

The punt at the ferry over the Camtoos River, being out of repair, we were obliged to take a bad, mountain road, that, in six hours, brought us to a considerable stream, near which we outspanned. In taking a shorter cut to the wagon, which had left me while engaged in looking at some plants, I became apprehensive that it was necessary to keep a good look-out among the trees, lest a lurking leopard should drop upon me from its hiding-place among the boughs. Subsequently, the foot-prints of one of these animals, which are called Tigers in the Colony, were observed by the water-side, where it had been drinking.—The Blue Water-lily and the *Villarsia indica* abounded in the pools of this river, which was probably the Loxie. A large, white-flowered *Sansiviera* and a *Gethylis*, a fragrant, white flower, like a *Colchicum*, were plentifully in blossom among bushes by the side of the road, and a handsome, pink *Brunsvigia* on the dry hills. There were some epiphytes of the Orchis tribe, on the trees of a wood that we passed through, in which a Vine was climbing among the trees; it had heart-shaped leaves and slender branches which are used for cordage; it is called Baviaan-touw, *Baboon-rope*. Here we first saw the Chandalier Euphorbia, *Euphorbia grandidens*, a singular tree, with erect, angular, leafless branches, which forms a remarkable feature in the woods of the eastern part of the Cape Colony, and adjacent portions of Caffraria.

6th. In the night, a Leopard was heard prowling among

the bushes near the wagon. The people who were sleeping on the ground, by a small fire, did not appear afraid of it. As they were not under a tree from which it could drop upon them, they said it would not come near them. They also considered the oxen safe, which were feeding loose upon some fine grass, after having had to browse on the bushes at Hankey, where the grass was dried up. Leopards fear the horns of the oxen, but they will attack horses, calves, and smaller animals, and this seemed to have a design upon our horses, which kept closer to the wagon than it dared to approach. In the course of the day we came upon a grassy, limestone country, beautifully varied with woody valleys.

7th. Being a little in advance of the wagon this morning, I came upon a troop of Baboons that had been feeding upon the fruit of one of the larger species of *Mesembryanthemum*, which is among their favourite food, and is not unpalatable to man. They were going on all-fours, with their tails erect. On my approach, they quickened their pace, and made off into a wood. The Baboon of South Africa is *Cynocephalus ursinus* the Ursine Baboon. It sometimes attains to a considerable stature, but may be generally considered about the size of a Spaniel; its colour is dusky, with a greenish tinge. Its shout is a loud Wah, repeated at intervals. This when imitated it will reply to, as it sits at a distance upon high rocks, but it is shy and difficult to approach, in its wild state; when domesticated it avoids strangers, but is playful and docile with those who attend to its wants.—Attached to some rotten wood, upon the ground, in this neighbourhood, I met with a fragrant fungus of an undescribed genus; it has since been described under the name of *Broomiea congregata*, or Compound Geaster; it consists of a convex mass of numerous cells, resembling those of a Humble Bee's nest, each cell opening by a fringed pore at the apex.—On the road we passed some Fingoes. One of the women had brass ornaments attached to her skin-petticoat, and one arm was half covered with stout brass rings. These are put on so hot as to blister, and make the arm very sore for a time. In civilized or savage life, "pride is painful." In descending to the Van Staadens Rivier, the

road along the side of a mountain was so bad as to render it necessary to hold the wagon from slipping off, by means of riems attached to the upper side. The mouth of the river being choked with sand, the water at the ford was so deep as to require much of our luggage to be raised from the floor of the wagon. At this place we met four other travelling parties, some of whom accepted tracts gratefully. Toward evening, we came upon a poor, moory country, and after a hot day, outspanned in a cold rain, near the dwelling of a brick-maker from Norfolk, by whom we were kindly entertained, and supplied with butter, milk, and other provisions at a reasonable rate.

CHAPTER X.

Cattle and Bones.—Bethelsdorp.—Missionary Communities.—Schools.—Gospel Light.—Horse Sickness.—Port Elizabeth.—Aloes.—Salt.—Plants.—Temperance.—Prison.—Canteens.—Introduction of Temperance Principles into India.—Coloured People.—Self-interest.—Missionary Labours at Port Elizabeth.—Friends of the Hottentots.—Injustice.—Stores.—Salt Lake.—Character of the Hottentots.—American Missionaries.—Zwartkops Rivier.—Euphorbias.—Floods.—Uitenhage.—Howling of the Hyena.

12th mo: 8th. We continued our journey over a poor, moory tract of country, which nevertheless, supports considerable herds of oxen, and some sheep and goats; and for these it is said to be favourable. The grass is chiefly sour, and the cattle have a strong inclination for correctives. Sometimes they are said to eat the brush of each other's tails. We passed two bullocks that were contending with two dogs for the bones of a dead horse; one of the former had the blade-bone in his mouth. Cattle often stand chewing bones in the kraals or folds of this country.—In the course of the afternoon, we reached Bethelsdorp, a station of the London Missionary Society, where we met a kind reception from the Missionary, James Kitchingman, and from his wife and family, also from Thomas Merrington, who, at this time, had charge of a school at this place, and from Daniel Lindley and his wife, of the American Missionary Society, who were temporary sojourners here.

Bethelsdorp, which signifies Village of Bethel, consists of a square of whitewashed, red-tiled, stone houses, and several other houses and cottages, arranged as little streets. Many of the cottages belong to Hottentots; the houses of the square belong to Missionaries, or to the Society, and include the school-houses and the chapel. The station is, however,

far from an improving one. The country has long suffered severely from droughts; many of the people have in consequence, found it difficult to obtain a subsistence, and some of them have wanted even the common necessaries of life. A considerable number have removed to the Kat River, where, by a judicious arrangement of the Government, they are made independent possessors of small erfs, or pieces of land, by which they are stimulated to greater exertion than when living in communities. In these there is a great difficulty in keeping up such a civil discipline as shall prevent some from infringing upon the privileges of others; thus here, the oxen of the careless will sometimes stray upon the gardens of the more industrious, and commit injuries paralyzing to exertion. The parties to whom such cattle belong, will be sentenced by the Field-cornet to pay a fine, which, if paid, would still leave the garden in a disheartening state; but such fines are not often paid, and thus the whole community sustains injury, not merely of a temporal character, for these things occasion heart-burnings, which injure piety.—Places of worship have also been opened by the London Missionary Society at Port Elizabeth, distant nine miles, and at Uitenhage, distant twelve miles; and in consequence, the Hottentots who work or reside at these places do not now congregate at Bethelsdorp, as formerly, on the First-day of the week.

9th. In the afternoon, as well as previous to the forenoon worship, schools were held for adults, for children, and for infants. The adult-school was conducted in Dutch; the schools for children and for infants, in English. There were upwards of ninety pupils in the Infant School, which was conducted by a daughter of the Missionary. In the forenoon, some comments were made in Dutch on Gospel Light. In the evening, an opportunity was afforded us to address the Hottentots. My companion began by telling them, that he did not understand Dutch sufficiently to know what had been said to them on the subject of Gospel Light in the morning; but that he believed it his duty to make some comments on the passage that had been quoted; "This is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds

were evil." He then proceeded to show, from a variety of Scripture passages, compared with individual experience, what the practical operation of Gospel light is. Subsequently, I made some addition, showing according to Scripture, that spiritually, Light is spoken of as an attribute of the Deity, in reference to the Father, to the Son, to the Spirit, and to everything belonging to God; and that the people who serve God are spoken of as lights in the world; but that there is in Scripture a pre-eminently practical application of the term "Light," referring to the visitation, and indwelling of the Holy Spirit, given through the mediation of Christ (who is also called the Light of the world) in order that those who believe in him, should not walk in darkness, but should have "the light of life;" and that those who walk in the light, should become children of light, while those who neglect to walk while they have light, shall have it remain but a little while with them, that it shall pass from them, with the time given them in this world, even if it be not previously withdrawn, and they shall be left in a state of darkness. J. Kitchingman was our interpreter; he afterwards prayed, that the doctrines which they had heard might be sealed upon their minds and bring forth fruit to the glory of God. A preciously solemn feeling prevailed in this meeting.

10th. At day-break, one of our horses exhibited symptoms of a fatal disease, called in this Colony, The Sickness. His eyelids were swollen, and the blood-vessels of his mouth and tongue were in a state of congestion. He appeared to be in perfect health last night, when tied to the wagon-wheel to secure him from Hyenas, which are numerous here. This disease usually comes on suddenly, and runs its course quickly. On being loosed, he began to browse, but had difficulty in swallowing: he was bled without delay, and dosed with Calomel and Tartarized Antimony. After this, he neighed cheerfully to his companion, went to him on an adjacent hill, where he lay down; he soon rose again, and began to eat, but quickly lay down, and then struggled and died. His death took place about an hour after the symptoms of "the Sickness" were first noticed; before night, his carcase was nearly consumed by Vultures and by the

dogs of the Hottentots. Thus quickly is a horse finished in Africa!

After breakfast, Daniel Lindley accompanied us to Port Elizabeth, where we met a cordial welcome from Adam and Elizabeth Robson, of the London Missionary Society, and got our horses shod by a pious blacksmith, formerly connected with the Madagascar Mission. Previous to this time, they had been without shoes; but notwithstanding their "hoofs are like flints," the stony road over which we had travelled, had made their feet so tender that it was with difficulty we got them here. Port Elizabeth is situated on the foot of a steep hill, at the margin of Algoa Bay; it is much like a small, English sea-port town, and contains about 100 houses, exclusive of huts; the houses are of stone or brick, red-tiled, and of English structure. The town is said to have been chiefly raised by the sale of strong drink. At the doors of the canteens, groups of Hottentots and persons of other nations were constantly to be seen in a state of inebriety. A monument in the form of a pyramid, stands on an eminence above the town: it was erected in remembrance of Elizabeth the wife of Sir Rufane Donkin, and gives the name to the port. The landing here is inconvenient, the anchorage being very open to the sea, and a heavy surf breaking on the beach, when there is any considerable wind. The country between Port Elizabeth and Bethelsdorp, is poor, stony and bushy, but abounding with *Aloe ferox?* the species of Aloe from which the drug called Aloes is obtained. Collecting this article is one means of support to the Bethelsdorp Hottentots: they also collect Salt from a shallow lake upon their property, which forms a large, natural salt-pan; and they bring wood from some adjacent forests, for fuel, &c. A many-flowered, scarlet *Cyrtanthus* and the white *Gastronema clavatum* were now in blossom about Bethelsdorp: they belong to the same order of plants as the *Narcissus*, but are dissimilar in the form of the flower, the *Cyrtanthus* being tubular, and the *Gastronema* bell-shaped. In the evening we returned to Bethelsdorp.

11th. We attended a temperance meeting, with the Bethelsdorp Hottentots. Many of them totally abstain from

intoxicating liquors, but others give way to temptation when they go to Port Elizabeth, to which place many of them resort for employment.

12th. We returned to Port Elizabeth, and held a meeting in the chapel of the London Missionary Society, with about 200 people, to whom I had largely to declare the goodness and mercy of God to the penitent, and his indignation against the impenitent, also to point out many of the snares of Satan, some of which are laid in the love of the world and of its gratifications, and glossed over by a profession of religion without the power.

13th. We called on a few pious persons, and visited the prison. It is a very insufficient place, with only two or three cells; a dozen persons sentenced to solitary confinement are sometimes crowded together into one cell. Most of the prisoners are committed for drunkenness. The magistrate who accompanied us, said, that the canteens were a decided expense to the Government, far beyond the revenue derived from them; and that while they were closed, during the Caffer war, the prison-doors stood open. In a building adjacent to the prison an ironed-gang of about thirty-two colonial convicts, who worked upon the roads, was lodged. The crimes of which they had been found guilty were chiefly traceable to strong drink. The prison was clean; the inmates were lodged side by side, on wooden platforms that were reared against the wall in the day-time; they were without separate bedding.

A pious medical man on whom we called, told us, that he was at the temperance-meeting in Cape-Town, at which we were present, in 1831, and that he then got a portion of the tracts with which our friends in England had furnished us: these he took to Calcutta, where none had before arrived. At Calcutta he found one person prepared to unite with him in promoting the temperance cause; several others soon joined them, and now, active temperance societies exist in various parts of India. Thus our friends became instrumental in introducing this important subject to notice in India; we also, unwittingly, were made a link in the providential chain of circumstances which is fettering the power

of intemperance in that populous part of the British empire. We had no recollection of having seen the medical man, but such circumstances encouraged the hope, that our labour was not altogether in vain in the Lord, while they showed evidently, that to Him alone the glory belonged. In the evening we were present at a temperance-meeting of Hottentots, Bechuanas, Fingoes, and other coloured people, whom we addressed through the medium of an interpreter. The names of the members were read over at every meeting, and defaulters expunged: the number of these had been extremely small.

14th. A temperance meeting was held with the European inhabitants, at which considerable interest was excited.

15th. We visited a place near the town, appropriated by the Government, to the use of such coloured persons as are under the care of the London Missionary Society. Hottentots, Caffers, Fingoes, and persons lately liberated from slavery are located upon it. Several of the Hottentots are pious, and are members of the Independent Church. The houses are all of rude and temporary structure; those of the Caffers and Fingoes are beehive huts, formed of sticks and rough grass. A white man, a brick-maker, living on government ground near them, requested Adam Robson to forbid their using the water of an adjacent well to wash with; with this, however, he did not scruple to moisten his own clay! Too many persons are disposed thus to overlook the rights of others, while they do not forget their own interests; and this disposition seems to be especially liable to be shown toward the degraded aborigines of a colonized country.

16th. At sunrise, the coloured people speaking Dutch, held a prayer-meeting in the chapel of the London Missionary Society. At seven o'clock, one was held by persons speaking English. Soon after eight, a school assembled in the chapel, an Infant School in the vestry, and a Fingo school in the school-room. After this the Jail was visited by Adam Robson and G. W. Walker, while I accompanied some pious young men to a kraal or village of Fingoes about a mile from the town, where a school is also held on First-days. Opportunity was afforded us to address the Dutch and English congregations in the forenoon, and at

four o'clock we had a meeting in the chapel, held exclusively after the manner of Friends. A Wesleyan minister from Caffraria, about to leave for England, had a meeting in the Chapel in the evening, and there were also in this little town, in the course of the day, two services in the Episcopal Chapel, to which a school is attached. The fervent zeal exhibited here, has been attended by good results. Not only has the general state of the population been improved, but several drunkards have been reformed, and some who were formerly the victims of intemperance, have been brought to repentance; a few of these have died in a hopeful state.

17th. We received a visit from a merchant residing in the town, who kindly assists the Hottentots to defend themselves against oppression in courts of law, where, without such a friend, they would often be unable to avail themselves of counsel.—After making calls on a few pious persons, some of whom were formerly connected with the Madagascar Mission, we returned to Bethelsdorp, being accompanied by a merchant who has long been a true friend of the coloured people. This individual was an eye-witness to a case, in which only thirty oxen were returned by some boors, to a party of Caffers, instead of 140, which had been seized in consequence of some cattle having been stolen, and which had been promised to be returned in case the cattle were restored. The boors said, in extenuation of their conduct in keeping back the remainder of the cattle, that the backs of their horses had been made sore by the riding of the Caffers.

18th. The morning was wet. I repacked our wagon, having added to our stores, bags of coffee, rice, and sugar, also a chest of tea and a sack of flour, as well as many other articles. Our stock of tracts and books was also replenished from a case that we sent from Cape Town to Port Elizabeth. —In the afternoon, the weather having cleared up, I walked to the salt-lake in which the Hottentots collect salt. There was but little water in it, and the rain had dissolved most of the crystals; these form over many parts of its bed, and especially on little stones, so as to give it the appearance of thick hoar-frost, and to admit of many tons per annum being swept up. Salt brings but a low price at Port Elizabeth.

Generally speaking, the Hottentots are poor economists. When they get a little, they live upon it till it is expended, having little thought of provision for the morrow, and often making very little serve. They are liberal one to another to a hurtful degree. When one has food he will divide it with others to the last; this encourages idleness and paralyzes industry; for the idler can thus live upon the industrious, and the industrious knows that he shall reap but a small portion of the fruit of his own labours. The Hottentots are nevertheless greatly raised, in regard to temporal things, above the state in which the missionaries found them, and they have received great spiritual benefits.

We took tea with Daniel Lindley and his wife, whose company was pleasant and instructive. There is much in the mode in which the American Mission Board conducts its missions, that is more agreeable to Scripture than in that of many other societies. The missionaries receive no stipends, but their current expenses are cheerfully paid, and they are expected not to abridge themselves in necessaries, nor in reasonable comforts.—In the evening we held a meeting with the Hottentots of the station, and took leave of them.

19th. We left Bethelsdorp and travelled to the Zwartkops Rivier, *Black-heads River*, about twelve miles distant. The intervening country was poor and bushy, interspersed with little salt-flays, or dried-up pools, bordered with maritime plants. In one place I noticed the *Euphorbia meloformis*, a plant in form resembling the fruit of a Melon, half buried in the earth. There are also some other remarkable species of *Euphorbia* in this part of the country; one of them has scorpion-like, prostrate stems; another has thick, angular, spinous, upright stems, about three feet high. The last is called Morse Doorn, *Nasty-thorn*. The Zwartkops Rivier is a clear stream with deep pools on a gravelly bed; its banks are margined with Willow and *Acacia caffra*. Our wagon was outspanned on the edge of a little, grassy flat surrounded by bushes; this place being better adapted for the grazing of our cattle than nearer to the town of Uitenhage. The margin of the Zwartkops has proved dangerous to wagons, in consequence of the sudden swelling of the river from rain;

several persons were drowned a few weeks after we left, their wagons being washed away in the night. The same kind of danger attends most of the rivers in South Africa; rains often fall on the high ground, when there is nothing to indicate a flood below, till the waters suddenly rise and flow over their banks. In the evening we rode to Uitenhage, and called on John George Messer, an aged servant of the London Missionary Society, and on Alexander Smith, the minister of the Reformed Dutch Church, both of whom expressed a willingness to promote our having religious interviews with their respective congregations.

20th. Hyenas were howling among the bushes around our wagon all night. I distinctly heard the footsteps of one of them among the leaves, under a large bush, to one side of which our horses were fastened, and on the opposite side of which our men were sleeping, by the extinguished embers of their fire. Though the animal successively howled, and made noises like a loud laugh and a wailing, the men, as well as my companion, slept on undisturbed. The Hyena could not succeed in alarming either the horses or the cattle, the latter of which were lying peacefully in front of the wagon, fastened to the drawing apparatus; neither would the dogs move for it. Had it succeeded in making any of them run, it would have attacked them behind, but it was too cowardly to venture an attack in front. On another Hyena, that answered this, shewing itself from among the bushes, on the opposite side of the plain, the dogs immediately drove it back to its retreat. My bed being in such a position in the forepart of the wagon, as to allow me to look out, by sitting up, I watched with interest, the contempt with which these marauders of the night were treated by the cattle, and admired the soundness with which my companions slept through such a noise. Being myself the best sleeper in the company, I was most readily roused by any unusual sound.

CHAPTER XI.

Uitenhage.—Spring.—Sand Fountain.—Zondag Rivier.—Gras Rug.—Esculent Aloe.—Tortoises.—Salt land.—Steen-bok.—Enon.—Lions.—Moravians.—Drought.—Yellow-wood Trees.—Privations.—Wild Beasts.—Hottentot gored by a Buffalo.—Cape Buffalo.—Elephants.—Death by the bite of a Viper.—Wild Cucumber.—Trials of Missionaries.—Famine.—Leopard.—Schools and Congregations at Uitenhage.—Wresting the Scriptures.—Jail and Hospital.—Julus.

12th mo. 20th. In the morning we returned to Uitenhage, which is a pretty, English-looking town, containing about 315 houses, consisting of a few streets crossing at right angles: it is well watered from a very copious spring, situated on the karroo hills above the town. After calling on the Civil Commissioner, and on a medical man with whom we were acquainted, we dined at a decent inn, at which we hired an extra horse, and made provision for a journey to the Moravian Missionary Station of Enon. To this place we set out in the afternoon, accompanied by one of our Hottentots from Hankey.

Our route lay over a country thickly covered with bushes of various species of *Rhus*, *Lycium*, *Acacia*, *Euphorbia*, *Aloe*, &c. and past a solitary house at a place called Zand Fontein, *Sand Fountain*, six miles from Uitenhage. This was the furthest point to which the Caffers penetrated in the late war. Near this place the Kouga River was quite dry, and about twenty miles further, the Zondag or Sundays River, was reduced by drought to a few pools. A portion of the country between these rivers, is called the Gras Rug, *Grass Ridge*: it consists of dry calcareous hills with thin grassy herbage, interspersed with suffruticose plants, among which some species of *Mesembryanthemum* hold a large place. A

number of small salt-flays occur in the hollows. Much of the country over which we travelled between Algoa Bay and this place, would bear the description of "A salt land and not sown." In this district we noticed many caulescent Aloes which had been deprived of the centre of their heads, and we learned that the solid mass of the blanched base of the unexpanded leaves, had been removed by the Hottentots, as an article of food. Between the Kouga and Zondag Riviers, small Tortoises were numerous; they are not uncommon in the poorest parts of Southern Africa. Here and there a species of Antelope, called the Steen-bok, darted from among the bushes on our approach.

The Steen-bok, *Rock Buck, Tragulus rupestris,* is about twenty-two inches high, and thirty-five long. The horns are four inches long, vertical, parallel, and nearly straight, slender, round and pointed, with a slight wrinkle at the base. The general colour is reddish. It is met with in high, bushy ground, solitarily or in pairs. This and some other allied species of the Antelope family, dart from among the bushes, to seek more remote shelter, looking almost like large Hares.—Our horses became so tired, that for a great part of the way from the Zondag Rivier, we could only travel slowly. The country was bushy, and it was so dark when we reached Enon that we could scarcely discern the houses. We received a kind greeting from the Missionaries, only one of whom could speak English; he enquired if we had seen anything of the Lions on the way. We had indeed heard, before reaching the Zondag Rivier, that the foot-prints of some lions had been seen in the neighbourhood that morning; but seeing some cattle feeding at night-fall, we concluded that if the lions were hungry they would probably take them. We now learned, that a bullock had been killed by lions, about two weeks previously, within thirty paces of the road along which we had come in the dark; and that since that time, two lions and a lioness had been shot, and another lion and two lionesses with their cubs had been seen in the vicinity. We however neither saw nor heard them; but by the protecting care of our heavenly Father, arrived in safety at the place of our destination.—The Lion, *Felis Leo,* was formerly abundant:

in all parts of the Cape Colony. It has however been exterminated from the parts south of the Zwarte Bergen, and from the western parts, as far as Little Namaqua Land. It still inhabits some portions of the eastern district of the Colony, and is found more plentifully in the northern portion of the Karroo country.

21st. We spent the day very pleasantly with the mission family, which at this time consisted of Adam and Magdalene Halter, and William and Sophia Stoltz: we felt much of the uniting influence of our heavenly Father's love in their company. They exhibited similar simplicity of character to what we had noticed in other Moravian Missionaries. The women appeared to fulfil the apostolic injunction, "Let the women rule their own houses well," &c. The men taught the schools, preached, and superintended the manufacturies. A Hottentot woman assisted here in the infant-school.—The long drought had reduced the Witte Rivier, *White River*, on which Enon is situated, to a single pool. A few wells had been sunk in the bed of the river to obtain drinking water. Large Yellow-wood trees, *Podocarpus elongata*, nearly allied to the Yew, and probably a hundred years old, were dead from drought, on the margin of the water-course; garden and field-crops had entirely perished; it might truly be said, the "whole land languisheth." All the horses but two were dead from "the sickness." The Hottentots, except about 100, had gone to other stations, or into service, to obtain sustenance; and those who remained subsisted on a little milk, and sought comfort from on high. On asking A. Halter how the people managed to live at the present time, he said he did not know, except upon a little milk and the "word of God;" having little else to do, in consequence of the drought, much of their time was spent in reading the Holy Scriptures. Many of those who remained at the Station, under these trying circumstances, were persons who had daughters, and were afraid to remove them into other situations, especially into towns, lest their morals should become corrupted. There were only about fifteen children left in the school for adolescents, the greater portion of whom were girls: the number in the infant-school was somewhat larger.

The thermometer to-day was 87° in the shade. The family retired to rest for a short time after their noontide dinner. When the greatest heat was past, we walked with Adam Halter, who was a venerable old man, to the top of a neighbouring hill, from which he shewed us the surrounding country. It was wild, bushy and mountainous, and the occasional resort of Elephants, Buffaloes and more ferocious wild beasts; but in more congenial seasons it yielded sustenance to flocks of sheep and goats, and to herds of horned cattle; and usually the Witte Rivier was a sufficient stream to turn a mill. Upon an adjacent hill, the site of some gardens and huts was pointed out, that were occupied by Caffers, till they were driven out of the country in 1811 by order of the Government; and in the valley, the places where a pious Hottentot was delivered from a Buffalo, and where a Leopard carried into a tree, a dog, which it killed in the garden.—The African Buffalo, *Bubalus caffer*, is a dangerous animal with large, dark, horns, hooked, and turning inwards at the tips, which are about four feet apart. The male is five feet and a half high, and upwards of twelve feet in extreme length. The body is ponderous, the back hunchless, and the limbs short; the general colour is bluish black. This animal usually feeds in herds; but in the case alluded to, a solitary one had wandered up a bushy ravine; the Hottentot mistaking its foot-prints for those of a stray ox, followed them till he came up with the ferocious animal, which turned upon him, gored him, and would probably have destroyed him, had not a dog, at that moment, rushed out of the bush and attacked the buffalo. The man crept from the place, and reached his home with difficulty; he survived this accident six years, but did not recover from the injury he had received. During this period, he glorified his Lord and Master, by bearing his afflictions with a remarkable degree of Christian fortitude and patience.

A short time ago, when Hans P. Halbeck was returning from this place to Genadendal, some Hottentots who were accompanying him, discovered the foot-prints of two Leopards, which they said had been fighting; on tracing them they found evident proof that one of them had been killed by the other.—Four Elephants were seen beyond the adjacent hills

to-day, but we were not apprised of their being in the vicinity till the opportunity was past for seeing them, where the bushes were too low to conceal them.—Our intelligent informant told us, that on an average a lion was killed in the neighbourhood about once in eighteen months. He and his fellow-missionary had a desire to see one alive, and they went to a place, where one was at bay among some bushes. Some Hottentots were in some small trees near it with their guns, and their dogs were barking at it. The Hottentots however, prudently requested the Missionaries not to remain, saying the lion was enraged and would be springing upon them. At length the dogs induced the lion to leave his retreat, and the Hottentots shot him.—When the ox was killed by lions by the side of the road along which we came to this place, the lions left part of the carcase; around this, the Hottentots made a fence of bushes, with two entrances. At the sides of these they placed guns, contrived so as to be discharged by pressure againgst cords that crossed the entrances. A lion coming against one of the cords was shot dead, and a lioness received such a wound at the other entrance, as to occasion her to leap over the fence, in so disabled a state, that she was easily despatched, when found in the morning.

A boy died here a few days ago, in consequence of the bite of a small species of Viper, *Vipera inornata?* called in the colony, Berg Slang, *Mountain Snake.* He was without stockings or shoes, attending cattle at a distance from home, and treading upon the Viper, he was bitten in the ankle: this was early in the forenoon; some time necessarily elapsed before he could obtain assistance, and he died in the evening. A popular superstition in this country places the time of death at sunset in such cases.—Vipers of several species are numerous in South Africa: being small and of dusky colours, they are not easily seen; these circumstances and their being indolent, render them liable to be trodden upon; and consequently, more danger is to be apprehended from them than from the more active serpents, some of which are equally venomous. —Among the variety of plants growing in the bed of the Witte Rivier, was a small, prickly fruited Cucumber, *Cucumis muricatus?* The tall Chandalier Euphorbia and the

Yellow-wood were the most striking trees in this vicinity. —After our walk, we addressed the Hottentots in English, at their usual evening devotions; some of them understood this language, and we were not yet able to convey to them in Dutch the expression of our christian interest in their welfare, nor were the Missionaries here sufficiently versed in English to interpret for us on such an occasion. The Missionaries at this Station have often been greatly tried, by the deviations from the paths of rectitude, into which some of the daughters of the Hottentots, who had been carefully instructed here till they were fourteen or sixteen years of age, have been drawn, on going into service in towns, sometimes, even by persons wishing to be thought gentlemen, and whose rank and office ought to have made them sensible that it was their duty to protect virtue.

22nd. On setting out for Enon we filled our saddlebags with corn for our horses; this being now consumed, and the "famine being sore in the land," so as not to admit of our obtaining other provender for them at this place, we took leave of our friends and returned to Uitenhage, by the road by which we came. At Zand Fontein, the carcase of a Leopard which had just been divested of its skin, was lying on the ground. Leopards are not uncommon in this district.

23rd. We went to the chapel of the London Missionary Society, where John George Messer usually addresses a coloured congregation, at ten in the morning. On this occasion, as well as in the evening, he omitted this part of his service, to afford us the opportunity of delivering our message of christian love to the people. In the forenoon we spoke to them in English. About 300 persons were present, some of whom were of European descent. Before the congregation separated, two coloured women and two children were baptized. The women shewed considerable emotion, in thus making a public avowal of Christian faith. Witnessing this ceremony has tended to confirm me in the sentiments entertained on the subject of baptism by the Society of Friends. The views of the baptizing party on this occasion, did not seem clear as to the intent of the baptism by water, practised by John the Baptist, or by the Apostles. This was

specially apparent in regard to the remark made respecting the baptism of the children, which was alluded to as a substitute for circumcision.—In the afternoon we visited the school of the coloured people, who were chiefly adults; it was held in the Mission Chapel, which is a simple, red-tiled building, whitewashed inside and out; it was built chiefly by means of the subscriptions of the congregation who assemble in it. We also visited a school, kept in the Government-school-room, superintended by Alexander Smith, the minister of the Dutch-church, at which a considerable number of young persons were present. A Fingo school is likewise kept on First-day, at Uitenhage, and there is a weekly Government-school, free for coloured people, having about 130 pupils, and an attendance of about eighty; to this school a few white persons are also admitted on small payments. We assembled with Alexander Smith's English congregation in the afternoon; about 200 persons were present, with whom we "reasoned on temperance, righteousness, and judgment to come." In the evening we met a large congregation of persons lately apprentices, in the Mission chapel. Some others speaking Dutch were also present. Here we required an interpreter, and were ably supplied with one, in a person of colour, a native of Demerara, formerly in the employ of the London Missionary Society among the Bushmen.

While our wagon stood at the Zwartkops Rivier, some Dutch women came to inquire the meaning of a passage of Scripture, relating to the returning of the Jews from Babylon to Jerusalem. On our pointing out its historical fulfilment, they seemed comforted. Many passages of this kind have been pressed upon the attention of well-disposed people in this country, by persons wishing them to emigrate to Natal, as evidences that it was their duty to go to that "better land." And many have sought to justify their conduct toward the native inhabitants, by passages of Scripture containing commands to the Israelites to drive the heathen out of Canaan; some have even imagined that they as Christians, standing in the place of the Jews, were fulfilling a divine command in taking possession of the country of the heathen! Being "unlearned," as regards the teaching of the Holy Spirit, they have themselves

remained unconverted to God while professing christianity, and have "wrested the Scriptures to their own destruction."

24th. The District Surgeon accompanied us over the Jail and Hospital. The former was an inefficient place, badly ventilated, and having small yards, unenclosed by any outer wall, and some grated windows open to the road. One of the prisoners was heavily ironed. A cell was pointed out as having repeatedly been the receptacle of individuals of respectable connexions, who had become so degraded by drinking as to require confinement: one of these was in such a state when his wife died, that it was necessary to secure him here till she could be decently buried. The hospital was a hovel without a door, and not affording effectual protection from the weather. Six leprous patients were lodged in it, and it contained the constituent parts of a gibbet!—Our wagon joined us in the town; and as we were passing along, a young man, the son of a manufacturer of preserved meats, in London, came to express gratitude for a few tracts left at his house on the Kromme Rivier; a similar acknowledgment was made by a person from near Hankey, whom we met at dinner at Alexander Smith's. A shopkeeper in the town, who sold the tracts of the South African Tract Society, shewed his goodwill to us by providing us with forage for our horses free of charge. In the evening we reached Zand Fontein, on our way to Grahams Town. A shower of rain had caused some Myriapoda or Millepedes, of the genus *Julus* to creep forth: some of them were striped, and as large as a man's finger.

CHAPTER XII.

Zondag Rivier.—Tortoises.—Grys-bok.—Aloes.—Fiddling at a Public-house succeeded by the howling of Hyenas.—Rhinoceros.—Quagga-flats.—Wagon Journeys.—Traffic.—Bushmans River.—Water Tortoise.—Merino Sheep.—Sidbury.—Assagai-bush River.—Fresh Oxen.—Grahams Town.—Wesleyans.—Deputy-Lieutenant-Governor.—Unsettled Meeting.—Temperance Reformation.—Degraded Hottentots.—Silent Devotion.—Jail.—Frost-bitten Patient.—Address of a Bechuana.—Young Christians.—Departure.—Rain.—Large Worms.—Difficulty in making a Fire.—Hyena.

12mo. 25th. We proceeded over an uninteresting country, without fresh water, to the Zondag or Sunday River, which we crossed at the Addo Drift, several miles further down than when on the way to Enon. We noticed the bones of an Elephant on one of the calcareous hills of the Gras Rug, and saw some Tortoises in bushy places. A few Grys-boks, which are of the Antelope family, and twice the size of a hare, darted from among the bushes on our approach. The Grys-bok, *Tragulus melanotis*, is about twenty-two inches high, and three feet in extreme length: its head is broad and short: its horns three inches and a half long, smooth, round, slender and vertical, or slightly inclining forward. It has on its forehead a black, horse-shoe-shaped mark, but its general colour is chocolate-red, intermixed with numerous, single, white hairs; hence its name which signifies Grey-buck.—A caulescent Aloe, with large, glaucous, red-margined leaves, and another with spotted leaves were growing on the declivities of a saline valley leading to the river, which we crossed near two public-houses; beyond these we outspanned in the bush, which consisted of large shrubs and low trees. Three other wagons were in the same vicinity. At one of the public-houses the fiddle was played till late in the evening, as a lure to the

Hottentots. When it ceased, the howling, laughing and crying of the Hyena commenced, and continued through the night. The Two-horned Rhinoceros as well as the Buffalo, the Elephant, and the Lion, still keeps a possession in the bushy ravines and woods of this part of the Colony. The Common Two-horned Rhinoceros, *Rhinoceros bicornis*, called Rhinoster by the Cape Colonists, was formerly common throughout the country. Within the Colony, it is now rarely found, except in the thickets of the Eastern District, and there it is but seldom seen: it is upwards of 6 feet high at the shoulder, and 13 feet in extreme length. Like other species of the genus, it is a powerful, stiff-built animal. It is still very common in the interior, where some other species are known; two of these *Rhinoceros keitloa* and *R. Simus* are described by Dr. Andrew Smith in his Illustrations of the Zoology of South Africa, and a third having a single, long horn, is spoken of as being known to exist.

26th. For several miles the country was increasingly woody; at length it became thick forest. In this part it is called the Addo Bush. Among the trees is the *Theodora speciosa?* called Boerboon, *Farmers-bean*, bearing gay, crimson flowers, succeeded by pods containing bean-like seeds, which were formerly used as food by the Hottentots. After passing through the forest, we emerged upon the Quagga Flats, a grassy country, but at this time nearly destitute of water. On applying for this necessary refreshment at the only inhabited place which we passed, we were told that the master was from home; the servants said they durst not let us water our cattle without his leave, but that we might take water for our own use; we therefore proceeded onward, in hope of finding more, but were disappointed; at length we outspanned where there was no water, but where the grass was fresh.—In the course of the day, we passed several other wagons on the road. All the goods consumed in Grahams Town, or transported further into the interior, are brought from Port Elizabeth by these conveyances, which are also the principal ones for travelling in Southern Africa. From ten to twenty oxen, yoked in pairs, are employed at a time, in drawing them over the roads, which

are mere tracks. In short journeys, people with fresh cattle, make thirty miles a day; in long ones, about seventeen is as much as it is easy to accomplish.

27th. In the course of the forenoon we reached the Bushmans River, which we crossed at the Rottenburgs Post Drift. The river was reduced to a series of large pools, some of which were deep. Many Tortoises, probably of the genus *Sternotherus*, were swimming in one of them, or basking in the sun on the margin, and quickly plunging into the water on alarm. Two large Vultures were clearing away the remains of a calf, by the road-side. In the afternoon we proceeded to Sweet Milk Fountain, where there was still a little water. We outspanned near the residence of one of the largest proprietors of Merino Sheep in the Colony, after passing a flock, attended by a Caffer shepherd. The introduction of Merino Sheep into this country seems likely to contribute largely to the prosperity of the settlers, the fine wool bringing a valuable income.

28th. Being remote from bushes likely to shelter noxious wild beasts, our cattle were left loose during the last two nights, in order to afford them more time to browse.—This morning we passed a few houses, called Sidbury; two of them are canteens. It is a poor-looking place, but the hills around are grassy. As we approached Grahams Town, the country became more hilly, and was better supplied with water. There was also a moderate supply of grass on the hills, which are of sandstone. On the rocky tops of some of them an arborescent bush, with large, oblongly-ovate leaves and thistle-like flowers, forms a striking object.

29th. In the forenoon we outspanned by the Assagaibush River, a small running stream; the first we had seen since leaving the Zwartkops. Here we purchased another span or team of oxen, some of our old ones being much exhausted. The price was forty-five rixdollars, or £3. 7s. 6d. each; this is considered high in this country. Among our newly purchased stock were some "bullocks unaccustomed to the yoke;" but they were placed between trained ones; and though at first they struggled and roared, they soon found that it was in vain to contend against the others,

and the long whip of an experienced driver; to him, it was evidently a pleasure to compel them to submit. On approaching Grahams Town, we were struck with the uninviting appearance of its site, which is in a naked country, at the foot of a low, rocky, sandstone ridge. On arriving in the town we met a cordial welcome from William Wright, a native of Ireland, from whom we received a kind invitation when at Port Elizabeth.

The site of Grahams Town is said to have been that of an old military station, around which the town gradually grew up. The present town consists of a few streets, one of which is spacious, and serves as a market-place. The streets are regularly laid out; and the houses are neat, and white, or yellow. The inhabitants are about 4,000, almost exclusively English. There are places of worship belonging to the Roman Catholics, Episcopalians, Methodists, Baptists, and Independents. Adjacent to the town there are kraals or villages of Fingoes and Hottentots. The local government being placed here, with a considerable number of military, and several merchants, who trade between Port Elizabeth and the interior, having taken up their residence in the place, it has gained an importance such as its locality did not promise. At the present time the supply of water was scanty; and at the best, there is scarcely a place in the neighbourhood where it is deep enough for a person to bathe. The trade of Grahams Town was much diminished by the late Caffer war, and the emigration of the neighbouring boors. Cultivation does not succeed in this district. The water is too scanty for irrigation, and rust destroys the wheat. Some persons have considerable flocks of sheep, and the stock of horned cattle is large. Before the war, the horned cattle of the settlers were more numerous; and probably the cupidity of the Caffers for this sort of property was one of the causes of the war; many others, doubtless, conspired to bring on this calamity.

30th. The Wesleyans are the most numerous body of Christians in this place. The Superintendent of their Missions in this part of Africa resides here. They have two chapels and a school-house. One of their chapels is frequented by persons using the English language; the other

by those using the Dutch or Caffer, who are chiefly Hottentots and Fingoes.—In the forenoon we had a meeting with this class, when a young Caffer, who was learning to be a printer, interpreted for us into Dutch, and the son of a Missionary Catechist, into Caffer. In the afternoon we addressed the children in the Wesleyan Sabbath School, and in the evening were present in their English congregation. Though way would have been freely made for us, had we had anything to express on this occasion, yet as nothing impressed us that we believed it our duty to communicate, we availed ourselves of the christian privilege of keeping silence.

31st. We called on the Deputy Lieutenant Governor, Colonel Hare, who expressed a readiness to assist us in any way in which we might need his help. Several pious persons called on us in the course of the day. In the evening we had a large meeting for public worship, held by special invitation, in the Wesleyan chapel. A considerable time was spent in silence before I felt at liberty to address the company. At length I spoke to them under a feeling of gospel authority, warning them against the love of the world and other snares of Satan. After I sat down they became very restless, and many went out. I felt restrained from either breaking up the meeting, or expressing anything more in the line of ministry, until I had told them that I should have been glad to have joined them in prayer, had they kept their minds turned to the Lord; but that I could not conscientiously become as mouth for them, while their attention was so much distracted. On this they became more settled, and a measure of solemn feeling returned over the meeting, in which I found access to the Throne of Grace and gave utterance to prayer. The heat of the weather, and an anxiety to be at home, in order to prepare for another meeting, to watch in the new year, according to their custom, together with a want of understanding of the use and benefit of silence on devotional occasions, all contributed to this disturbing restlessness.

1st mo. 1st, 1839. We attended a meeting for the promotion of total abstinence from intoxicating liquors. The total abstinence cause had at this time a good many supporters here;

but there were several leading men among the Wesleyans, including some of their ministers, who had not yet joined in this plan of avoiding those things by which many are offended and made weak, and many stumble and fall.

2nd. We addressed a company composed of persons who were lately slave apprentices, and of Fingoes, Caffers, and other persons of colour, on the importance of total abstinence from intoxicating drinks. Many persons of these classes cannot be assembled till after sunset, on account of the general nature of their avocations, as servants and labourers. Such meetings are consequently held at a late hour. The introduction of temperance principles into Albany, has been a great blessing. Many of the first settlers from Europe perished under the influence of strong drink. Even among the Wesleyans, several who once had given hopes of piety and usefulness, fell into this snare, and died, there is ground to fear, without hope. This useful body of Christians is now more generally alive to the snare which intoxicating drinks present, and to the importance of acting upon the views of their worthy Founder, upon this subject, respecting which he appears to have seen far beyond his contemporaries.

3rd. We met a congregation of Hottentots in the schoolroom of the London Missionary Society. These people generally cleave to the London Missionary Society, and consequently to the Independents. Many Hottentots of the most degraded character resort to Grahams Town, where they find temporary work, and opportunity of indulging their appetite for strong drink. Paying them for labour and errands in spirits, and the licensing of canteens, have conspired much to deepen their degradation. Such was formerly the infatuation respecting the use of spirits, and the blindness that existed as to the responsibility of those who ministered to the sin of drunkenness, that several persons now filling respectable stations in civil and religious society here, formerly kept canteens!

4th. We breakfasted with a company in which there were several pious persons, and were requested to read the Scriptures to them. To this we willingly consented. There was evidently an expectation that we should make some addition

in the line of gospel ministry, but though, on such occasions, we often had to extend a word of exhortation, or to engage in vocal prayer, under the fresh feeling of the constraining influence of the love of Christ, the constraint was at this time, to set an example of waiting upon God in silence.

5th. We visited a soldier belonging to the regiment now stationed here; he was brought up by a relative, who was a Friend, whose good counsel he despised; in his instability he entered the army, where he took to drinking. In his cottage, we met Major Armstrong and the military surgeon, who joined us in expostulating with the poor, deluded man, and in advising him to abstain entirely from all intoxicating liquors. Subsequently he died of *Delirium tremens* in the military hospital. We also visited the Jail, a good-looking building externally, but very insufficient, and badly arranged within. It has several small yards, with brick walls; some with day-rooms attached, and others with cells: they were all much crowded, except one, in which a man was confined solitarily. From eight to sixteen persons are lodged in each of the eight cells of one yard. A considerable number of convicts, worked in irons, on the roads, are lodged in this prison. Two rooms are appropriated as an hospital, and persons retained as evidences are also lodged here! Among the patients in the hospital there was a young man who lost his feet from cold, in the Sneeuw Bergen, a lofty range of mountains; having missed his way, he was without shelter, and nearly without food, for twenty-two days.

6th. We joined Thomas Parker, a pious Wesleyan, in a religious visit to those prisoners in the Jail, who did not speak English, and who were by far the most numerous class. After a short time spent in silence, we addressed about 120, T. Parker interpreting into Dutch. Silence again ensued, but was broken by a fine, athletic Bechuana, who stood up, confessed his sin, and extended an exhortation to his fellow-prisoners in Dutch, and then in Caffer, making frequent allusion to what we had said, on their awful condition through sin, and on the hope of salvation set before them, through the mercy of God in Christ Jesus.

7th. Some young men breakfasted with us, who had been

recently awakened from a state of darkness, and led to their Saviour. We felt much for them, in the prospect of the temptations through which they must pass, before becoming habitually conformed to the mind of Christ.—In the course of the forenoon, I looked into the School of the London Missionary Society, in which there were upwards of 100 pupils, chiefly coloured children, of Hottentot extraction. We took tea with John Lock, the resident Missionary of this Society, and afterwards had a meeting in his chapel.

8th. After an interesting religious opportunity in the family of our host, we resumed our journey, William Wright kindly accompanying us a few miles on our way. Among the hills, a short distance from Grahams Town, a beautiful, upright, low shrub, covered with Convolvulus-like flowers, attracted our attention. Heavy rain fell in the afternoon, attended by lightning and thunder. This made travelling very difficult; it brought some Earth-worms of great size out of their holes: in general appearance they resembled the Dew-worm of England, but were as thick as a man's finger; one that we measured, was 3 feet 8 inches long. We outspanned on the top of a bushy hill, near Hermanes Kraal, or Fort Brown, but could not raise a fire till we used a paper dipped in oil to light the wet sticks. My companion went toward a brook to try to get some water sufficiently clear to make tea; the sun had just set, and the loud howl of a hyena, in a bush near the wagon, caused him to return precipitately, and warned us to take care of our cattle. Here we made acquaintance with William Chalmers, of the Glasgow Missionary Society, from Chumie in Caffraria, who outspanned his wagon close by ours, on his way to Grahams Town.

CHAPTER XIII.

Weather.—The Koodoo.—Great Fish River.—Fort Brown.—Difficulty at the Ford.—The African Coney.—Tomlinsons Post.—Death of a Bullock.—Plants.—Travelling.—Fort Beaufort.—Spirits interdicted in Frontier Towns.—War of the Zoolus.—Missionary's Grave.—Horse Lost.—Blinkwater.—Caffer Marriage.—Costume.—Awkward Incidents.—Fort Armstrong.—Kat River.—Philipton.—State of the Hottentots.—Schools.—Temperance.—Interdiction of Strong-drink in granting lands.—Missionary Anniversary.—Examination of the Schools.—Anti-tobacco Agreement.—Country.—Readsdale —Marsdorp.—Bushmen's Drawings.—Calumnies.

1st. mo. 9th. Some rain fell in the night, and wet the bedding of our attendants, which had to be dried before we could proceed: this was, however, soon effected in the clear sunshine such as generally prevails in South Africa, when it is not actually raining.—The foot-prints of a herd of Koodoos, large animals of the Antelope family, proved that they had been near us in the night. The Koodoo, *Strepsiceros Koodoo*, is upwards of 5 feet high at the shoulder, and above 9 feet in extreme length: it has a long fringe of black and white hair on the dewlap, and a standing mane on the neck and withers: the horns are about 3 feet long, bulky, compressed, and having an anterior ridge; they make two complete spiral circles, and have the tips turned outwards. The general colour of the animal is buff-grey or bluish. A white streak passes down the spine, intersected by about nine transverse streaks

On arriving at Hermanes Kraal or Fort Brown, a small solitary station, we crossed the Great Fish River, which was rising, and had become too deep to be forded at the usual place. In ascending from the river the new cattle, which were unaccustomed to the yoke, stuck fast, in a place where the wagon stood so much over to one side as to require holding

up by means of riems attached to the opposite side, till it was partially unloaded; it was then removed by the more practised bullocks. This little occurrence brought to our assistance a young man from the Fort, and thus opened the way for leaving a few more tracts, a Dutch New Testament, and a copy of the Pilgrim's Progress, in Dutch, which were thankfully received. Our road now lay along a narrow path, in some places very stony, and through thick bush, chiefly of Spek-boom, but in which there were growing, an entire-leaved Jasmine, with eight cleft flowers, *Jasminum capense*, a magnificent Aloe, allied to *Aloe serrata*, and several species of *Euphorbia*. Sometimes we emerged in grassy hollows, where we saw some wild Guinea-fowl. After passing under a high cliff on the bank of the Fish River, where some young men were shooting Conies, and crossing the Kunap, a tributary to the Fish River, but which was not now flowing, we halted for the night near Tomlinsons Post, another small military station. The African Coney, *Hyrax africanus*, is about the size of a Rabbit, but in figure, it more nearly resembles a Guinea-pig: it possesses in a remarkable degree, the power of ascending rocks, amongst which it has its dwelling.

10th. We left a few tracts, a Dutch New Testament, and a copy of the Huis Moeder, *Mother at Home*, with a Hottentot soldier of the Cape Corps, at Tomlinsons Post: the man had a large family, but no opportunity of religious instruction. In the course of the forenoon we emerged from the vast bush of the Fish River, and came upon a hilly country, thinly covered with grass, and having remote patches of Spek-boom, and other bushes. Into an opening in one of these, one of our bullocks which shewed signs of sickness this morning, turned aside and died. I could not make out why the animal chose so beautiful a spot to lay down its life in, but it left the road, and went to it as if by instinct. When returning from this spot to the place where the wagon was standing while we rested at noon, a Jackal crossed the path, running along with his head turned towards me, in the way in which a fox is often represented in a picture. Gay butterflies are plentiful in this part of the country; and there is an orchideous epiphyte on the Spek-booms, in some of the thickets. A lemon-leaved *Loranthus*, with a profusion

of orange-coloured blossoms was also growing on some of the bushes. In the course of the day we passed a wagon, in which the wife of a respectable Colonist was travelling with some of her children, a young female companion, and a young brother, attended only by a Hottentot driver and leader. This mode of travelling is not uncommon in this land.

11th. Early in the forenoon we arrived at Fort Beaufort, where we were kindly received by the Assistant Commissary General, J. J. Smith.—Fort Beaufort consists chiefly of military barracks, a few cottages occupied by officers, some soldiers' huts, and a few stores. A Wesleyan chapel was in course of erection; a school house in the mean time accommodated the congregation. No canteens are allowed here, or in any other frontier town; but the interdiction of the retailing of spirits is evaded in various ways. Some of the military officers were themselves free consumers, and they exercised a very pernicious influence over a neighbouring Caffer chief, by giving him strong drink.—We called on Wallace Hewitson, a warm-hearted Irishman, who was formerly with Francis Owen of the Episcopal Church Missionary Society, among the Zoolus, in the country of the chief named Dingaan. While in that country, Wallace Hewitson was a witness to some of the awful conflicts between the boors and the Zoolus; he was so close upon the field of battle at Natal, as, with the assistance of a sister of Francis Owen, to have to undertake the offices of humanity toward the wounded, among whom were many women and children.—J. J. Smith and Wallace Hewitson accompanied us to an opening through the mountains, called the Port. Near this place we visited the grave of one of the first missionaries who came into this part of the country: his name was Williams. Though he laboured but a few months among the people before he was removed by death, he was instrumental in bringing several Gonas, who are of Caffer and Hottentot extraction, to the knowledge of Christ; some of them remain to this day in the neighbouring settlement of Blinkwater.

On arriving at the wagon we found that one of our horses had strayed. Our companions immediately expressed fears of its having fallen into the hands of the Caffers, who had

lately stolen many horses from the Colony; had it not been found, it would doubtless have been added to the list of horses stolen from the Colony, published weekly in Grahams Town, especially as the man who went to seek it, got upon the spoor or track of a horse, which he supposed to be that of ours, and lost the traces of it upon the Caffer frontier. But the lost horse was recovered in about an hour, it having been seen among the bushes by two Hottentots who were casually passing. The man who went after the horse not turning up, we left a message for him with some Hottentots, and proceeded, J. J. Smith returning to Fort Beaufort.—In the Port, which is a pass through the mountains, there is a small settlement of Hottentots, &c. from Theopolis, a Missionary Station near the coast.—Our young oxen not drawing steadily, the wagon stuck in ascending at one of the drifts of the Blinkwater, and we were unable to remove it till other oxen were placed in their stead. The detention rendered it too late to admit of our proceeding further, we therefore accepted an invitation from Wallace Hewitson, to accompany him in a visit to the Caffer Chief, Macomo, who was residing contiguously, and at whose place a considerable number of Caffers were assembled, to celebrate the marriage of one of this chief's sons. In the minority of Sandili, the principal chief of the Gaika Caffers, Macomo was a sort of Regent. The Blinkwater is a little winding river on a rocky bed, bordered with willows and other trees; near to its side Macomo had a hut and a tent. The bride of his son was of the Tambookie tribe, the chiefs not being allowed to marry into their own tribes. If they violate this rule, the sons of such wives are not considered the successors to the chieftainship of their fathers. Macomo met us courteously, and introduced us to several of his own wives, and to the bride, but as we had no interpreter, we could make little out in conversation, we understanding but little of Dutch, which some of them spoke, and they but little of English. It was their milking-time when we passed two of their cattle-kraals, at one of which they kindly offered us milk. The chief and several other men were seated on the ground near the tent. They were dressed in karrosses, or cloaks of skin with the hair on; that

of the chief was of leopard-skin, which is seldom worn but by men of rank, and is expensive. Prepared ox-hides are the kind chiefly used: the inside, which is worn outward, is so worked away, as, in good karrosses, to be fibrous, looking much like hair; it is coloured almost black, with a preparation, in which grease is a large constituent. The karrosses of the women have a piece attached at the back of the neck, of about four inches in width, and reaching to the heels, covered with brass buttons; they also often wear the shell of a small tortoise suspended from the shoulder of the karross. Several of the women had head-dresses on the present occasion, in the form of square bags, a foot high, standing erect, and transversely covered with small white beads; most of them had also numerous rings of thick brass wire around their arms. They had much the general aspect of an order of nuns. The bodies and limbs of both sexes exhibited a dressing of red ochre and grease. We were regaled with milk, which was brought in a closely woven basket. Returning to the wagon, we were accompanied by two Caffers; the errand of one of them was to bring back four pocket-handkerchiefs for the wives of the Chief and of his son, and a little tobacco for the Chief. They inquired for brandy by its Dutch name Brandywyn, and were informed that we used no strong drink; at the same time we denounced the evil consequences of its use.

12th. Wallace Hewitson left us for Fort Beaufort. On returning from the visit to Macomo, last evening, he took a wrong place at one of the fords, and went instantly so deep into the water, as to swim his horse. In descending to the same ford this morning, one of our fore-wheels stuck against a bank, and the wagon narrowly escaped upsetting. By the exertion of our own men and of two Hottentots, who had been at our fire, and of two Caffers, to whom we had given a little tobacco, the cumbrous vehicle was lifted clear of the place, and was drawn out without further inconvenience. From the unskilful manner in which the Caffers applied themselves on this occasion, it was evident that they were not accustomed to hard labour. Instead of applying their shoulders, they took hold of the wagon with their hands, as

if it had been a light box.—A ride of a few hours brought us to a convenient place to outspan at noon, close by a branch of the Kat River, which flowed in a deep hollow, under an arid hill, clothed with caulescent Aloes. The river was bordered with Willows; on bathing in it, we found the water very cold. In the afternoon we continued our journey, to Philipton, passing through Fort Armstrong, a military post, situated on a little hill, nearly surrounded by a cliff and the river. On the way, we passed several flats, partially cultivated by Hottentots, at whose huts we left a few tracts. A Hottentot farmer, with whom we fell in on the road, accompanied us with much good-will to shew us the way, while his family followed in a wagon, to attend the Anniversary of the settlement of the Kat River, which was to be held at Philipton. We met some spans of oxen, one of which we afterwards found was to have relieved our own; but as we expected that William Chalmers and J. Kitchingman might be behind, and in more need of help, we sent them forward. The swelling of the Great Fish River by the late rain, had, however, rendered it impracticable for them to cross. The country in some places was bushy and dry, the roads hilly and stony, and from the winding of the river there were numerous drifts or fords to cross, some of which were very awkward ones. The country, generally, is picturesque; the mountains are basaltic, and crested with cliffs; their slopes are verdant, and their kloofs and portions of their sides are woody. Many groups of Hottentots were wending their way to Philipton, to be there on the morrow, at the seasons of public worship. We were met on the road, after sunset, by Joseph Read, a son of James Read, the aged and worthy Missionary, and Richard Birt, a young Missionary, and a temporary sojourner at Philipton. They conducted us to the hospitable cottage of the Reads, by whose numerous family we were kindly greeted. At the time of our arrival, most of them were in the chapel, but they had made all needful arrangements for our entertainment, and for the supply of our present wants.

Philipton, at this period, consisted of a large, plain building used as a chapel and schoolroom, and of humble cottages,

occupied by the Missionaries, James Read senior and junior, and of still humbler ones, with a few huts, inhabited by Hottentots, Fingoes and other people. A large, temporary shed of boughs and reeds, had been erected for the present occasion, on the green, which was enclosed on three sides by the buildings already described. A Caffer Interpreter residing here, kept an eating-house, and supplied a basin of coffee, and a slice of bread and butter for twopence.

13th. This morning the Hottentots assembled in great numbers, at Philipton. The chapel was crowded; first, by a school, and afterwards by successive assemblies for worship. While the elder James Read preached to them, in the forenoon, his son James addressed an assembly of Caffers and Fingoes, in the temporary shed. School was again held in the afternoon, and an assembly for worship at two o'clock. In the evening another meeting was held, which J. Read, jun. addressed in Dutch. This service is usually in Caffer, for the benefit of the Fingoes and Gonas; but these having been already assembled twice to-day, they were not present in any considerable number. It was pleasant to see an air of comfort and independence in the Hottentots, who are truly free here. Many of them are small proprietors of land; they are preserved in sobriety, instructed in the principles of the Gospel, and are evidently rising in the scale of civil and religious society. Being located in a country that yields a return for industry, many of them are encouraged, by temporal blessings; nevertheless there are others who are in great poverty, and some whose crops have suffered greatly from drought; occasionally their crops are also destroyed by locusts.—Some of the officers from Fort Armstrong, and a few persons unconnected with the London Missionary Society, were at Philipton on this occasion.

14th. The meeting of the Kat River Missionary Society, auxiliary to the London Missionary Society, was held, the report of which was very encouraging. Among the speakers were Jan Tzatzoe, the Christian Caffer Chief, who had visited England a short time previously, several Hottentots, one of whom was of Bushman extraction, and several English. Could the people of Great Britain have seen the effect that has

been produced here, by the operation of Gospel principle, carried out in Christian instruction, in delivering the people from oppression, and in general education, though but of a rudimentary kind, they would no doubt have joined in the exclamation, "What hath God wrought!" Many of the half-naked, degraded Hottentots had been raised to a state nearly equal to that of the labouring classes in England, and in some respects superior; certainly above that often found in some of the manufacturing districts. They were dressed like decent, plain people of that class; and in the sixteen schools of the Kat River district, which are about half supported by the people themselves, and conducted by native youths, they had about 1,200 scholars, and an attendance of about 1,000. There were many devotional interludes in this meeting, chiefly by singing portions of appropriate hymns, or by the devotional turn which the speeches of those who addressed the meeting took, in which, though benefactors were not forgotten, all the praise and the glory were given to God. A deep sympathy was exhibited for the neighbouring nations yet sitting in darkness, Caffers, Bechuanas, and Bushmen, which, at the close of the meeting, shewed itself in a tangible form, by a collection of upwards of £15, towards their help.

After the meeting, a large company dined in the shed. The various groups, scattered on the grassy slope, on which the village is situated, presented a lively and highly interesting scene. Though most of the people were decently clad in garments made of European manufacture, here and there, a little boy was to be seen in a soldier's old coat, reaching nearly to his heels, or one with a karross of skin about his shoulders; this was the sole attire of the Fingoes, and one poor lad had only a piece of green baize about his loins. In the evening a Temperance Meeting was held, for the purpose of confirming the Hottentots in their resolution to avoid the use of all kinds of strong drink. Few of them taste intoxicating liquors; about 600 were members of the Total Abstinence Society, but many of them were not proof against temptation to drink, when they went into other parts of the Colony.—James Read had observed the ensnaring effect of intoxicating liquors upon the Hottentots, before the

settlement of the Kat River was formed; he therefore determined that none of them should be able to plead the example of himself or of any of his family, for the use of strong drink, and acting upon this determination, he was in advance of the Christian community in the adoption of those principles of self-denial for the good of others, which, under the divine blessing, have since effected so great a reformation with regard to drinking customs, in most parts of the world. He combined precept with example, and advised the Hottentots to apply to the Government, to have a clause introduced into every document conveying a grant of land in the Kat River District, rendering the land liable to forfeiture back to the Government, if ever any house should be erected or opened upon it, for the sale of any kind of intoxicating liquor. This request was well received, and such a clause now stands in the title-deed of each grant.—Several persons addressed the meeting, among whom were a number of Hottentots, who spoke with great force on the state of comfort they were now in, as compared with the degradation in which they might reasonably have been expected to be found, had not temperance principles been promulgated among them. The meeting ended with the expression of thanksgiving and praise to God, who had looked down upon them with compassion, and sent them the Gospel of his dear Son, and who, so far as they had walked in it, had greatly blessed them.

15th. The examination of sixteen schools, connected with the London Missionary Society, in the Kat River District, commenced. Some of the schools are at a considerable distance from Philipton, but about 800 children were present. Charles Lenox Stretch, a pious, intelligent man, and the Government Diplomatic Agent, at Tyumie Vale in Caffraria, was in the chair. The various degrees of progress made by the children were satisfactory, and quite as great as might reasonably be expected. English is taught in all the schools, and the masters, who are native youths, of the Hottentot race, have, in most instances, attained considerable proficiency in the language, and in the art of teaching. A variety of prizes were awarded; among them were several fancy work-bags,

needle-books, &c. sent from England, no doubt with good intention, but quite unsuitable for such a population. The good sense of the scholars, who were suffered to have some choice, left them to the last. The plainest kind of useful clothing, or any other really useful articles, would have been much more acceptable.—The dinner yesterday was provided by the Missionary Society; its Committee as well as several strangers were among the guests: to-day it was provided by the School Committee, who with the schoolmasters were at the table. In the evening a Juvenile Missionary Meeting was held. Many of the younger, as well as of the older Hottentots, addressed the meeting in animated speeches, in Dutch, adverting to the state in which their nation was found by the Missionaries, and to that which they now enjoyed, with expressions of thankfulness to the Most High, and to those whom he had raised up as instruments in the work. Charles L. Stretch and Jan Tzatzoe, as well as several other individuals, spoke on the occasion, and the cause of total abstinence from intoxicating liquors was again pleaded. Abstinence from tobacco and snuff was also strongly recommended, on the grounds of health and temperance, and of enabling persons to spend more money for truly useful purposes. A considerable number of persons signed their names to an Anti-tobacco agreement; and several, among whom was the chairman, sent up their snuff-boxes and tobacco-pipes on a plate to the table, amidst the warm congratulations of the company, which became so animated as to be dismissed with difficulty after eleven o'clock at night.

16th. Notwithstanding the late hour to which the meeting held last evening, the Hottentots were at their prayer-meeting soon after daylight this morning. The examination of the schools was resumed after breakfast, and concluded in the afternoon. The children in the Infant-school were so much interested in their lessons, that they requested to be allowed to continue to attend school during the vacation. A few short addresses succeeded the examination; and before the meeting separated, I offered up vocal prayer, thanksgiving and praise, under a solemn sense of the goodness and mercy of God.

17th. We joined a company consisting of James Read and several of his family, and Richard and Eliza Birt, in a visit to Readsdale. Some of the company travelled in a wagon, and the others on horseback. On the way, we had a view of the little settlement of Marsdorp. The Kat River country is the finest in the Cape Colony: it owes its fertility and beauty to a lofty range of basaltic mountains of picturesque outline. They are crested with crags, and are grassy on their irregular slopes, and wooded in their kloofs, from whence issue streamlets that irrigate the valleys. These are well cropped with Meelies or Indian Corn, Caffer Corn, and Potatoes, and are interspersed with little villages, formed of the rude, beehive-shaped, grass-huts of the Fingoes, the house-shaped ones of the poorer Hottentots, and the neat cottages of those who have become more prosperous. Some of the last would not discredit the more respectable of the labouring class in England. The walls are of brick, externally, of that which has been burnt, and internally, of such as is only sun-dried: they are plastered on both sides with mud, and are whitewashed internally. The roofs are thatched with reeds, and Vines trained on poles, form verandas to some of them.

In a few of the villages, school-houses have been erected by the Hottentots, which are fitted up on the plan of the British and Foreign School Society. Some of these schools are supported by the benevolence of private individuals in England, and the Hottentots contribute to the support of the others. These school-houses, or in villages where there are none of these, other houses, are occupied as places of worship, in which some of the elders of the Kat River church generally conduct the services. It is difficult to a feeling mind to look upon this country without emotion, in beholding the hills covered with herds of cattle, and the valleys with corn, and contemplating these as the possession of a people just rescued from oppression, robbery, and spoil, but now dwelling in safety and peace; nevertheless there is a sadness in reflecting, that the Bushmen and Caffers were successively driven out of this country.

We took an early dinner at the house of a coloured

Field-cornet, and called upon another, who has a son a schoolmaster, to whose house a delicious repast of sour milk and boiled meelies, unripe in the ear, was sent to meet us, at a later period of the day, when we returned from a visit to a cavernous cliff, far up in a wood. This place was formerly the resort of Bushmen, as is indicated by numerous, small, black figures, of men and other animals, traced upon the rock, according to the custom of these people.—Some of the Hottentots who accompanied us, told us, that they themselves brought their own wives and children to this retreat to lodge, when they were apprehensive of an attack from the boors about eight years ago. At that time some persons who envied the Hottentots the liberty which the British Government had then recently secured to them, as well as the country in which they had been placed, spread reports, that they were about to make an attack upon the boors; the same parties reported to the Hottentots, that the boors were about to attack them, evidently with an intention of producing a collision between the parties, that should be destructive to the liberty and other privileges of the Hottentots. Connected with this vile conduct, Colonel Somerset, who was in military charge in Albany, was informed, that a great movement, supposed to be of a hostile nature, had taken place among the Hottentots; he sent to inquire into the matter, but found that the movement was of a devotional character, and that the assembled people, to the amount of 200, with their pastor, were met around what is termed the "Lord's table," to commemorate the last supper of a dying Saviour. To calumnies of a character somewhat similar, these people have ever since been exposed.

Some of these calumnies, of a most absurd nature are believed and maintained to this day, especially in Albany; such as, that the Hottentots of the Kat River were the instigators of the late Caffer war; and that they were in league with the Caffers at that period. Such opinions are only to be traced to the irrational fears and the credulity of timid and unreflecting minds, and to the prejudices of certain good people of contracted views; for it was universally known at the time of the war, that one of the great causes of irritation with the

Caffers was their own expulsion from the Kat River, and that their earnest wish was to recover it; at the same time, the Hottentots who had been located in the district, were beginning to prosper, and had everything to lose. As it was, they were great losers by the war, and they were greatly thrown back in their circumstances, by being taken off their lands, and long cooped up within the bounds of Fort Armstrong, or impressed into military service of more active character. But the tongue of slander did not cease its insinuations here; even the Missionaries, James Read and his son James were accused of treasonable intercourse with the Caffers, than which nothing could be more absurd, or perhaps more certainly the fruit of envy and malice. Some of the parties who spread or believed such reports, now say, that the evidence given in the investigation into the subject by the Committee of the House of Commons, was false; but I have not heard of any case in which it has been proved to be so, except where the evidence given was against the Missionaries. There is ground, however, to hope, that the conduct and conversation of these calumniated people will put their adversaries to shame.

CHAPTER XIV.

Villages.—Hottentot Thieves.—Difficulties in the way of Prosecution. — Bastaards.—Influence of Example.—Effect of Climate.—Plants.—Parrots.—Monkeys. — Heat.—Dutch Church. — Oppression. — Anticipated Effects of the Abolition of Slavery.—Pious Gona Caffer and Fingo.—Colonial Boundary.—Quaggas. — Plants.—Flattery.—Shiloh.—Mission-house.—Garden. — Separation of Children from Parents.—Mission Villages.—Education.— Birds. — Intercourse with Chiefs.—Bushmen.—Languages of the Bushmen and Caffers. —Invasion of the Fitkani.—Return to Philipton.—Elands River.—State of the Military.—Defective views of the Gospel.—Caffer Plum.—Inquirers.—Preparations for visiting Caffraria.—Meeting with awakened Caffers.

1st mo. 18th. ACCOMPANIED by James Read, jun., his brother Joseph, and Richard Birt, we rode successively to the villages of Marsdorp, Balfour, Buxton, and Upshaw, and on returning by the military post at the Krans, or Fort Armstrong, we called upon several Hottentot families. Some of them had not only neat cottages, but good gardens, from which the market at Fort Beaufort is supplied with vegetables, and potatoes are taken to Grahams Town. We looked into two of their schoolrooms, but this was the time of their vacation. At Buxton we were refreshed with tea, sour milk, and parched ears of green Indian-corn, at the house of a Field-cornet, who had in his custody, an old Hottentot and his son, who had been taken in the act of stealing cattle from the village. They were driving them toward a district known here by the name of the Boors Country, which is about twenty miles distant, behind the mountains, in the vicinity of the Sneeuw Bergen, where there is reason to believe, a horde of Hottentot thieves were residing, whose depredations had been charged to the neighbouring Caffers. The boy had been attending the school at Buxton, whither he had probably gone, more for the purpose of observing the most

convenient situation for thieving, than for the sake of education. When criminals of this class are found out, they often make confession with a degree of artlessness such as is very unusual in Englishmen. In this case, the old man acknowledged the theft, and said that he committed it because he was intending to remove into the district of the Orange River, and wanted a few cows to take with him! Had he been prosecuted, the horde might probably have been broken up, and such as were implicated, sent to work upon the road; but the difficulties attending such a process prevented; and the cattle being recovered, the Field-cornet contented himself with chastising the culprit, and letting him go. So far as I could observe, this seemed satisfactory to his neighbours, notwithstanding other cattle had been lost from the village, which had probably gone in the same way. Had the man been prosecuted, the Field-cornet must have made three journeys to Grahams Town, where his detention would have been uncertain, and during which, his own temporal affairs would have suffered injury, and he would have received no adequate compensation from the public for his time or trouble.

At Balfour we called on William J. Thompson, the minister of the Colonial Dutch church, whose congregation consisted chiefly of the race of people called in the colony Bastaards. They are descended from Hottentot or slave mothers by Dutch fathers, and are the offspring of the low state of morals which is incident to slavery, and which many persons, in spite of these unequivocal evidences to the contrary, assert has not prevailed in Africa, or only in a very slight degree. The Bastaards came into the Kat River settlement with some property, and they are generally in better circumstances than the Hottentots, upon whom they look down with contempt, regarding them as an inferior race. The Bastaards value themselves on an imagined superiority of extraction, and will scarcely shake hands with a Hottentot, or will only give him a finger or two; thus they prove the strength of an unreasonable prejudice, such as is the evidence of a defective education, and of civilization and Christian principle having made but little impression upon the mind. There are, however, among the Bastaards a few exceptions to these

remarks. Some of these people abstained entirely from the use of strong drink at this time, but this was far from being the case with all. While their minister continued to use wine, those of his congregation to whom it was a snare, pleaded his example; but subsequently to this period, he also joined in the total abstinence reformation, and thus gave the full weight of his influence on the side of sobriety. At Balfour, we called on a young man who had married a Hottentot, and in virtue of the right of his wife, lived in the Kat River Settlement, where the original grants of land were only made to persons of the Hottentot race.—At the store of this person we got weighed, and found ourselves lighter from the warmth of the African climate. My own weight was only 105lbs.—Some of the hills near Fort Armstrong are clayey-sandstone: they are dry and sterile. The lower ones are covered with thin grass, and besprinkled with Doornboom Acacia; the loftier ones are clothed with thicker bush and caulescent Aloes. Some epiphytes of the orchis tribe were growing on the trees in a thick, steep wood, by the margin of a stony brook; at the bottom of this wood, *Streptocarpus Rexii* was producing its handsome, blue, tubular flowers; it occupies the place in this country that the Primrose occupies in England. A species of *Impatiens* allied to the Balsam, was also growing in these woods. Parrots were very noisy among the trees, which are inhabited also by small Monkeys.—The distribution of the water for irrigating the cultivated grounds at the Kat River, is managed by a water-fiscal, according to certain regulations, by which one portion is watered one day, and another on another day. This kind of regulation exists in other parts of the Colony, where the supply of water is not ample.

19th. Part of the day was occupied in writing. The heat in the afternoon disqualified for exertion.

20th. This morning accompanied by a Hottentot of Philipton, we rode to Balfour, and visited the congregation of W. J. Thompson. After his service was gone through, he kindly interpreted for us, while we directed the people to the witness of the Holy Spirit, against sin in the secret of their own hearts; as that by which God, in his goodness and mercy,

was seeking to lead them to repentance and to faith in Christ, in order that they might receive remission of sins through Him, and the gift of the Holy Spirit to abide with them, and to enable them to perfect holiness in the fear of the Lord. —There were some Fingoes and Mantatees in the congregation, to whom, after those speaking Dutch had withdrawn, the minister rehearsed, through the medium of two interpreters, the substance of what had been expressed. Subsequently, my companion was engaged in vocal prayer.—At this place a school is held at half-past eight, when the people are catechised in the Scriptures. Their public worship begins at half-past nine. In the afternoon we accompanied W. J. Thompson and another person to two sabbath-schools, held in the houses of members of the Dutch church, from one to two miles from Balfour; at these places little groups of coloured people, including Fingoes, of various ages, were teaching one another to read, on the plan of mutual instruction. There were ten schools of this description connected with the Dutch Church in the Kat River district, but there was only one day-school.

We had a meeting in the evening at Fort Armstrong; it was principally attended by the military, of whom a small force was stationed there, including a few of the 27th regiment, and of the Cape Corps; a few of the Caffer police were also here. Our doctrine was close and persuasive, mixed with the denunciations of the Most High against sin, which abounds here, as well as at all other similar stations. We were kindly entertained by two military officers, at whose houses we respectively lodged. The day was intensely hot, but some rain fell after sunset.

21st. We purchased two horses for £8 each, and one for £7. 10s. intending to visit Caffraria on horseback, in order to save time and to rest our oxen.—In returning to Philipton we called at the house of a Hottentot who was from home; he had gone to trace some horses supposed to be stolen by the Caffers. Rain fell here frequently about this time, and the day proved wet.—The Hottentots in the Cape Colony are generally poor and improvident. Many of those who have spent much of their lives in the service of the Government, or

of the boors or settlers, are unprovided for, in sickness or old age; they therefore become dependent upon other Hottentots. As a specimen of the hardships to which they were at this time exposed in maintaining one another, those at Philipton may be selected. Here there were thirty-two families, each possessing an erf, or piece of land for a house and garden, and for the growth of Indian corn, &c. and having pasturage upon the common-land of the district. Three of these families were extremely poor; but these thirty-two families had to support twenty-seven widows, and upwards of forty fatherless children. The husbands and fathers of many of these fell in a Caffer war that occurred several years since. In this way the missionary stations of the Moravians and of the London Missionary Society, to which the Hottentots chiefly resorted, were crowded with poor; and they had no funds for the relief of the indigent, but such as arose from the mites of the Hottentot congregations collected at the doors of their chapels. Magistrates in the colony sometimes sent messages to Missionaries, requesting them to remove indigent Hottentots to the Missionary stations; and the missionaries knowing that these hapless people had no other refuge, complied with the requests.

Formerly, infirm slaves were also left dependent upon the coloured people. Considering the feeling that slavery had engendered toward this class, these things were not so much to be wondered at, as to be lamented. Not that slavery had excited feelings of a more malignant character among the free people of Southern Africa, than it had produced in other countries. Wherever this system of wrong has existed, it has hardened the heart of man toward his fellow-man, and has led to acts of cruelty, such as would have been looked upon with abhorrence under other circumstances. These acts cannot, however, be regarded as arising from greater natural cruelty or depravity in the inhabitants of Slave Colonies. They are the natural fruit of the fallen nature of man, acted upon by a system that regards a certain class of human beings as chattels, to be bought or sold at pleasure, or to be used in abject subordination to the caprice of their proprietors.—Now that slavery is happily abolished, a better state

of feeling towards the coloured people may reasonably be expected. The barrier to their improvement is broken down; and as they rise in temporal circumstances and religious character, more kindly feelings toward them will be excited. And as Slavery is also a barrier to the benign spirit of the Gospel, which recognizes the people of all nations and colours as the children of the same universal Parent, and fellow objects of a Saviour's love, its removal may reasonably be expected to favour, in the minds of the White People, a change from the too general mere profession of religion, to its more general possession, and to the consequent bringing forth of its genuine fruit, in the fulfilment of the command, "As ye would that men should do unto you, do ye even so unto them." The day may not be far distant in Southern Africa, when ancient wrongs shall be forgotten; when the man of European extraction shall give the right hand of fellowship to the Hottentot, the Caffer, the Bechuana, or the descendant of the emancipated slave; when these people of deeper coloured skin shall have to rejoice in the knowledge of Christianity and of useful arts, derived from the White Inhabitants of the land, and when all shall unite together in praising God for that blessed Gospel, which breathes his own "glory in the highest, with peace on earth and good will to men." Such a day has, indeed, already dawned upon oppressed Africa, and upon many other regions of the earth, to the glory of God, the author of all mercy and blessing, and comfort and righteous harmony among the children of his universal family.

22nd. In the course of the day, I visited two sick people, one of whom was a pious Gona Caffer. He had been suffering from dysentery, which is a common disease in Africa, and often fatal: he said, he thought he should have died; that at first, he was uneasy in his mind, and disturbed that none of his friends came to see him. A variety of circumstances had concurred to keep them away at that juncture. At length he concluded this might be in the overruling of the Most High, who designed thereby to bring him to depend on Christ alone; and when he looked only to Him for consolation, his soul was filled with peace, for he felt the

Lord's presence with him. Some time ago this man went to the Baavians Rivier, *Baboons River*, about sixty miles distant, to cut timber; there he found a large kraal of Mantatees, to whom he spoke on their sinful state; he also told them of the Lord Jesus Christ, and of the salvation that comes by him. He left them deeply impressed with these important subjects, and a short time after, the chief sent to request him to visit them again. He returned with one of his christian friends, and they remained with these people a month, teaching the things that belong to eternal life. Thus these poor people are made instrumental in the spiritual welfare one of another; they are among the poor of this world, rich in faith. Many of them know more of the divine presence dwelling with them, than is generally either known or believed to be the experience of Christians, by many high professors. This man was living in a little, clean, mud hut, without a seat in it; in the centre of the floor there was a little fire of wood, the smoke of which ascended through an opening in the thatch. He had scarcely any clothes except a pair of trowsers and a jacket of sheep-skin leather which were much worn; but God, who knows the heart, had made him instrumental in conveying to others the glad tidings of salvation. The power of religion is strikingly to be seen in this part of the country, in the lowest walks of life. Among such instances was that of a man, who, nine months since, was a wild, half-naked Fingo; but who was now a decently-clothed, mild, affectionate Christian, hoping, as he said, to be enabled to hold on his way.—Christianity here presented an aspect different from that which it too generally presents in old countries. Here it was visibly the chief good of a poor, despised people, of little learning, beyond the power of reading the Scriptures; and this power, many of them did not yet possess; but most were striving after it with a commendable perseverance. They had but few superstitious views to overcome; many of them were very tender under conviction, but being of undisciplined minds, they were often unable to suppress their sobs and weeping in public worship.

23rd. In the course of the forenoon, accompanied by James Read, jun. and Richard Birt, having also Piet Bruntjes for

our guide, we set out for the Moravian station of Shiloh, which is about thirty miles from Philipton, and on the Klip Plaat Rivier, in a part of the Bushman Country, inhabited by Tambookies and Caffers. Our route was circuitous, but less slippery from the late rains than one more directly ascending the intervening mountain-ridge. The open parts of the mountains are grassy and green. From the woods of the Kloofs on the side toward the Kat River, much timber is cut, which is conveyed toward Cradock, and beyond the colonial boundary, as far as the missionary stations on the Caledon, those parts of the country being destitute of timber. These mountains form the boundary of the Colony; formerly they abounded with game, but huntsmen from Fort Armstrong, and other neighbouring military posts, have destroyed or driven away most of the wild animals. Two herds of Quaggas of about half a score each, which suffered us to come pretty near them, and a Hyena, that made its way quickly down a mountain, at a considerable distance from us, were the only wild beasts we saw. Among the feathered tribe, two large Cranes and a Bustard attracted our notice: we also observed several remarkable plants, such as a large *Lyperia*, a bulb, bearing a blossom like the white variety of *Scilla peruviana*, *a Sparaxis* with large, pendulous, cylindric, crimson flowers, and another with small irregular, flowers, also a scarlet *Satyrium* and a *Lobelia*, blue on the under lip, blue and purple on the upper lip, and yellow on the palate. The two last were on the margin of a little stream, by the side of which we took off our saddles and dined. Further from Philipton, the mountains became stony and dry. On their ridges, there was a remarkable *Zamia*, with a root-stock about 3 feet high, and rigid, palm-like leaves of yellowish hue. Nearer Shiloh, the country became drier, the grass was short and brown, and many of the hills were besprinkled with Doornboom. Another species of Acacia, *Acacia elephantorhiza*, also abounded here on dry, light soil; it had large, compoundly-pinnate leaves, and pods about six inches long; it was not more than a foot and a half high, but had a creeping root, and spread over much ground; it had much the general aspect of a handsome fern.

Near Shiloh we met some Caffers belonging to the chief Tyalie; they had large herds of cattle, and were agreeable-looking people, of very dark complexion, dressed in skins, and wearing a few buttons and other ornaments of brass. One of them asked for tobacco, and on giving her a piece, about an inch long, she called me a pretty captain, and all the other good names she could find. This seemed excessively ridiculous in a Caffer; but afterwards, on taking up a missionary subscription list, and observing Esq. appended to the names of many plebeians who happened to have made contributions of five shillings each, I could not but think that the same spirit of flattery for the sake of advantage, which is one of the fruits of the fallen nature of man, was at least more tolerable in an uncivilized and unregenerate Caffer, than in persons, not only professing to be civilized, but to be promoting the cause of a crucified Saviour, who flattered no man, and who forbad his disciples to call any man Master, and one of whose apostles condemns those who have the persons of men in admiration because of advantage.

We arrived at Shiloh in the afternoon, and were soon provided with a refreshing cup of tea, by Maria Frederica Genth, who welcomed us to the simple abode of the Moravian Missionaries, which, though the station had been occupied since 1829, was still destitute of chairs. Their place was, however, supplied by four-legged stools, and comfort and cleanliness made up for the deficiencies in regard to furniture.—After tea we walked to the peach-garden, planted by the first Missionaries who came to this place, and there found William Christian Genth at work, and partook freely of the fruit. The trees had been raised from peach-stones. A majority of them were hard fruit, which, in most instances, parted easily from the stone, and was useful for baking; being cut into halves or smaller pieces, it was dried on stages, in the sun, before being quite ripe. Such was the profusion of this fruit, that the people of the Station were allowed to eat as much of it as they chose, in the orchard, on condition that each time they went thither, they brought away a basket-full, and cut it up for the use of the family. The Missionaries had also a garden producing plenty of grapes, but the crop was much injured by

the dogs, which are very fond of this fruit, and are not easily kept from it with the scanty means of fencing that exists at Shiloh. At an early supper we were introduced to Adolphus Bonatz, another missionary residing here; he was feeling keenly the bereavement he had suffered a few months previously, in the loss of an amiable wife. Like other Moravian Missionaries whom we visited, these were agreeable, devout, simple-hearted people. The Genths had four children, with two of whom they had parted, having sent them to Europe for education. The mother dwelt very feelingly upon the trial it was to her to part with them, without the prospect of seeing them again. She said she wept almost continually whilst making their clothes, and remarked, that nothing would have reconciled her to the separation, but the belief that it was for her children's good.—Some arrangements have been made since this period, for the education of the children of the Moravian Missionaries, without sending them from the country.

The dwellings of the missionaries and the chapel were simple, substantial buildings, as were also a mill, that was now standing for want of water, and a smith's shop. There were two or three cottages belonging to Hottentots, but most of the people of the Hottentot nation resident here, were living in rude huts of boughs and reeds, plastered with mud. These were built in the form of a roof, sloping in two angles, and were generally destitute of windows and chimneys. The Caffers and Fingoes inhabited bee-hive shaped huts, of boughs thatched with grass. The settlement of Shiloh contained at this time 384 Tambookies, Caffers, Fingoes, and Bushmen, and 162 Hottentots. Twenty-four of the former classes, and 100 of the Hottentots were members of the church.—After supper, the people assembled in the chapel, a special invitation having been given, in the hope of securing a general attendance. The religious instruction is usually in Caffer and Dutch on alternate evenings. After their usual singing, which the Missionaries thought it best not to omit, I addressed them on the nature, spirituality, and practical effects of the Gospel, James Read interpreting into Dutch, and Adolphus Bonatz into Caffer. In this language he is, perhaps, more proficient

than any other missionary. G. W. Walker was subsequently engaged in vocal prayer.

24th. At half-past five in the morning the bell rang for coffee; after which W. C. Genth catechised some of the older members of the church. Breakfast of a more substantial kind was provided at half-past seven; it was followed by a school for Tambookies, &c. in the Caffer language, at which about sixty children were present. Dinner at noon was succeeded by a nap and a cup of tea, according to the common custom of this part of the world, in the hot weather of summer. A school of about thirty Hottentots subsequently assembled. The attendance of children able to watch the gardens at this season, was small. The birds which commit depredations are principally Crows, much like those of England, and Caffer Finches; associated with the latter there are often a few small birds having very long tails. The Caffer Finch of this part of the country is *Ploceus spilonotus*: it is a more richly gold coloured bird than *P. capensis*, the Caffer Finch of the country south of the Zwartebergen, from which it is also distinguished by the former having a black throat. There are in Africa at least two other species of Crow, both having white patches about the neck, but one of them, *Corvus albicollis*, if not both, feed on carrion. The schools here did not appear equal to those of Genadendal, nor of the Kat River: they were neither lively nor interesting enough to be very inviting to the children, most of whom were voluntary attendants, their parents generally being careless about the attendance of their families. Children were numerous here, but Infant Schools had not been introduced, neither had tuition in the English language, as at Genadendal. Education was confined to the Dutch and Caffer languages, which are comparatively of little use, as few books have yet been printed in Caffer, except imperfect versions of portions of Holy Scripture; and the variety of useful books in Dutch is much smaller than in English.

Instruction in English would not require more time than in Dutch, but it would open a larger fund of information; and as English is generally spoken in the towns of the eastern part of the Cape Colony, it would give the people great

advantage.—The Missionaries here maintained a distance between themselves and the Tambookie chief, residing in the neighbourhood, which, in my opinion, tended to impede the work in which they were engaged. The experience of some South African missionaries, who had acted indiscreetly, on the contrary hand, till they became almost subject to the caprice of the chiefs, was appealed to, as a proof of the danger of bringing them into their houses, or of being on such open terms with them as to take them by the hand, in bringing forward their own people. But surely there is a medium to be observed, in which the chieftainship of the Chief shall be properly regarded, without the Christian character or the dignity of the Missionary being at all lowered.

We visited an aged pair, of the Bushman nation; they were living under the shelter of a mat, reared against a few sticks, in front of which they had a little fire. Their daughter, whose residence, with that of her husband, was with a boor on the Kunap River, was with them; she had with her an infant child, of the same square, flat-featured, small race. She proved her affection to the old people by visiting them every few months, to minister to their necessities. They had been at Shiloh many years, but could not be persuaded to inhabit a hut, except in very cold weather; the old man, especially, complained of the closeness of the dwellings from which the weather was excluded.—The language of the Bushmen is harsh in the extreme, abounding with clicks, and deep guttural sounds. The Caffer has three of the former, two of which resemble those used in English to express regret and to drive horses, neither of which are represented by letters in our language: the third is produced between the palate and the tongue.—The karross was the usual garb of the Tambookies and other black people here, and some of the Hottentots wore it: the latter, many of whom came hither from Enon, did not appear to have been advanced in civilization by the contact with the uncivilized tribes with which they were here associated. The Caffers and Tambookies termed the Hottentots, White people, notwithstanding the swarthiness of their complexion, compared with that of Europeans.

The country around Shiloh is mountainous: it was at this time suffering more from drought than at any previous period since the first establishment of the Station. The river had so nearly ceased to flow, that the irrigation of a long line of gardens on its margin, could not be maintained. Each family at this place was allowed a piece of land, capable of rearing forty-five bushels of corn: it produced two crops a year in fruitful seasons. The soil was not rich, but it was made fruitful by irrigation and culture. The pieces of land were planted with peach-trees, tobacco, &c. at the top, and had pumpkins and corn nearer to the river.—An incursion was made upon the Tambookies in Caffraria some months ago, by a people called the Fitkani, who carried off their cattle, which are almost their only property. The invaders came as far as Klip Plaat, but spared the cattle of the Shiloh people. Many of the Tambookies came therefore to reside at Shiloh, and others had to seek a subsistence by becoming servants to the more opulent of their own nation. Much of the country between the Kat River and Shiloh is uninhabited.

25th. There was an appearance of rain at Shiloh, but it passed off with a slight shower. At six o'clock we set out to return to the Kat River by a more direct route than the one by which we came. After riding about an hour we fell in with rain and green grass upon the mountains, which, at their greatest elevation, may be about 3,000 feet above the level of the sea. There is snow upon them in winter, when the cold is so great that some persons have perished in attempting to cross them. We saw another herd of Quaggas, and on the ridge of the mountains, an orchideous plant a foot and a half high, with large, white flowers. On re-entering the Colony we descended by a steep path into Readsdale; but with a little care, and by leading the horses, we were favoured to reach Philipton in safety, in five hours from starting. During this time we did not take off the saddles, because of the wet. The rain had fallen so freely at the Kat River, as to revive the prospect of a partial crop of Indian and Caffer corn.

27th. We rode to a military post at Elands River, where we were politely received by two young officers, and had a

meeting with the soldiers. Many of the privates did not choose to be present on this occasion, when the invitation to become reconciled to God was freely extended. The hardness of heart prevailing among soldiers generally, is very lamentable. Few among them care about the subjects that concern their true interests, temporal or eternal; and many, perhaps most of them, are much degraded by licentiousness, and where they can get it, by strong drink. How wonderful that a system yielding such corrupt fruits, fostering all the evil passions of men, and so diametrically opposed to the plain principles of the gospel, "Glory to God in the highest; on earth, peace: good-will to men," should have any advocates among believers in Christ! But as it has advocates amongst some of these, it is no wonder that many other things, discordant with the Gospel, should be found mixed up with the views of such inconsistent Christians, proving that their eyes are but partially enlightened, and that though professing to have the Holy Scriptures as a rule of faith and practice, they are far from being thoroughly conformed to the precepts contained in this blessed book.—On returning, we met a number of decently dressed Hottentots going to a meeting at Vanderkemp, held by one of the deacons of the Philipton church; nearer to Philipton several were returning from the forenoon worship there; some resort thither from various distances within twenty miles.—At one o'clock we attended the public worship at Philipton, where we had much to communicate. In the evening, after J. Read, jun. had preached to a few Gonas, I also addressed them through his medium and that of a Caffer interpreter.

29th. In the evening, accompanied by John Read, the youngest son of James and Elizabeth Read, and two other boys, I visited a steep wood, contiguous to the river, to see the tree known in the Colony by the name of Pruim, or Caffer-plum, *Pappea capensis*. It attains to forty feet in height, and has pinnate leaves, and spiked flowers. The fruit is about an inch long, and has a thick, orange-red skin, covering a thin, viscid, pleasantly acid pulp, of a flavour like the Tahitian-apple, *Spondias dulcis*, which the tree greatly resembles. There is also now ripe in the woods, a small

oval, red berry, called Zuur Bezy, *Sour-berry;* it is of moderate and sweetish flavour, when thoroughly matured, and is produced by a thick bush, having small leaves and opposite straight, green thorns.

30th. In the course of the day, we were invited to meet upwards of thirty persons, of the class called Inquirers, who assemble in the chapel once a week, many of them coming from a considerable distance. They are persons of awakened consciences, of both sexes, and of various ages and nations, who have not yet found peace to their troubled souls. The elders of the church confer with them, and give them such counsel as their states are respectively thought to require. Being unaccustomed to control their emotions, they often break out into loud sobs and weeping, and exhibit great bodily agitation, which, however, is not generally encouraged. On being asked what they had to say for themselves, most of them replied, Nothing; but that they felt themselves to be great sinners, and desired to be saved. On being interrogated as to how they hoped to be saved, the general answer was, By Jesus Christ, who, they had been taught, had come from heaven and had died for them, and without whom they could not withstand temptation, for in themselves they had no strength; they said their hearts told them that Christ alone could help them. These sentiments were elicited by a variety of questions, as were also several facts of a deeply interesting nature. One man had been brought up at the missionary station of Zuurbraak, had been conceited of his abilities and knowledge, and had lived in sin, till imprisoned for some misconduct, when he was brought to see his wickedness, and to feel that he must perish in sin, unless saved by Jesus Christ. —A Hottentot woman had heard the Gospel from her husband, who had been instructed by a pious boor, and for a time had walked in the fear of God; she had found peace through Jesus Christ, in frequent prayer; but had again fallen into sin, and again been awakened to a sense of her danger.—A fine, robust woman had lost all her relations in the wars, far into the interior; she had made her way through various tribes to the Kat River, where she had heard of Jesus, and had become convinced of sin, the condemnation of which she still

bitterly felt: she said she saw that Jesus alone could save her, and that she felt love to him, and hope in him, and was thankful that she had left her own country and travelled so far, to a place where she had heard of a Saviour.—Another woman had left her native land, on the sources of a river that watered Dingaan's country, and travelled to the Kat River, where she had heard of Jesus: she was still deeply condemned in herself for sin: she felt much for her country, but was glad she had left it, and had come to a place where she had heard of a Saviour. The emotion of this woman was so great as to produce convulsive sobs, with tears and profuse perspiration, which she removed from her face in drops that wet the floor, by means of an instrument resembling a flattened, iron spoon, and which seemed to answer all the purposes of a pocket-handkerchief.—A Fingo woman, still bearing the sense of the Lord's indignation against sin, but nevertheless hoping in Christ, said, she was resolved to keep from the immoral customs and practices of her nation, which she saw to be sinful, and to associate with the people of God, meaning the Christian Hottentots. She said also, that she knew that the people of her own country could not save her, for they were living in sin; that none but Christ could save her; but that the people of God could help her in the right way. Many other cases of a similar nature existed here, and were continually multiplying, and showing that the Lord is bringing to pass a great work, converting the desert into a fruitful field, to the praise and glory of his own excellent name.

2nd mo. 3rd. Much of our time in the course of the few past days, was occupied in writing and making preparations for a journey into Caffraria. The weather was showery with thunder.—About twenty Caffers, came to Philipton this morning, and we had a meeting with them, and with as many Fingoes and Gonas, who use the same language, as amounted to about a hundred and fifty. As the chapel was occupied by a congregation of Hottentots, to whom James Read, junior was preaching in Dutch, and the Infant School-room was too small for our company, they assembled under a large Yellow-wood tree, by the side of the river. The scene was very moving. Most of the congregation were supposed to

have grown up uninformed of the existence of a Supreme Being, or of the immortality of their own souls. James Read the elder interpreted what we had to say to them into Dutch, and a Caffer Interpreter translated it from the Dutch into their own language. They had, of latter time, heard of the things that belong to life and salvation, and some of them had come under a measure of religious conviction, and were in a very tender state of mind. Being unaccustomed to mental discipline they could not conceal their emotion; when we appealed to their own convictions of sin, and spoke of the mercy offered to mankind through a crucified Saviour, half-stifled sobs were heard, which soon broke out into weeping, and in some instances into loud howling. A few of them, of more experience, encouraged the parties thus affected to suppress the noise, which they evidently endeavoured to do.—At the conclusion of the meeting a Fingo-teacher prayed and the people sung a hymn composed by a Caffer.

CHAPTER XV.

Departure for Caffraria.—Travelling on Horseback.—Knee-haltering.—Vanderkemp.—Lushington.—Entrance into Caffraria. — Chumie.—Villages.—First attempt at cultivation for profit.—Breaking through Old Usages.—War.—Traders.—Profligate Soldiers.—Schools.—Caffers and their Customs.—Wild Hogs.—Christian Converts.—Visit to the Chief Tyalie.—Tyumie Vale.—C. L. Stretch.—Residence.—Irrigation.—Liberality of Friends.—Love Dale.—Weather.—Religious Labours.—Drought. — Rain-makers. — Interview with Macomo.—Costume.—Flies.—Interview with Botma.—Meeting of the Glasgow Missionaries.—Knaps Hope.— Convictions of Sin.—Caffer Labour.—Mode of preventing horses from being stolen.—Following the Spoor.—Praying Woman.—Visit to Notondo.—Milk Baskets. — Mode of cleansing. — Spuig Slang. — Igquibigha.— Chandalier Euphorbia.—Erythrina.—Chapel.—Predatory Warfare.—Public Worship.—Convictions of the Spirit.

2nd mo. 5th. HAVING concluded to leave our oxen at the Kat River to recruit, and to make our journey into Caffraria on horseback, in order to save time, we completed our arrangements, and set out, attended by Habul Matross and a temporary guide. Each of the party had two horses, in order to change the saddle from the one to the other, and by this means to enable the horses more easily to perform the journey, as well as to prevent their backs becoming sore, by long riding in this warm climate. In travelling, a thong of prepared hide is fastened round the neck of each of the horses, leaving a long piece free, by which to lead them; this is also used to knee-halter them; that is, to tie their heads nearly down to one of their knees, when they are turned off to browse. Without being secured in this manner, they would generally stray so as to be lost; and in places where forage is poor, it is so important that they should not waste their strength by roaming in search of better fare, that it is said as an adage, "If you love your horse, knee-halter him close." When leading a horse by the side of another, in travelling, a portion of the

thong is knotted round the lower jaw of the spare steed; by this means the rider has great power over him. The two James Reads accompanied us a few miles; the elder, as far as the village of Vanderkemp, where a religious meeting was about to be held, at the cottage of one of the deacons of the Philipton church. Here we parted with our worthy friend, and received parting benedictions also from several other persons. Pursuing our route, we passed through a pleasant valley, at the foot of a range of verdant, basaltic mountains, varied with rocks and wood, in which the little village of Lushington is situated. Here we passed the door of a mud hut, in which a little congregation of Hottentots were at their devotions: one of their own number was addressing them in Dutch. The sun had set before we reached the colonial boundary, which is the ridge of a lofty hill, and we had a dreary, dark ride of an hour, amidst thunder and lightning, in descending to the Chumie Missionary Station, where we received a kind welcome into Caffraria from William and Mary Chalmers.—Darksome as was our entry into this country, there was something cheering in the number of lights seen among the hills, which disclosed the sites of the little kraals or villages of the natives; the number of these, even at night, formed a strong contrast with the wide wastes within the Colony.

6th. The Chumie Missionary Station belongs to the Glasgow Missionary Society. It consists of a neat chapel, used also as a school-room, the residence of the missionary, and two other houses, with some outbuildings of stone. It is situated on a streamlet issuing from a range of bold, basaltic hills, among which wood and rock and grassy slopes are beautifully intermingled.

Early this morning, at the ringing of the chapel-bell, about sixty Caffers assembled from the neighbouring kraals. William Chalmers read a portion of Scripture to them in their own language, and added a short exhortation and prayer. At the conclusion, he readily acceded to my wish, that he should interpret a few sentences, which I believed it in the line of my duty to express; he also invited a larger attendance to meet G. W. Walker and myself in the evening.

After breakfast we walked with W. Chalmers to a kraal,

about a mile from the station, where Soga, one of the Counsellors of the Chief Tyalie, resided. Soga was the first Caffer, that by his own effort, led out the water of a little stream, and irrigated a piece of ground for the growth of Indian and Caffer Corn, with a view to profit. The common custom among the Caffers was to share their provisions with those who were not supplied; and by thus allowing the idle to live upon the industrious, exertion was paralyzed; but Soga had had moral courage enough to break through this bad custom as well as some others; he would not allow the other Caffers to work for him without wages, and when they came to beg of him, he told them, that he paid them for their work and they must pay him for his corn. In case he slaughtered an ox, he also sold its flesh, and refused to give it away, according to the common custom of his nation, which generally left the persons slaughtering, only one meal, all his neighbours considering it their privilege to assist him to eat. This man had a son named Festini, who was also a reformer among the Caffers. When he was married, he refused to slay an ox, and make a feast, or to have a dance; but about a month after his marriage, the relatives of his wife determined that these customs should not be dispensed with; they therefore took an ox out of his father's cattle-kraal and slaughtered it, and proceeded in their usual way; but Soga and Festini took no notice of these things; the former went to his garden, and the latter to his school, as though nothing was going on out of the usual course.

Festini had been instructed in the school at Chumie, which he still attended at certain times. About a year before this period, he told William Chalmers that he thought he could instruct a few of the children at his own kraal, if he had some lessons. These were readily furnished, and the young man erected a hut of European shape, of mud and wattles, thatched; here he collected about thirty children, whom he taught gratuitously; in ten months he exhibited some pupils able to read the Caffer Scriptures very fairly. A few weeks after our visit, Festini openly avowed himself a Christian, and was admitted into communion with the church at Chumie, which is in connexion with that section of the Scotch Church, which

has adopted the voluntary principle, in the support of its ministers.

Some others of the Caffers were, at the time of our visit, beginning to lead out the waters of a neighbouring streamlet, for the purpose of fertilizing their grass land. This was encouraging to the Missionary. The late war had paralyzed the disposition for improvement, which had previously begun to appear in various places among this people, and which is intimately connected with a hopeful state of mind in regard to higher objects.

The destruction of the Caffer traders from the Colony, by the war, is said, in many instances, to have been a blessing, as they were introducing spirituous liquors among the natives. Since the war those who trade in the country have been brought under better regulations. Only four Caffers of this station lost their lives during the war: one of these was blind, and another an idiot; but the reports of officers, in exploits of blood, boasted many more. In one instance, "seventeen, or more," were reported killed, where the actual number was only one. The profligacy of the military was variously and grievously exhibited. Two soldiers came one day from Fort Cox, and rang the chapel-bell at Chumie, on which some of the women assembled, hoping for a religious service. The soldiers then pretended to read something from some old papers; after this they made signs, signifying that if the Missionary were there they would hang him. The poor women left the place weeping at the profligacy of these emissaries of Satan.—We also visited the school kept by William Chalmers, in which the pupils were fifty-four males, and seventy-five females, who were dressed in European clothing. Thirty-five read the Scriptures in Caffer, twenty-seven wrote on paper or slates, twenty-five formed an elementary class, and fifteen were in arithmetic. This school was recommenced after the war, with about 100 children, who were ignorant of the alphabet; those who had learned to read before that period having almost universally left the neighbourhood along with their parents. Tickets are successfully used in this school, to keep the attendance regular; twenty of them are considered of the value of one penny. Not many more

persons were present in the chapel in the evening than in the morning, but we had a satisfactory interview with them. Many are obliged, at this season, to be absent watching their gardens; in the daytime, to keep off birds, and at night, to protect them from wild-hogs, porcupines, and depredators of their own race.

Two species of wild hog are met with in Southern Africa. *Sus larvatus*, the Bosch Vark, *Bush Pig*, which is about 2½ feet high and 5 feet long, and has a tubercular excrescence covered with coarse hair on the face. And *Phascochærus africanus*, the Vlackte Vark, *Pig of the Plains*, which is somewhat larger than the former, and has a large head, a large fleshy protuberance behind each eye, and a warty excrescence on each side of the muzzle. Both are of a brown colour, but the latter, which is sometimes called the Masked Hog, is of a reddish tinge.

The Caffers are a fine, stout, healthy-looking race of people, of dark complexion and not unpleasant countenance. Many of their customs have an alliance to those of the Jews, or perhaps, rather to those of the patriarchs. Their practising circumcision at about fourteen years of age, seems to point strongly to a descent from Ishmael; and they have much of the character of having their hand turned against every man, and every man's hand against them. They practise purification by washing in water, and burn fat, in some cases, as a sacrifice. They have a great horror of defilement by touching the dead, which leads them to the terribly barbarous practice of removing persons supposed to be dying, into the woods, and leaving them to be devoured by wild beasts. They are also greatly afraid of persons who take fits. The servants at Chumie would not eat with the same spoon, nor drink out of the same vessel which a poor creature of this description, who had taken refuge here, had used; and the Missionary was obliged to suffer him to sleep in another house. Great immoralities prevail among these people, in an unreclaimed state; but when they come under the influence of christian principle, these are abandoned; and generally, a disposition is shown, under these altered circumstances, to put on a dress affording a more decent covering than that usually worn.

7th. We engaged in some further religious labour with the Caffers this morning, and after breakfast had a comforting devotional season with William and Mary Chalmers; the latter had been very helpful in the mission, and had instructed several young women in domestic occupations. These she had generally had the mortification to see married to persons who took them from under missionary instruction, and with whom they resumed the Caffer dress and customs. But lately, one came to see her, bringing a baby neatly dressed, and being herself also tidily clad in cotton garments of her own making up. Mary Chalmers found that this woman was living at the Blinkwater, and that her husband was one who also had profited by missionary instruction.—A Caffer woman, a member of the Chumie church, supplied our horses with the tops of Indian Corn, and refused to accept anything for them, or for her own labour in bringing them, till pressed. At one period, after having resided at the Station, for some time, along with her husband, they left, painted themselves, and resumed the Caffer customs. Some time after, the woman came under renewed conviction, and re-returned. In the meantime her husband had taken an additional wife, for whom he had paid ten cows; he followed his first wife back to Chumie, and urged her to return with him, but she refused, saying that she had lived in sin long enough, and would not return, if staying cost her her life. The husband threatened her; but he begged of William Chalmers to be allowed to remain at the place a few weeks, in the hope of persuading the wife to return peaceably. William Chalmers granted the request, notwithstanding that no man who takes two wives is considered as belonging to the Station. While waiting here, the husband also came under a fresh conviction: he then sent his second wife back to her friends, but, for a time, considered that he had a claim upon them for the cows; according to their ideas, till these were given up, he had also a claim upon the woman. At length he applied to be admitted a member of the Church, and William Chalmers inquired what he meant to do in the case. His reply was, that he had nothing more to do with the woman, and as for the cows, he should no more look at them. This

was a great sacrifice for a Caffer to make. The man is now pious, and he is useful at the Station.

In the afternoon, William Chalmers accompanied us in a visit to Tyalie, the Chief who first sent his warriors into the Colony in the late irruption. He was a man of good stature, fine port, and agreeable countenance, and was living in a beehive hut, of much larger dimensions than those occupied by his people. When we arrived he was engaged with some of his counsellors. Their servants were seated on the ground near to an adjacent hut. Our arrival being announced, the Chief and his counsellors came out to speak to us; he wore only a blanket thrown loosely about him, being temporarily lame and indisposed, by a fall from his horse. William Chalmers explained the nature of our visit to Cafferland. Tyalie said it was good, that he could see by our faces that we were men of peace, and that we came not with arms, but only with samboks in our hands, and should have his protection. We then spoke to him on the importance of the Gospel, and on the want of conformity to its peaceable principles in all who go to war, as well as on the advantages of a thorough reception of these principles, in leading mankind to adopt the arts of peace, on the goodness of God in offering mercy to all mankind through Jesus Christ, and on the evidence of this goodness and mercy, in the reproofs of the Spirit for sin, of which themselves were sensible in the secret of their own hearts. We also recommended the Chief to send his daughter, an interesting little girl, to the school at Chumie.—After this visit we proceeded to Block Drift, in Tyumie Vale, the residence of Charles Lenox Stretch, the Government Diplomatic Agent, among the Western Caffers of the Amaponda race, from whom, as well as from his benevolent wife, and from our young missionary friends, Richard and Eliza Birt, who had become temporary sojourners here, we received a cordial welcome.

8th. The Residence of the Diplomatic Agent, at Block Drift, is a neat, stone house, erected at his own cost, upon a piece of land that the Caffers ceded to him; and on which he was carrying on improvements with a view to the benefit of these people. By means of Caffer labour, at the

expense of about thirteen-pence a day for each man, he had formed a dam in the Tyumie River, and had cut a water-ditch or sloat, by which a considerable piece of ground was irrigated. Part of this ground he offered to allow some of the neighbouring chiefs to cultivate; but notwithstanding they had plenty of oxen, it was difficult to prevail upon them to plough the land. They required to see Indian Corn, Pumpkins and other vegetables grown, by the application of water only to their roots, before they would believe that they would grow without the tops being also moistened.—C. L. Stretch had at this time commenced another ditch at a higher level, calculated to irrigate about a thousand acres, but he found the work too great for him. Being satisfied of its importance, we made application to some of our Friends in England, who kindly assisted him in this benevolent undertaking, and the ditch was completed in 1841. After watering the lands of the adjacent missionary station of Love Dale, the stream is conveyed across the dell of the Gaga River, in wooden troughs, to a large plain, which it fertilizes. Several ploughs and spades were also subsequently sent out, by the liberality of many Friends, who contributed various sums for the promotion of agriculture among the native tribes of Southern Africa. Some of these have been successfully brought into use at this spot, and others in the neighbourhood.

9th. We visited the School at the adjacent Station of the Glasgow Missionary Society, called Love Dale, which was under the care of their Missionary, John Binney. Several children were reading in small books, printed in the Caffer language, and one in the Scriptures.—Last night was very wet. The thermometer fell to 60°, which is low for this season.

10th. The persons who understood the Dutch language and were connected with C. L. Stretch's establishment, were assembled in his house after breakfast, and we had a religious opportunity with them, in which the angelic proclamation made at the birth of the Saviour was referred to, as containing the great characteristics of the Gospel; and the company were called upon to consider what they knew experimentally

of its fulfilment. We afterwards went to the schoolroom at Love Dale, in which there was a service in Dutch, and after it, another in Caffer. At the conclusion of the last, I addressed a few sentences to the congregation, chiefly to invite the Caffers to meet us at C. L. Stretch's in the afternoon; at the same time, a few of the leading doctrines of the Gospel were brought before them; the convictions of the conscience in regard to sin were pointed out, as the work of the Holy Spirit upon the minds of unconverted persons, by which God proves his willingness to draw them to himself, through the mediation of his beloved Son.—In the afternoon about 150 Caffers assembled under a large Acacia, near C. L. Stretch's house; here we preached the Gospel to them freely, and pointed out the blessings, temporal and spiritual, attending its reception. A pious, coloured man, advanced in years, in the employment of C. L. Stretch, sometimes took the lead in their devotional exercises; he was also very useful, in superintending the Caffers when at work. To lead them to look to God for blessings is of great importance, for thus they are not only taught from whom all good cometh, but their faith in their own Rain-makers, who are a sort of conjurors, is destroyed. Richard Birt explained to them, that the drought might be properly considered as one of God's judgments, both upon themselves and upon the white people, because of their sins; and that, unless they repented, Missionaries might pray for rain, but God might not see meet to grant it.

A severe drought occurred in this part of Caffraria in 1842, in which many people in the surrounding districts died from starvation, in consequence of the failure of their crops, and of the grass for their cattle. At this time the effects of irrigation in producing Indian Corn and other vegetables was so striking to the Caffers, that they became convinced of the folly of employing Rain-makers, and contemplated destroying them as seducers of the people. Katzee, the chief of these deceivers, fled with his property, and an effectual death-blow was supposed to be given, in this part of Caffraria, to this national delusion.

11th. The neighbouring Chief, Macomo, had expressed a

wish to see my companion and myself, either at the Kat River, or at Block Drift; as we preferred meeting him at the latter place, where there was an efficient interpreter, C. L. Stretch sent him a message to that effect, and this morning he arrived with several attendants. The message of the Chief to us was, that he wished to see us, as we belonged to the Society of Friends, some of whose members, residing at Birmingham, had sent him a present of ploughs and other implements of husbandry, and an address deprecating war, and commending the arts of peace. Little, however, passed on this subject. The principal object of the Chief appeared to be, to complain of having been deprived of the Kat River, where he said he was brought up, and his fathers had lived. Alluding to the Ceded Territory, which was now suffering from drought, he said he had now no country where he could comfortably "sit down." We told him, we supposed scarcely any person in the present day, would attempt to justify the measure he complained of, but we did not apprehend there was the smallest ground for him to expect that the British Government would ever restore the Kat River to him, as they had long since settled another people there, namely, the Hottentots, whom it would be an act of injustice now to remove, and with whom we hoped his nation would cultivate a friendly feeling, and thus open the way to receive from them, in return, education, instruction in agriculture, &c. Macomo said, that would not do; it would be construed by their enemies, who were ever ready to spread evil reports of them, into a league between the Hottentots and Caffers against the Colony. This we encouraged him to believe, would not be credited by their friends, nor by the British Nation generally, who were already disgusted with the foolish lies that had been raised and circulated on that subject. We also informed him, that the voluntary cession, on the part of the British Government, of that territory to the Caffers, which was taken from them in the last war, was the first act of the kind ever known, and a proof that the principles of the Gospel, which were the principles of equity and justice, were gaining influence in England. The Chief said he should not cease to complain of the Kat River affair.

We told him, that we thought he was right in continuing to complain, as his doing so might prevent other acts of the same kind.

Much more passed in illustration of the same subjects, and of the advantages of peaceably complaining of oppression and expostulating against it till it ceased. The history of the sufferings of our own Society, under the British Government, was brought forward to elucidate the case; and Macomo was informed, that we were satisfied when the Government ceased to act unjustly towards us, but that we never looked for restitution from them for past injustice. Our views in visiting Caffraria were explained to him; with these he expressed himself satisfied; he said, he was thankful that the Lord had brought us here, and that he hoped God would bring us through our journey in safety; that he believed we feared God, and acted according to what was said in the Bible, as did also the Missionaries, who were men of truth; but some people came among them who told lies of them. He complained also of the British Government licensing canteens, and of white people who drank strong drink, and of a military officer who, he said, in the time of war, made him intoxicated, and tried to seduce him and other Chiefs into the camp under the pretext of making peace, but who, when they declined going thither, tried to give them battle. My Companion had some private conversation with Macomo on the subject of his intemperance: he had often been drawn into this vice by military officers and others; nevertheless, he was so sensible of its evils as to have forbidden the introduction of spirits into this country by traders. Subsequently to the last war, the traders into this part of Caffraria had been subjected to a license, for which they each paid four pounds a year, and by which they were restricted to certain conditions of a salutary character: there were now only six in the Gaika Territory.

After this conversation, Macomo visited the ground which had been brought under cultivation, by means of irrigation. He was delighted with the fine crops of Indian Corn and Pumpkins.—On this occasion Macomo wore a white hat, of colonial manufacture, an old, blue boat-cloak, trowsers,

and boots. One of his wives, of whom he had ten, wore also a boat-cloak, and had her head neatly tied about with handkerchiefs; another had a woollen garment, put on as a karross; one of her arms was decorated with thirty-nine brass rings, the thickness of carpet wire. The Chief's son wore a reddened blanket, and had his short, curly hair rolled up with red ochre and grease, into small knots, like peas, all over his head. One of his Counsellors wore a karross of the skin of the Cheta or Hunting-leopard; the others were dressed in prepared Cow-hides.

12th. We rode to the kraal of a Chief, named Botma, and on the way were much troubled by flies settling on our faces. We found green veils, such as are worn by the farmers in the Cape Colony, of small service in keeping them off, as they sometimes got inside. They were rather less than English House-flies, and were extremely teasing, especially in the neighbourhood of Cattle-kraals. The Hottentots surround their hats with Ostrich feathers, the motion of which helps to drive the flies away. A person is frequently employed to drive them from the dinner table, by means of a green bough or a bunch of peacock feathers, and milk-jugs, &c. require to be kept constantly covered to keep the flies out of them.

On arriving at Botma's kraal we were kindly received by the aged Chief, who wore one of Dr. Philip's old suits. He had proposed assembling his people, but was prevented, in consequence of the continued drought having required their cattle to be driven too far for water, to admit their return before a late hour. We dined in a hut appropriated for strangers, of which there is one in most Caffer kraals; it was very clean, and had mats spread on the floor, to sit or recline upon. The repast consisted of a little of the Chief's sour milk, and some meat and Indian-corn from Block Drift. On Botma remarking that he had only once before tasted Indian-corn this year, C. L. Stretch availed himself of the opportunity of recommending irrigation and agriculture, and he offered to allow the Chief to plough and sow at Block Drift. Few places in Botma's country have running water. On one of these Richard Birt, who was the Chief's Missionary, proposed to build a house, but to this Botma objected strongly; when

he was pressed for a reason for not liking it there, he said, he did not know how the other Chiefs might like it. There was strong reason to believe that much stolen property was brought into Cafferland, past the place in question. Botma would not, however, positively refuse that the house of his Missionary should be built there, but he said, he would take counsel on the subject. We spoke a few words to the Chief, on the advantages of receiving the Gospel, to which he assented.

Botma had been much injured by strong drink. On the visit of the Governor to the frontier, this Chief was treated with brandy, which occasioned him to fall from his horse, and by this accident he broke his collar-bone. On conversing with him on the subject, he blamed the White People for bringing spirits into the country, and teaching some of the Caffers to drink them. He said the Caffers did not know that they contained poison, but now they had found that out, and must leave off drinking. Few of the Caffers, however, even on the frontier, drink intoxicating liquors.

13th. A meeting of the Missionaries of the Glasgow Society took place at Love Dale, to-day; they called at Block Drift, and we were introduced to those that we had not before seen. The Chief Botma was also here: he viewed with interest the effects of irrigation, and received with delight a large Pumpkin, and some green ears of Indian Corn.—We were much interested in observing the Christian conduct of C. L. Stretch and his wife toward the Caffers, who call the former Xoloilizwi, which signifies Peace-maker; they are in the practice of giving persons distinguishing names in this way. The elder James Read is called by them Congola, which signifies a Reed; they say of him, that he is a man of peace, who does not like war and blood; nevertheless some of his fellow-colonists, of less devotedness and of strong prejudice, would try to make him out to be a man of war and a traitor.

While at Block Drift, C. L. Stretch arranged with Henderick Nooka, a Caffer understanding Dutch and a little English, to accompany us as guide and interpreter through Caffraria. With this man and our Hottentot servant, Habul Matross, we set forward this evening, being accompanied also as far as

Knaps Hope, by Robert Niven, of the Glasgow Missionary Society, who, with William Chalmers, had attached himself to the section of the Scotch Church, acting on the Voluntary Principle.

Knaps Hope was a station of the London Missionary Society that had been occupied about three years. Here we were kindly received by Frederick George and Marie Christiana Kayser, who are Germans, but speak English; they had been labouring in Caffraria about ten years. Block Drift is in the country called the Garga, and is on the Tyumie River, and Knaps Hope is on the Keiskamma. Between these places there are low grassy hills, which were now dry and brown; they are besprinkled with small Doornboom trees, and but thinly peopled. The banks of the Keiskamma at this place, are woody, and in most places, steep. The rocks in the bed of the river are basaltic, but the hills are of clayey sand-stone.

The mission-house at Knaps Hope was a small, thatched, wattle and dab cottage. The Missionary and his wife, who had five children, entertained strangers hospitably in this humble dwelling, but their own health suffered from the closeness of the place in hot weather, and from the draft to which they were exposed, when obliged to set open the doors, and the shutters which supplied the place of windows.

14th. At an early hour, twenty-six Caffers assembled for devotional purposes, in a rude, half-roofed building. Frederick G. Kayser addressed them briefly in their own language, and afterwards interpreted for me, while I spoke to them on the subject, which we felt it our duty especially to urge upon them, namely, that the reproofs for sin, of which they are sensible in their own hearts, are the work of the Holy Spirit, and an evidence of God's willingness to draw them unto himself, through the mediation of his beloved Son. We had no reason to think that this doctrine was unintelligible to the natives of Africa; it seemed to be a good commencement of the Gospel message, for when plainly set forth in preaching, it seldom failed to gain the attention of the hearers, as something that they could understand from their own experience.

After breakfast we went with F. G. Kayser to see a water-ditch, which had been cut about two years, and by which a

considerable but narrow strip of land, by the side of the river, was irrigated. At this dry season, it was producing crops of Indian and Caffer Corn, and supporting a number of families, who would otherwise have been obliged to leave the place from starvation. There was some basaltic rock to be cut through, in the commencement of this work, which took seven months to accomplish. During this time, it was necessary to give the Caffers wages, to secure their labour, for they were not sufficiently in the habit of looking to future benefit, to exert themselves to secure it without a present tangible stimulus. The persons who had portions of this land were bound to send their children to school.—Our next visit was to the school, in which about thirty, intelligent, interesting children were under instruction: they were very neat and clean; several of them were dressed in printed-cotton garments, which were given as rewards, on the alphabet being acquired. They appeared to advantage, being dressed to attend the interment of the child of another missionary.

Before entering Caffraria, we were informed that the Caffers were much given to thieving, but that if anything were committed to one of them, he was regarded by their own law as responsible for it. We were therefore advised, on arriving at a kraal, to commit our horses to the custody of the head-man of the place, and to make him a small acknowledgment on their safe return. This plan we adopted with complete success. This evening two of our horses having strayed, during a temporary absence of the herder, the head-man sent a number of people out after them, fearing lest they should have been stolen: they proved not to have rambled very far, but as the country was bushy, it was needful to trace them by their foot-prints. This, indeed, is the common mode of finding cattle in South Africa: it is called "following the spoor."

15th. We each addressed a few words to a small congregation this morning, after which a native prayed. In the forenoon the same man set out on a weekly visit to the neighbouring kraals, to read the Scriptures, to talk to the people about their immortal interests, and to apprize them of "the approaching Sabbath." There were a few other pious people

in this congregation. One of them was beaten by her husband, and dragged through the mud, because she refused to comply with one of their corrupt customs, connected with their notions of hospitality to strangers. Finding her resolution steadfast, her husband told her, that he would not supply her with food, but that she might go to the Missionaries, as she chose to follow their ways. The Missionary afforded her food and lodging, but advised, that she should daily return to her husband's dwelling, put it in order, and prepare his food, &c. as if nothing had occurred. This plan was adopted till the husband became reconciled, through the long-suffering and meekness of his wife. He afterwards removed from the Station, and for a considerable time, nothing was heard of the woman, till two pious white men travelling in the country, stopped at a Caffer-kraal, at which some surprise was expressed, that they did not go to an adjoining kraal, where there was a praying woman. This excited their curiosity, they went to the spot, and found a fellow-believer in Christ, surrounded by a people in heathen darkness.

In the course of the forenoon, we walked with F. G. Kayser to the kraal of Notondo, the mother of Macomo and Tyalie, who exercised many of the functions of a chief. Here we found few people, but one of them refreshed us with sour milk, which we drank out of a basket. After some time, Notondo arrived, accompanied by two female attendants, one of whom brought a large bundle of Indian Corn upon her head. Notondo was a tall, intelligent woman, of agreeable countenance: she was dressed in a reddened blanket, fastened about her waist and shoulders; she had a dirty cotton handkerchief bound about her head, surmounted by a deep, tin plate. She accepted, with the expression of much pleasure, a new handkerchief and a little tobacco; the latter is an article begged by almost every Caffer in this part of the country. She and her female counsellors spoke with rapture of the benefit of cultivation by irrigation, and said that F. G. Kayser should see next year what they would do in rearing produce. Last year they left a large piece of ground uncultivated, a Rain-maker having said that the people of the schools, meaning the Missionaries

and others connected with them, raised the wind that blew away the clouds, and thus prevented the rain! Notondo wore European clothing on First-days, as did also several others; she brought a number of the children of Macomo and of others that were entrusted to her care, to the sabbath-school.

The milk-baskets of the Caffers are made of the stems of a species of *Cyperus*, a rush allied to the Paper-reed: these are sewed so closely together, when dry, as to be water-tight when in use for any fluid. After being used for milk, the dogs are allowed to lick the baskets, and the cleansing is completed by a small species of Cock-roach, *Blatta*, which eats the remaining portion of the milk from the interstices between the rushes. So important are these insects for this purpose, that on erecting a new hut, a Caffer will take a milk-basket into an old one, and as soon as a sufficient number of *Blattæ* have entered it, will carry it to the place where their services are required. These baskets and sacks formed of skins are the only vessels in use among the Caffers for holding fluids. Though they wash themselves as a mode of purification from any ceremonial uncleanness, they are not in the practice of washing themselves, or their vessels, with water, for common purposes.—In the afternoon we crossed the Keiskamma, and rode to Igquibigha, the station at which Robert Niven was Missionary. The intervening country was low hills, covered with dry, short grass, and besprinkled with small Doorn-booms. In some places the wood was thicker, and in two places, single plants of a scarlet *Amaryllis* were in blossom. But few Caffers, or herds of cattle, were to be seen, till we approached the place of our destination; near to which there were some cultivated grounds suffering greatly from drought. When riding near Igquibigha, a large, Spuig-slang, *Spitting Snake, Naia Haje*, called also Cobra de Capello, which attains to between 5 and 6 feet long, reared its head, with threatening aspect, and hissed at us. My companion, who seldom allowed a venomous reptile to escape him, dismounted, and struck it with his sambok, but not getting a fair blow at its back, so as at once to disable it, it faced round at him, and it was not till he had repeatedly struck it, that he succeeded in destroying it. This serpent is bold and active, it rears its

head and dilates the skin of its neck on the approach of danger; it varies in colour from light brown to nearly black; it secretes its venom so copiously, that the fluid distils from the points of its fangs, and is said to be ejected from its mouth when irritated and hissing, but I have not observed this circumstance myself.

We met a kind reception from Robert Niven, who was residing alone, in a stone house consisting of a few plain rooms, one of which was used for a school. There were a few Caffer huts near his dwelling, and fifteen kraals within six miles. At a short distance from the house, there is a remarkable copse consisting chiefly of the Chandalier Euphorbia, *Euphorbia grandidens*. The leaves of this tree are confined to the young portions of the shoots, and are so small as to pass almost unnoticed. The thick, erect, angular, green stems seem to form its verdure, and its trunk, which may be 30 feet high, is, in some instances, as thick as a man's waist. At this place I first noticed a small species of Coral-tree, *Erythrina*; it was about a yard high, and bore long spikes of large, crimson, pea-like flowers. It is scattered thinly over this part of Caffraria.

16th. At sun-rise, a congregation of about eighteen Caffers and Hottentots, assembled in the temporary chapel, a large, beehive hut, neatly seated with wicker forms, in concentric circles, and with a projection from the interior base of the wall, covered with cow-dung and clay. A little pulpit and reading-desk, neatly covered with printed-cotton, were opposite to the door, which was also of wickerwork. At this season, most of the neighbouring people were absent with their cattle, in consequence of the drought. They are reluctant to remove to the Keiskamma, and to lead out the water for irrigation. Their native indolence, and the trust that they shall be able to get on as their fathers have done, appear to be the impediments.—Rain in the afternoon prevented our accompanying the Missionary to the adjacent kraals, which he visited diligently.—Some of the people of this neighbourhood had lately accompanied a party of Tambookies on a predatory excursion against the Fitcani, further into the interior. They were not successful in getting

Trees &c. of S. Africa.

possession of the cattle, of the invaded party, but were repulsed, and many of them slain. When tidings of the circumstance reached this place, it became a place of weeping, and the people who had lost their relations, according to their custom, "made themselves bald for the dead." In all probability, if the invading party had been successful, the Chief would have claimed a share of their spoils, but as plunder is particularly agreeable to a Caffer Chief, whether from his own people or his enemies, the Chief of this district fined the relatives of the slain parties, in cattle, giving as a reason, that they had allowed them to join the invading party without his consent. The fines are divided by the Chief and his Amapakati, or Counsellors, who, there is ground to believe, are often more ready to fine thieves than to put a stop to stealing.

Not only are the Caffer Nations accustomed to predatory warfare among themselves, but some of their customs have a strong tendency to incite to the stealing of cattle, particularly that of their buying their wives with cattle.

17th. The morning was very wet, nevertheless several Caffers assembled early for worship. After breakfast R. Niven resumed his visit to the adjacent kraals. He usually spent about three hours in this way, on a First-day morning, reminding the people of the approaching season of worship, and briefly commenting on their eternal interests. As sour milk is the chief food of the Caffers, and this is prepared by mixing the new milk for about an hour, with a portion of that which remained of the former meal, and the cows are not milked till about ten o'clock, they being turned out previously to feed, public worship on First-days does not begin at Caffer Stations till twelve.—In fair weather, and when the grass and water are not exhausted in the neighbourhood, the congregation here exceeds one hundred, and is sometimes twice that number. To-day it was reduced to forty, whom we had the privilege of addressing. As the attendance of public worship was perfectly voluntary, the large number who attended, in proportion to those who had come decidedly under the influence of the Gospel, was remarkable.—A school of a catechetical character was held here in the afternoon, at which several adults attended. Some of the children who

attended the daily school came nearly nine miles, voluntarily; their parents leaving them much to their own choice in the matter.—In conversation with the intelligent Missionary at this station, he fully admitted that the conviction of right and wrong was known by the Caffers, but he attributed it to "their thoughts accusing or else excusing one another," by a merely natural process. He observed, however, that if this were the case, the thing was the work of God, and therefore the glory belonged to him, and that the difference between his views on the subject and our own, merely related to the question, whether these convictions were, or were not, the immediate work of the Holy Spirit. We were prepared to admit that there might be a misinformation of the conscience, by which it might be troubled and misled, but this did not alter our conviction, that the condemnation felt by unconverted persons respecting things essentially evil, in which it would be natural for them to take pleasure, could not reasonably be attributed to themselves, but was referable to a divine light, which was essentially good, shining into their darkness, and which, though not comprehended, nevertheless made manifest the things that were reprovable. My Companion could appeal to his own experience, in being first led to the reception of Christian doctrine, by attention to such convictions, under the persuasion, that that which bore witness against him, could not be of himself, and that these convictions bore the character of what was described in the Scriptures as the work of the Holy Spirit. I had been taught from infancy, to regard these convictions as the teaching of my Heavenly Father by his Spirit, and in attending to them I had been given to feel the love of Christ, and gradually to understand the way of salvation. We could also, both, testify abundantly to the divine condescension, in regard to the measure in which we had been favoured with the guidance and teaching of the Holy Spirit, in the progress of the work of grace; and to the constraint of spirit which we often felt, to testify to others of the grace of God, given through Jesus Christ, and drawing to him, as the sacrifice for sin and the Saviour of those who repent and believe in him.

CHAPTER XVI.

Burns Hill.—Amatola Mountains.—Caffer Kraals.—Cattle Kraals.—Irrigation.—Women destroyed on the death of Gaika.—Caffer Doctors.—Sacrificial Ceremony.—Idolatry.—"Great Place."—Sutu, the Queen Regent.—Caffer War.—Sandili, the young, principal Chief.—School.—Jacomine.—Clothing.—Pirie.—Astonishment at Gloves.—Rough Ground.—"The Praying Captain."—Dr. Vanderkemp.—Kaffir-boom.—Subterranean Granaries.—Robberies.—Caffer Commandoes.—Fines.—Burnings for the Dead.—Building of Huts.—Caffer-corn.—Sweet Cane.—King Williams Town.—Caffer War.—Traffic.—Irrigation.—Burning out Rocks.—Alligator.—Silk.—Jan Tzatzoe.—Religious Assemblies.—Infant School.—Caffer Salutation.—Tobacco.—Umhala.—Burning Grass.—Bethel.—Acquirement of the Caffer Language.—Itemba.—Anteaters' Holes.—Trials of Missionaries.—Caffer Tortures.—Extortion.—White Ants.—Fresh-water Crabs.—Interference of a Missionary to prevent War.—Incantations.—Gacela.—Performance of Duty.

2nd mo. 18th. R. NIVEN accompanied us to Burns Hill, another station of the Glasgow Missionary Society, which was under the direction of James Laing, who was assisted by Alexander M'c Darmid, a pious artizan. The low, grassy hills between Igquibigha and Burns Hill are besprinkled with Doornboom, and present traces of basalt, as do also the intervening flats, called Debe Flats, across which the Debe, a feeble streamlet, flows. Basalt meets the eye in a striking form, in the cliffs and rocks of the woody Amatola Mountains, which are varied and picturesque; and near the foot of which, Burns Hill is situated; it is on the Keiskamma River, about two miles S. E. by E. of Fort Cox. We left the ruins of Fort White to the east in crossing the Debe Flats. The Caffer kraals are numerous in this part of the country; the number of huts in each kraal is small; they are universally placed in a circle around the cattle-kraal, at a few paces one from another. The cattle-kraals are also circular; they are fenced round with dead thorns.

The Mission premises at Burns Hill consisted of the houses

of the Missionary and his assistant, a neat, little, stone chapel, and two cottages belonging to native schoolmasters. Some Caffers also resided near, and Sutu, the reigning widow of Gaika, the late principal chief of Western Caffraria, had her kraal or "Great Place" about a mile distant.

19th. The number of Caffers present at the morning devotions was small, but most of them were decently clothed; eleven of them were members of the church. One, who being a son of Gaika, was by inheritance a petty chief, had under the influence of christian principle abandoned his chieftainship, by preference, and become a school-teacher at a place a few miles distant; another was also employed in the same occupation. These two with fourteen other Caffers, had gardens by the side of the river, where, after various hindrances and mortifications, the Missionaries had succeeded in leading out the water, and fertilizing the soil by irrigation, to the admiration of the Caffers, who now seemed disposed to assist in bringing it out at a higher level; but they were not yet in a state to labour at this work without the stimulus of some sort of wages. There was about a mile in which considerable difficulties had to be overcome before such a work could be effected. The death of Gaika impeded the former work about a year. According to the Caffer superstition, it would have been unlucky to have continued to work near the place of his death, which was about a mile and a half from hence. As sickness and death are generally attributed by the Caffers to witchcraft, the smelling-doctors charged two women with Gaika's death; they were consequently precipitated from an adjacent cliff. Surely "the dark places of the earth are" still "full of the habitations of cruelty."

The Caffer doctors, or Amagqigha, are divided into three classes. 1. The Smelling-doctors, who pretend to detect the operations of witchcraft in calamity, disease, &c. 2. The Handling-doctors, who administer medicine, but connect with it dancing, drumming, interrogations, and responses, by which they pretend "to handle the disease." 3. Doctors of medicine, who trust to pharmacy alone for the cure of disease.—These are distinct from the persons who profess to be makers of rain; and from others who are called Amatola, or in the

singular, Itola, who practise augury by burning certain roots. If the roots do not consume, they pretend, the tribe to which the Itola belongs, will be successful in war; but if they do consume, that they will not be successful. An ox is slaughtered previous to great events, as on the evening before a battle: a portion of the animal is consumed by fire, and the rest is eaten. This ceremony is supposed to have a secret efficacy in strengthening the warriors, independently of the ordinary effects of food; it is probably a remnant of a sacrificial rite, but to whom the sacrifice is offered, does not appear. There is no Itola among the Gaikas, or Western Caffers, and but one among Tslambie's people. At the commencement of the last war between these tribes, the Itola promised the Tslambies success, but Gaika looked up to the sun, and exhorted his people to do the same, and they should be strengthened. This act of palpable idolatry is said to stand solitary in Caffer history.—Almost the whole of the Caffer doctors are of the Fingo nation. The following superstitions are common among the Caffers:—In case of a person being drowned, oxen are sacrificed to the spirit of the waters. A man crossing a river, asks its spirit's leave; in travelling, he casts a stone to a heap on the left hand, and in returning, to another on the opposite side of the path, considering himself strengthened, he knows not how, by this process. Many of these heaps are to be met with, but some of them have not been added to for a long time, the people becoming suspicious of such practices. A man going on a doubtful message, knots a few blades of grass together on his path, to render his journey propitious. When entering a wood to hunt, the Caffer asks wisdom, in regard to the object of his pursuit, of the elephants and leopards.—These customs shew strongly, that although, no knowledge of a Supreme Being has been traced among the Caffers, they have nevertheless a strong belief in spiritual influence, and this belief being misdirected, exhibits itself in gross superstitions.

In the course of the day, we went to "the Great place," and visited Sutu, who might be styled, the Queen regent. She was quite a wild Caffer, of about fifty years of age, and stout; she was reclining on a mat, on the floor of her hut,

clothed in a karross, and bedecked with a few trinkets, but she had no rings on her arms. About half a dozen other persons, male and female, were also lolling on the floor. This is indeed the only place of rest, for sitting or reclining, in a Caffer's hut: she accepted graciously a present of a handkerchief and a little tobacco. We explained our object in coming into Cafferland, commended the Gospel to the notice of Sutu and her people, and encouraged them to send their children to school. During the late Caffer war, Sutu exerted herself to preserve the houses of the Missionaries at Burns Hill, and removed into one of them herself for this purpose. But though the houses were saved from destruction, the furniture was pilfered both by the Caffers and by the British soldiers: some of that taken by the latter, was afterwards found at a neighbouring military-post.—As Sutu did not command the Caffers of this Station to join in the late war, about a hundred of them went into the Colony, under a military escort, that was sent to bring out of Caffraria, the Missionaries, with some persons from other Stations, and a few traders who had assembled here. They remained in the vicinity of Grahams Town, where the Missionaries continued to instruct them, till peace was restored.

In the evening we had an interview with Sandili, the son of Gaika and Sutu, and with his sister. Sandili is of medium capacity and lame; he is by inheritance the principal Chief of the Western Caffers. He was at this time only about eighteen years of age, and being yet uncircumcised, he was not in power. Circumcision is often delayed beyond the usual period in the case of the sons of chiefs; when it takes place, many of the sons of their counsellors are subjected to the operation at the same time.—A clasp-knife seemed an acceptable present to Sandili, and a handkerchief to his sister, who was a fine-looking, young woman; she had lately returned from a visit in Tambookie land, the country of Sutu, her mother, who was Gaika's "Great Wife," not being of his own nation, the Amakosa, but of the Amatembu, or Tambookie nation. Macomo, Tyalie and several other sons of Gaika were older than Sandili, but their mothers were of inferior rank.

20th. We spent a little time in the school, which was held in the Chapel, and conducted by the Missionary. He had ordinarily sixty pupils, but at the present season only about thirty attended, the rest being occupied in keeping birds from their gardens. The first class read Caffer fluently, and Dutch pretty well; a few also learned English.—At the conclusion of the school, we had an opportunity of addressing the pupils, among whom were a few adults. J. Laing was our interpreter; he afterwards expressed regret that so few adults were present.—Among the pious Caffers at Burns Hill, was one named Jacomine, who was formerly one of the wives of Gaika, that were taken by force: she married again subsequently, but was now a widow, and lived as a servant in the mission family, where her conduct was said to be, in a remarkable degree, such as becomes the Gospel. She wore European clothing constantly, and had under her charge an interesting little daughter of Macomo: her own son was a fine young man; he had also adopted a European costume. —Sandili paid us another visit at dinner-time, and partook freely of Indian-corn, Water-melon, and Musk-melon: few of the Caffers will eat the last. The young Chief was not invited to table, because he had only a karross thrown over his shoulders. This distinction the Missionaries are under the necessity of making, and such as have wives, generally carry it out to exclusion from their sitting-rooms, unless the Caffers be decently clothed, especially where they are known to possess suitable clothing.

In the afternoon, James Laing accompanied us to Pirie, another Station of the Glasgow Missionary Society. Our route lay over some hills covered with Doorn-boom, past a kraal, through a steep wood, and over an undulating portion of the Debe Flats. On this part of the road, we spoke to some youths, who looked utterly astonished on seeing us take off our gloves. At first sight, they seemed to think that it was the skin that had come off our hands, but on examination, they admired the contrivance to save the hand from being chafed by the bridles of the horses.—We passed Fort White, in ruins, and skirted a woody range of mountains, at the foot of which the grassy land was, in some places, so

rough as to render riding difficult. This was thought to be occasioned by the large earth-worms, such as are noticed on the 8th of 1st mo. constantly working up the soil out of wet places.—Caffer kraals were numerous in this district, which is generally favoured with rain sufficient to keep the grass green, and to render irrigation a few times in the year sufficient to keep vegetation active. Not far from Pirie, we crossed the bed of the Umquesha River, which has a few trees on its margin, and is celebrated as the place where a military officer, named Bailey, and upwards of twenty Hottentots, were cut off by the Caffers in the late war. Bailey was a local preacher among the Wesleyans, and he kept up the forms of religion in the army, so as to obtain the name of the Praying Captain; but he so far mistook the nature of the Gospel, that he voluntarily became a soldier: nevertheless, he felt doubts respecting the propriety of the step he had taken, and he had some apprehension, that having taken the sword, he should fall, if not by the sword, yet in the battle.—Pirie is situated on a branch of the Buffalo River, and is one of the places where Dr. Vanderkemp laboured for a season. The tree is still standing, under which the Doctor fixed his residence, on first bringing "the glad tidings of great joy" into this benighted country. It is a Kaffir-boom, *Erythrina caffra*, a species of Coral-tree, which attains to a considerable magnitude. It casts its large, trifoliate leaves in winter, and produces considerable clusters of deep-crimson pea-flowers before the leaves re-appear in spring.

The Mission premises at Pirie consisted of a plain house, of unhewn basalt, and a little mud-walled chapel. There were upwards of forty Caffer kraals within three miles of this place. Here we were kindly welcomed by John and Ellen Ross, who were worthy Scotch people, with four children of their own, and performing the part of foster-parents to the motherless son of James Laing.

21st. At an early hour, a devotional service took place in the chapel, and in the forenoon, school was held in the same place. Planks laid on the floor served for seats. The attendance on both occasions was small, from the prevailing cause at this season, the watching of the gardens, in which

the Caffer and Indian Corn were now ripening. There was a native teacher here, who, as well as his daughter, was a pupil in the school. Adjacent to the chapel there was a piece of ground, which was once a Caffer cattle-kraal, and in which there were still to be seen, the traces of the subterranean granaries, which are made in such situations, that they may be easily protected from robbery. The openings at the top are just sufficient to admit a man. When these pits are filled, they are closed by means of a flat stone, which is covered carefully with earth, to exclude dirt and moisture; they are scooped out so as each to hold from six to eight bushels of grain. The grain acquires an unpleasant taste, and will not vegetate after being kept in these places. The number of these granaries in a kraal is sometimes considerable. It is notorious, that, before the war, when commandoes, or patroles came into Caffraria in search of stolen cattle, they frequently robbed the Caffers of their hoarded grain, to feed themselves and their horses.

The authority of Chiefs among some of the Caffer tribes is not very complete. In many instances the Commandoes of Macomo and Sutu have been turned back by inferior Chiefs, when the former have sent to seize the cattle of the latter; such seizures are the common punishment of offences in Caffraria, and skirmishes, on such occasions, take place almost every year. A short time since one occurred in this immediate neighbourhood, arising out of the question of the comparative authority of a certain Chief, and of a man far advanced in years, who had gained an influence by intelligence; in this case a commando of Sutu was repulsed. On these occasions there is, however, seldom much loss of life. Every pretext for levying fines seems to be laid hold of, in this country; it is even extended to the man whose wife dies, if he do not bury her clothes with her, and burn down the hut in which she died, as well as the huts of his other wives, and retreat alone into the woods for about ten days, and afterwards erect a dwelling in another place. At the Missionary Institutions the people are in some measure protected from these customs: at Pirie a man had been persuaded to leave the hut undisturbed in which his wife died; he, however

erected another for himself and his children, at a short distance, and converted the old one into a calf-house. Each wife has a separate hut and a separate garden.—The common size of a Caffer hut is twelve feet in diameter, and seven feet in height, but those of the Chiefs are much larger. The form of the huts is a depressed hemisphere; they are built by the women, who take about three days for the purpose. Near the hut, a sort of safe is sometimes erected, for the preservation of pumpkins, and in which Indian-corn is also occasionally stored. It is made of sticks interwoven in beehive form, and plastered with cow-dung, and is placed on stakes about four feet high, to protect the contents from damp, and from insects, and other vermin.—Considerable quantities of Caffer-corn, *Sorghum Caffrorum*, are grown in this country, the Caffers being an agricultural, as well as a pastoral people. They also grow the Sweet Reed or Cane, *Sorghum saccharatum*, which has bitter seeds, for the sake of its saccharine stems; these are about five feet high and nearly as sweet as those of the Sugar-cane, *Saccharum officinarum;* the juice of the Sweet Cane is obtained by chewing, and the fibrous matter is rejected. The Sweet Cane is frequently used for presents.

22nd. About twenty persons assembled in the chapel, after the school this morning, and we addressed them through the medium of Brice Ross, the eldest son of the Missionary. Though very young for the office, he was a good interpreter; where he was at a loss for a word, his father supplied him.

In the afternoon we proceeded about twelve miles, to King Williams Town. The road lay over low hills, which became drier and more covered with Doorn-boom as we approached the place. This Station of the London Missionary Society, is situated upon the Buffalo River, which, though but a small stream, has, like most of the Caffrarian rivers, a permanent flow of water. The place has the aspect of an English village. Several of the houses are yet standing that were erected by the English after the late war, in which this part of Caffraria was in their possession. King Williams Town was their head-quarters; it had at that time nearly 1,000 British inhabitants, a very large majority of whom, it is said, were living in a state of adultery or concubinage. Such was their example to the

Caffers!—The house occupied by John Brownlee, the Missionary, was burnt by the Caffers after he left it. Colonel Smith subsequently took possession of it, repaired it, and added to it, arguing against J. Brownlee's claim to the site and materials, that it was taken in war from an enemy! In the overruling of the Most High, it has, however, been restored to its worthy owner and his family, with the addition of Colonel Smith's improvements. Two of the other houses are occupied by traders, and a third, by a family connected with one of them. One is also occupied by Jan Tzatzoe, the Chief who lately visited England, one by his aged father and uncle, one is used as a chapel, another as a school-room, and others are now the residences of Caffer families. Much of the evening was spent in hearing sad details of the late war, and of the trials and merciful preservation of the mission family, who acted upon pacific principles, and long retained possession of their house. When they considered it unsafe to remain longer at the Station, they did not go into the Colony for protection, but went with a part of the people, to a place on the coast, near the Beeka, where they remained till the peace.—There was a devotional service in the chapel in the evening, at which about sixty persons were present, several of whom were strangers: such frequently visit this settlement, to barter Gum Arabic and hides with the traders. I allowed the company to separate without asking leave to address them, fearing to speak without right authority, and giving way to doubting, for which I afterwards felt condemned.

23rd. At the conclusion of the morning devotions in the chapel, I obtained leave to address the company present, and Jan Tzatzoe interpreted, to my comfort.—After breakfast, we rode with John Brownlee and Jan Tzatzoe, to see the place where a cut was commenced, to lead out the waters of the river for irrigation. This was an arduous undertaking, many pieces of basaltic rock having to be broken up, to clear the way. The rocks were broken up by making fires around them, and throwing water upon them while they were hot.—We saw a young Kaimon swimming in the river; it was of a species that attains to four feet in length, and which climbs in the bushes by the river-side, and catches birds, &c. A

larger species, *Alligator Cowieii*, inhabits some of the rivers about Port Natal, and north from that place. These Alligators, which are 14 feet long and 4½ feet round, are much dreaded by the natives, who, when they wish to ford the rivers, where these animals abound, are said to throw Calabashes into them. The Calabashes being hard, light and round, the Alligators follow them down the river, trying in vain to seize them; and the people avail themselves of the opportunity of crossing while the Alligators are thus occupied.

The traffic between King Williams Town and the Cape Colony is considerable. Three wagons are sometimes despatched in a week to Grahams Town from this place, with Gum and Hides; of latter time, a coarse kind of Silk has also been extensively collected. The cocoons, or balls of silk, are found adhering to the Doorn-boom trees, in which the caterpillars that form them, feed. These balls are coated with a sort of glue, which is removed by boiling: the silk then resembles fine wool, and by carding, may be manufactured as spun-silk. The Gum-Arabic of this country exudes abundantly from the trunks and branches of the Doorn-boom Acacias. It is collected by the Caffers for a small sum per pound.

In the evening I called on Jan Tzatzoe, at his own house, and was introduced to his wife, who is of the Hottentot nation. Both she and her husband were brought up at Bethelsdorp. Jan Tzatzoe came under the influence of divine grace in early life, and having the benefit of the society and instruction of Dr. Vanderkemp, James Read, and other pious persons, his christian advantages exceeded those of many persons in England. He was by far the most enlightened Caffer that we met with, and he did not appear to have been injured by his visit to England. His house, though sparingly furnished, had a very different aspect to any other of his nation. I was comforted while sitting a short time with him, in a very perceptible feeling of the love of our Heavenly Father, uniting our hearts in Gospel fellowship, notwithstanding no words were spoken on the occasion. Jan Tzatzoe assists the Missionary in his Gospel labours, and tries to promote the general

improvement of his little tribe; neither his eldest son nor his family connexions shewed much change from the ordinary habits of the Caffers. The aged father and the uncle of this Chief were living in a neighbouring cottage, in true Caffer style; they were seated on a mud floor, with karrosses thrown loosely around them, and were smoking tobacco by a little fire, in the middle of the floor, the smoke of which dispersed itself above their heads. Age appeared to have reduced them to a state of second childhood.

24th. The Caffers held a prayer-meeting early in the morning; and in the forenoon, about 150 adults assembled as a school. They were clad in European clothing, and were remarkably clean. A religious service succeeded the school; we were not present at this time, having arranged to meet a little company of English traders at the same hour. At noon we had a religious interview with about 200 Caffers: Charles Brownlee, a son of the Missionary, employed as Caffer Interpreter at Block Drift, who was casually here, interpreted. At four o'clock all the English in the place assembled at the Mission-house, and we had some further service with them; we were afterwards present at a meeting with the Caffers, and subsequently at one with the Mission family.—We had here the company of Dr. Adams, a man of a dedicated mind, connected with an American Missionary Society. He was on his way to Port Natal, to see if he could find an opening there, for the labours of himself and his colleagues.

26th. I visited the Infant School, conducted by a daughter of Jan Tzatzoe, who had had a short training in the infant-school at Bethelsdorp. The pupils here, who were about fifty in number, were seated on stones around the room. Though the teacher spoke English defectively, yet had I closed my eyes, I should scarcely have known, from the answers of the children, that I was not in an English school. When the mistress asked questions, the little Caffers answered in such English as they caught from the children of the Missionary, who were their fellow-pupils. Sixteen Caffers were at this time members of the church at King Williams Town, and there were more than that number of applicants for admission. The influence in favour of Christianity in the neighbourhood,

was considerable. Meetings and schools were held at some of the adjacent kraals by Jan Tzatzoe, and two other native teachers.

In the course of the forenoon we set out for Bethel, distant about twenty-six miles. The route was over dry, grassy hills, succeeded by a verdant, undulating country full of Caffer kraals; here on a river, which was not running, there were numerous gardens, in which crops of Indian and Caffer corn were flourishing. In this district a large species of swallow abounded; it was probably attracted by the flies from the numerous kraals. As we passed along, we were frequently met by Caffers who came running down the hills and extending their hands for those of the strangers, calling out, "Bassella," which signifies A present, to this they generally added, "Towak," or made signs that they wanted tobacco. We received these people cheerfully, but let their requests pass as if not understood, for we could not enter into conversation with them, on the impracticability of carrying such a stock of tobacco as to supply them, notwithstanding a very small piece satisfied them. Their common salutation on meeting each other is Bassella, and he who utters it first is considered as having foreclosed the right of the other to ask from him a gift. Their applications are so frequently made in vain, that they seldom shew signs of disappointment at not receiving anything. Some of the Missionaries did not take tobacco with them, not wishing tocountenance its use; but from the state of society amongst these uncivilized tribes, and the universality of the practice of smoking among them, the time for discountenancing it did not yet seem to us to have arrived; we therefore did not abstain from rewarding little services with it, or from occasionally making little presents of it. When we halted and "off-saddled," about twenty of the natives assembled, to gaze with curiosity upon the strangers, and to ask presents. Our Caffer guide had a long conversation with them, but they doubted his being one of their nation, as he was dressed like a European, until he had answered many questions, and they had examined the form of his head!

Soon after resuming our journey, we met three Caffers on horseback; one of them was armed with a gun; another

had on a leopard-skin karross, and was therefore recognized as a Chief. The usual salutation of shaking hands having taken place, we ascertained the latter to be Umhala, a son of the late Tslambi, and a principal Chief of that family. On being presented with a piece of tobacco, about three inches long, and as thick as a man's thumb, he signified that it was not enough; but he seemed well contented with another piece of similar size, in addition. After some conversation as to who we were, and the object of our visit to Caffraria, he expressed himself pleased, and said he had sent his sons to the missionary station at Mount Coke. Before parting, he signified a wish for a present of remembrance, and received a clasp-knife with evident satisfaction.—The Caffers are not only very free beggars, but it is the custom of their country to "give to him that asketh" to such an extent, as to admit of the idle living upon the industrious, and often to occasion a man's wife and children to go to work in the garden, hungry, that the begging stranger may be supplied. This, however, they now begin to see is not good in practice, and many of them dispose of some of their surplus produce to traders.—Our route now lay up a steep mountain, from the top of which, there was an extensive view, over a grassy country, interspersed with woods. On the more elevated land, the grass was long and sour. In some places the people were burning it off, in order to obtain a tender blade, and the atmosphere was loaded with smoke. Descending gradually toward the foot of an elevated range of mountains, we came upon the Kabousi river, just as a heavy thunder-rain commenced; following up the river, which is small, but clear and flowing, and striking off at the Cumakale, one of its branches, we came to Bethel, where we met a cordial reception from Johannes Ludwig Doehne, and were glad of the shelter from the storm, which his comfortable and remarkably neat cottage afforded.

26th. Bethel is a station of the Berlin Missionary Society. It is situated in the territory of the Caffer Chief, Gacela, who has ceded a considerable piece of land to it, which is well situated for irrigation. The cottage of the Missionary is built of sods and plastered: it was the work of the Missionary's own hands, as were also several outbuildings, one of which

served for a chapel. In the vicinity there were several kraals of the natives, most of whom were rich in cattle. Several of them were Counsellors of the neighbouring Chiefs. The industrious example of the Missionary had induced many of the men to work in their gardens, which formerly were cultivated solely by the women. J. L. Doehne had acquired so competent a knowledge of the Caffer tongue, as to be able to take a German Bible and translate it into Caffer in reading, with almost as much facility as if the book were printed in the Caffer tongue. This gave him a great advantage in his intercourse with the people, not many of whom had yet been converted to Christianity. One of them, who was at first, very inimical to the doctrines of the Gospel, because he was so powerfully condemned by them, at length bowed under his convictions; he had now become helpful to J. L. Doehne in various ways.

27th. Rain fell heavily yesterday, so as to confine us to the house. Soon after it ceased this morning, we set out accompanied by J. L. Doehne to visit Itemba, another station of the Berlin Society. The distance is about ten miles, over an elevated, grassy country, intersected by many footpaths, from one Caffer kraal to another, and perforated by the Ant-eater, *Orycteropus capensis*, which makes holes as large as those of a fox. These holes are dangerous to horseback travellers, being generally concealed among the grass, which is often most luxuriant around them. Itemba is on the south side of the Kabousi, among Umhala's Caffers. The Missionary Julius Schuldheis, and his assistant, were at this time occupied in erecting a house; they were living in poor Caffer huts: the assistant was suffering severely from rheumatism, which had been greatly aggravated by working, on his hands and knees, among wet clay, in making bricks; they were both single men. We took tea with them, and spent about two hours in their company, and then returned to Bethel. There were few Caffers yet at Itemba. Missionaries are exposed to many privations, especially in founding new stations, they may put up with them with comparative ease, if they be favoured with health; but in sickness, their trials are really great, and claim the sympathy of Christians more favourably situated. Want

of experience, both in things temporal and spiritual, is also often an impediment to their work; and some, not seeing their own deficiencies do not avail themselves of the benefit they might derive from the experience of others, in the degree that is desirable.

A grey-headed, old Caffer was at Bethel this morning, who, a year ago, was rich in cattle, and was a great counsellor; but he was pitched upon to be charged with having exercised witchcraft, and, to use a Caffer phrase, was "eaten up;" that is, he had all his cattle seized. He was not subjected to torture, in addition, by burning with hot stones laid on tender parts, as is commonly the case, but his son and a third person were tortured for eight hours, by the biting of large Black Ants. These insects are brought out of the woods in bags, for the purpose, and are turned out upon the naked bodies of the parties to be tortured, who are made fast upon the ground, with their arms and legs extended. Occasionally, water is sprinkled among the ants to make them bite more keenly. Confession of guilt is thus extorted from innocent persons, who confess to escape further suffering. A Missionary told us, that he knew an instance of a man dying a martyr to truth, when thus tortured; he boldly asserted his innocence to the last. The old man first alluded to, had sown much Indian and Caffer Corn this year, to make up his loss, and had obtained a few cattle from his friends by begging, which is customary in such cases. Another man residing on a neighbouring mountain, will not keep cattle, lest the Chiefs should be tempted to make out a case against him also, through the medium of one of their smelling doctors. Sometimes a chief will seize cattle under no better pretext, than that his own son has become a man, and must therefore have a kraal of his own. Darkness and oppression go hand in hand!

28th. Rain having fallen yesterday on our return from Itemba, so as to wet our saddles, we availed ourselves of the fine weather to-day to dry them, and remained with our hospitable and pious friend at Bethel.—White Ants, *Termites*, of various species, abound in South Africa; some of them make their nests in the ground, and others raise hillocks. Some of these insects when on the wing, are almost as large

as *Ephemera* or May-flies. Multitudes of them were flying about in the humid atmosphere of yesterday. This morning before the sun was well up, the wingless members of their communities were busily at work, making additions to their hillocks, which here studded the open grassy country thickly. These hillocks were from 2 to 3 feet in diameter, and a foot and a half high, or larger. The insects added superficial patches to them, that occupied from one-sixth to one-third of the surface. They take advantage of the moist state of the ground, after rain or heavy dews, and working from within, erect innumerable, irregular pillars, of minute pellicles of earth, probably the crust of the former surface. Having raised these about three-quarters of an inch, they "grow them over" with the same material, till the whole forms one unbroken surface, a little undulating. By the combined efforts of myriads of labourers, they had covered in the whole of their new work, by eight o'clock this morning, except in a few instances, and the sun then becoming hot, the work was abandoned. At first, their work was brittle, but by exposure to the sun, it soon became firm. In the course of a few days, it was too strong to be broken by the foot.—Crabs are very common in the fresh-water streamlets of South Africa; they have short antennæ, and are from three to five inches across. I saw a large one this morning on the bank of the Icimigha, and a few days ago, I met with one, 100 yards from the bank of the Igquibigha.

At breakfast, J. L. Doehne gave us the following account of an occurrence which took place, when he had been only about six weeks in this neighbourhood, and was residing near to the dwelling of the Chief, Gacela. J. L. Doehne, from his own hut, saw Gacela and his men, making a warlike movement, on which he went to the Chief, and inquired the cause. Many reasons were given, and among them, that a man who had formerly been with another Chief, from whom he had fled into Tambookie-land, in consequence of having killed some person, had subsequently come into this part of the country, and joined himself to Gacela, but lived at some distance from him, at a place where he had many cattle, some of which, it was supposed he had stolen; that this man

had gone to Umhala, and remained with him certain days, in the course of which, Gacela had gone to the man's kraal and swept off all his cattle, and that on this account Umhala was angry. J. L. Doehne offered to go with Gacela to Umhala, to plead with him, but Gacela said, he would die if he went. J. L. Doehne inquired Gacela's reason for thinking this would be the case, and was informed, that Umhala had got a doctor at his kraal, who had brought certain birds, and that as soon as he should see them, he would die! J. L. Doehne assured Gacela this was a delusion, and said that he himself was but a man, but he neither feared the doctor nor his birds, which were a kind of hawks. Gacela was now angry with J. L. Doehne's interference, and told him, that he was only the Missionary, but that himself was the Captain. Upon this, J. L. Doehne returned to his hut, having first witnessed the incantations used previous to war.

During these, the soldiers were naked, but each man had a pair of crane's wings mounted upon his head. The Doctor, who performed the incantations, had a leopard's skin wrapped around his loins, and another around his shoulders, the fur side being out, and the tails on; he had also quagga skins and tails twisted around his arms, so as to throw the hair erect, and cow, quagga, and other tails so disposed as to give ample breadth to his whole body; his head was surmounted by a hyena skin; his face was blackened, and his forehead spotted with red and white, and bound about with a string of leopard's teeth, such as is commonly worn as a necklace by the Caffers. Thus attired, he roasted some roots in an iron pot, through the smoke of which the soldiers approached him, to encircle him, as he took a vessel of water, looked into it, and drank, and then handed it all round to them, to drink. After this they returned into the smoke in which they turned themselves round; they also put their assagais, or spears, the heads of which are of iron, manufactured by their own smiths, into the pot among the smoke. They then walked out, and the doctor danced around the Chief, twisting his body and limbs in all directions. Thus the doctor professed to strengthen the soldiers for war!

Two days after this occurrence, two messengers arrived at

Gacela's kraal, with information that Umhala was going to make war upon Gacela. This made Gacela afraid, and he sent for J. L. Doehne, who refused to go till Gacela sent for him a third time. On arriving Gacela pressed J. L. Doehne to go to Umhala, but was still unwilling to go himself. At length J. L. Doehne consented, but conditionally, that one of the chief counsellors of Gacela should attend him, and that they should be furnished with Gacela's horses. J. L. Doehne had previously refused to see or communicate with Umhala's messengers, as they were strangers in whom he had no confidence, and who might pervert his words. On arriving at Umhala's kraal, J. L. Doehne expostulated with the Chief, on the impropriety of acting contrary to their own laws; by these the man, who was the subject of their quarrel, ought to have remained six days at Umhala's kraal, and milked his cows, to have made himself one of Umhala's subjects; it would then have been lawful for the Chief he was forsaking, to take his cattle, even when fleeing to the Chief to whom the man had subsequently attached himself; and in this case, Gacela had only taken them at the man's own kraal, before he had driven them out to go to Umhala's. At the same time J. L. Doehne made a remark upon the bad character of many of their laws, and expressed a wish that they would alter them themselves, for he did not wish to interfere with their privileges, notwithstanding he thought they should act upon their own laws till they altered them. Umhala admitted the soundness of the argument, but said the man was poor, and he wished Gacela to return the cattle. J. L. Doehne replied that this was reasonable, and that he would propose it to Gacela, who readily complied, so far as the cattle had not already been killed and eaten, which had been the case with eight. Thus peace was preserved between these two Chiefs, who, in a short time, were again good friends.

A few days ago J. L. Doehne expostulated with a doctor, on the iniquity of having charged some people at a neighbouring kraal with having bewitched a counsellor, who had made himself ill by attending a dance, on the occasion of Umhala taking another wife. The people of the kraal, however, fearing that their cattle might be seized, took advantage

of the late rain, and went off with them in the night. The rain obliterates the track of the cattle, on which they would otherwise be pursued.

J. L. Doehne has carried out a water-ditch from the Icimigha, and has brought some ground into cultivation; Gacela, who has given him possession of the land attached to the Mission Station, has told his people that, if they want gardens under the water-ditch, they must ask them of J. L. Doehne, of whom he should himself ask one if he wanted one: he has also ordered that no person shall fix a kraal, without leave from the Missionary, on such land as is capable of being brought under the influence of irrigation at the Station.—The Missionary has freely pointed out to Gacela, anything that he has seen wrong in his conduct, from first being with him, urging this as a duty that he owed to the Chief, and inviting the Chief to do the same to himself. This has sometimes been hard for Gacela to bear, but he has acknowledged its propriety, and has shown himself well disposed in regard to the objects of the mission, which J. L. Doehne hopes to be able to carry out much further, both in regard to the temporal and spiritual instruction of the Caffers.

In the course of the day, a few Caffers from the neighbouring kraals assembled in the chapel, and we endeavoured to impart to them some counsel both on temporal and spiritual subjects. J. L. Doehne suggested that it would be well to try the powers of our guide Hendrick as an interpreter, on this occasion, and when he was at a loss for a word he kindly helped him with one; but as Hendrick had not come to a practical understanding of the Gospel, though belonging to a pious family, it was evident that he was not able to interpret on religious subjects with accuracy. We found universally, that unless the interpreter could enter into the feelings of the speaker, he could not do justice to the subject.

CHAPTER XVII.

Deliberateness of the Caffers.—Milk-sack.—Meal-times.—Caffer Melons.—Pumpkins.—Remarkable Caffer.—Detention at the Great Kei River.—Hunger.—Tecoma Capensis.—Fording the River.—Presents.—Caffer Hospitality.—Honours.—Inquisitiveness.—Butterworth.—Visit of W. Fynn to N'capai.—Surprise at the power of conveying ideas by means of writing.—Dingaan.—Rocks.—Fires.—Loranthus.—Council-tree.—Tambookie Caffers.—Gay Wood.—Caffer Cranes.—Desolate Country.—Clarkbury.—Wesleyan Classes.—Predatory Wars.—Morley.—Alarms of War.—Depa, a Polite Beggar.—Schools.—Buildings.—Produce.—Umtata River.—Tall Grass.—Plants.—Water Snake.—Amaponda Caffers.—Buntingville.—Christian Converts.—Darkness of the Unconverted.—Rhipsalis.—Locusts.—Famine.—State of Females.—Character of Fitcani Chiefs.—Drunkenness.

3rd mo. 1st. At an early hour, we set out for the Wesleyan station of Butterworth, accompanied by a man from Bethel, who knew a portion of the road to a ford of the Kei, which we were recommended to take. This man, who could speak a little both of English and Dutch, took us to a kraal, where he inquired for another guide. We found the Caffers very deliberate in their movements, and they think English people are always in haste. After about half-an-hour's conversation, the head-man of the kraal concluded to go with us to the ford, and some boys were sent to look for his horses, which, in another hour and a half were found and brought in. In the meantime our own horses were browsing, and the people of the kraal were assembled around us, on the grassy slope on which we had stationed ourselves, and were amusing themselves by making inquiries and remarks, and by smoking tobacco, which they begged for the purpose. The head-man brought us a large basket of delicious sour milk, and a half calabash to drink it out of. It was just their breakfast-time, being about eleven o'clock. They only make two meals a

day.—A milk-sack of oblong form, made of cow-skin, with the flesh-side out, and having the hair carefully removed, was lying at the door of one of the huts as we passed. It was about four feet long and three wide, and had a neck at one corner, for the admission and discharge of the precious beverage, which undergoes a slight fermentation, and would burst a less elastic vessel, if closely stopped. The number of these sacks at a kraal depends upon the population and their wealth in cattle; they are placed under the charge of one man, who opens them only at milking-times, in the forenoon, and after sunset. At these times the Caffers take their meals. These meals often consist solely of sour milk, which, judging from the fine, athletic frames of the people brought up upon it, must be very wholesome diet. In consequence of living chiefly upon this article, and rarely using salt, these people are, however, almost universally affected with a species of Tape-worm, *Tænia*. To expel the Tape-worm they use vegetable remedies, such as the roots of a fern, and of a species of *Oxalis*. The Caffers rarely eat animal food; during winter, when milk is scarce, they use Caffer Corn; of this their stock is generally so small, that before the return of spring, they are much pinched for food. Caffer-melons and Pumpkins form considerable items in their summer food. —The Caffer Melon, *Citrullus caffer*, is a native of the country; it is produced by a slender, trailing plant, with deeply-divided leaves, and small, pale flowers; the fruit is oval, and about a foot long; it is firm, and requires to be cooked: the Caffers generally roast it among the ashes of their fires. The general appearance of this fruit, and of the plant that bears it, is like the Water Melon, *Citrullus Jace*.—The Pumpkin, *Cucurbita Pepo*, is a large Common Gourd; it is one of the most useful esculent vegetables in warm climates, where it is cooked much in the way that turnips are cooked in England.

The Head-man of the kraal at which we halted to-day, was a person of striking appearance, and of remarkable character; his figure was unusually fine, his head well developed; he wore a large number of brass rings around his right arm, encasing it from the wrist to the elbow, which is an uncommon kind of ornament for a man; three cylindrical bands of brass

rings encircled his loins, and he wore another ornament, in true Caffer style, of similar structure, and half a yard long. A sheep-skin formed his saddle. When riding, he covered himself with a karross, being, as is common in the warm weather, almost naked when about home, and he took, according to the common custom of his country, a small bundle of assagais in his hand. Another man, but of humbler equipage, accompanied him.—In the course of the journey we passed two youths attending cattle, who had lately been circumcised, and who were whitewashed from head to foot. After wearing white clay a few months, it is washed off, and they are admitted to the rank of men.—As we approached the Great Kei River, the country became mountainous, and was intersected by deep ravines. The descent to the river by the track we took, was very rocky and steep. On coming to the top, which was also full of large thick bushes, our extra guides signified that they wished to return, and we paid the head-man, according to agreement, with a knife and a piece of tobacco. We gave the other a dozen buttons, which in Caffraria are equal in value to threepence, he having come of his own accord; with these he was dissatisfied; he wanted the same reward as the other; with this however we only complied in regard to the tobacco. Soon after they left, we met a party of three men on horseback, who gave us the unwelcome intelligence, that the river was too much swollen by the late rains, to be crossed; and this, after toiling over the rocky ground, we found was actually the case.—Several cattle-kraals and huts formed of bushes were remaining on the flat at the foot of the mountain; they had been erected by persons detained by the river, and we concluded to occupy one of the huts, and here to wait for the morning. One of our attendants immediately repaired the hut, and after eating a little gum, collected from the Acacias that bordered the river, we composed ourselves to rest.

2nd. The night was spent pretty comfortably, but morning showed that the river was still too full to be crossed. We were unwilling to take our horses again over the rocky ground that we had crossed, unless absolutely compelled to do so. I collected a little more gum, of which, however, my

Companion could not partake, and which is not easily digested unless first dissolved in the mouth; we sent Hendrik Nooka to the kraal of a Chief named Umboni, a relative of the late Hintza, which we passed at a distance yesterday, with a present of tobacco, and a promise of a knife, if he would send us some milk, and some people to assist us in fording the river. The day was excessively hot, and we were very faint from hunger. I ventured to eat a roasted Grasshopper, but could only get one of these insects. I also roasted a few roots of an orchideous epiphyte, that was growing at the roots of some bushes, and eat a little wood-sorrel, but this was not sufficient to recruit my strength. To ride up the mountain seemed impracticable, and we were too weak to attempt walking. I never felt more, in a temporal point of view, the importance of the prayer, "Give us this day our daily bread," nor the comfort of having my trust in the Lord for supplies.—When seeking gum among the Acacias, which were considerable trees by the side of the river, I found a small snake, living, and able to attempt defending itself, notwithstanding that in striving to pass some half-dried gum, it had stuck fast in it. Here I first saw in blossom, that beautiful, scarlet-flowered climber, the Cape Trumpet-flower, *Tecoma capensis*, which is very abundant in bushy places in Caffraria.

About two o'clock, we descried four men descending the mountain. Hendrik had found favour in the eyes of the Chief, who inquired why we did not return and sleep at his kraal; he sent us two baskets of milk, and three stout young men to assist us in crossing the river. After partaking of the milk, I was for a time fainter than before; but as on inquiring the reason why the men did not go to examine the fords, I was told that they waited for my companion or myself to accompany them, I made an effort, and while they went into the water in two places that proved too deep, I lay upon the ground, under the shade of the trees, and recovered strength. The third ford being about half a mile distant, we had the horses saddled, intending to return to Umboni's kraal, in case the river should prove impassable in this place. We had now three naked Caffers riding on our spare horses, without saddles; one of them, who was an expert swimmer,

rode boldly into the river, and crossed it safely, the current being as great as a horse, on the point of swimming, could stem. Leaving the horse, he returned, swimming like a dog; and taking a pair of saddlebags on his shoulders, to keep them dry, he mounted another horse, and took him also safely over. Hendrik followed with the other bags, and Habul with the rest of the luggage; we followed, attended by another of the Caffers, and all were favoured to reach the opposite shore without accident. Our cheerful assistants returned, greatly gratified with the rewards we gave them, which consisted of a cotton handkerchief and a little piece of tobacco each; the man that exerted himself most, had, in addition, a steel for striking fire. The knife for the Chief was also accompanied by a handkerchief, a steel, and a piece of tobacco, as Hendrik informed us, that, according to their custom, he would take possession of the things given to his men, unless he were supplied with similar articles.

We had now another steep mountain to pass, on which a few Caffers were feeding their cattle; missing the way in descending it, we got into an intricate, rocky bush, that detained us till after sunset; we therefore concluded to endeavour to reach an adjacent kraal, and to claim Caffer hospitality. Just as we came upon a circuitous and difficult path, we were joined by two Caffers, who guided us through its mazes, and brought us, as it became dark, to the place for which we were aiming. Here we were received by one of the Amapakati, or counsellors, who was the head-man of the kraal, and who, as well as his brother, from a contiguous kraal, wore a karross of leopard-skin. A hut was appropriated for our use, in which our luggage was placed, the evening being too warm to allow us to occupy it personally. Our host sent us some sweet milk, and as soon as the sour was ready, a basket of it was brought that would hold three or four gallons, and another that would contain about half that quantity from the brother's kraal. The young men who brought them, drank first, to prove that the milk was not mixed with poison, then the Pacati or Counsellor himself. The basket, with a calabash to drink out of, was then set before me, and after I had drunk, it was successively handed to G. W. Walker, and our

two men, and a quantity was poured into the sweet milk that remained, in order to supply an early meal in the morning. The residue was given to the young man who brought it. The smaller basket was retained for the Counsellor, his brother, and some others who had seated themselves near, to smoke and ask questions. About nine o'clock our host sent for four of his wives, who came fully dressed, and sitting down behind him, joined the company in smoking. When the milk repast was finished, a large goat was brought and presented to me, with the information, that when great men travelled in this country, it was customary to slay for them, and that, had the kraal belonged to a Chief, a bullock would have been presented. I acknowledged the kindness, and told our host that we admired their hospitality, but that both ourselves and our men had been amply refreshed with the milk, and we therefore wished him to keep the goat for himself and his people.—At this place and many others in Caffraria, we noticed men wearing the emptied gall-bladders of cattle fastened in their hair. This we learned was intended to show that the parties were of sufficient consequence, to have had cattle killed for them, by superiors whom they had visited!

While engaged in conversation, a meteor, like a skyrocket, shot across the heavens; its head being about the size of a child's ball, and its tail twenty degrees long. The Pakati inquired why the stars fell from heaven in that way. We informed him that they were not real stars, as he might ascertain, by observing that these were always in their wonted places, but that streams of inflammable matter caught fire in the atmosphere, and burning rapidly, appeared like stars falling. The Caffers are said not to be inquisitive, but this was not the case with our host. Probably the reason they are looked upon as dull in this respect, is, that they are utter strangers to most things upon which a European would inquire; and few persons take pains to give them such information as shall elicit further inquiry. They had heard of the vast population of England, and of travelling by steam upon railroads, and of various other incidents from their countryman, Jan Tzatzoe. Conversation turned also upon things of eternal importance; but as Hendrik was our only

interpreter, we could do little more than convey the impression, that they were of paramount value with ourselves, and that we hoped they might become so with the Pakati and his people. On our signifying, at ten o'clock, that we hoped our host and his attendants would excuse us for going to rest, as we were fatigued, the company dispersed without ceremony.

3rd. Before sunrise, we prepared for pursuing our journey. According to previous agreement, our host came to receive a present of a blue handkerchief and a Genadendal knife. His joy on receiving the latter article, quite agitated his hand, and a remark betokened how acceptable it was. These people were far from the track of travellers and traders. The brother of our host, accompanied by a servant on horseback, went with us for about two hours. When we off-saddled, we presented him also with a blue handkerchief, and a little tobacco, which were gratefully received. Having gone with us beyond the point where there was danger of missing our way, these men returned, and we travelled on, over a a series of grassy hills, that were green from the late rains. The intervening valleys were filled with kraals and patches of corn, till we came to a trader's station. Afterwards, the country was without inhabitants, till we arrived at a large kraal of Fingoes, about a mile from Butterworth: at this kraal we obtained a small supply of sour milk, being faint and weary.—Most of the inhabitants of this part of the country had left it because of the late drought, and the threatened attack of an enemy.—We arrived at Butterworth just as the few people remaining there, were going to the chapel; we were very kindly received by William M'c Dowell Fynn, a Diplomatic Agent of the Colonial Government, and Elizabeth Ann Weeks, a widow, whom we had seen in Grahams Town, and who resided here with two of her children, being engaged by the Wesleyan Missionary Society as a nurse, ready to attend at their various stations, as her services might be required. She with William Fynn, was in charge of the Butterworth Station during the absence of the Missionaries at their district meeting in Grahams Town. Though fatigued, we joined the company in the chapel, and after their service was gone through, I addressed

them, William Fynn interpreting into Dutch, and a christian Caffer named Jabez Bunting, out of Dutch into Caffer. Another pious Caffer, at this Station, was named Richard Watson.

William Fynn had lately visited the Fitkani Chiefs, N'capai, and Faku, accompanied by one of the Wesleyan Missionaries. Their errand was to obtain a promise of peace for the land; and in this object they succeeded. When with N'capai he told them, that he had heard that the English could convey their ideas by means of writing, and he expressed a wish to see a proof of this marvellous power. One of them was sent out of the way, and, in his absence, something was concealed under the foot of a man, in a particular place, of the Chief's own selecting. A note was then written, describing the thing concealed, and the place where it was hid, and sent by a messenger to the absent party, who came from his retreat, and following the description in the note, went directly to the man, lifted up the described foot, and produced the concealed article, to the amazement of the Chief, who remarked, that none of their doctors could do such a thing!—As peace had been restored, and the late rains had made the grass to grow, a hope was entertained that this forsaken land would soon be re-occupied by its former inhabitants.

4th. The settlement of Butterworth is in the country of the Chief Rhili, a son of the late Hintza; it consists of a commodious mission-house, a few cottages, and several Caffer huts. The gardens had all suffered greatly from drought, but they were now recovering. The school was temporarily suspended. Most of the day was spent with William Fynn, who gave us many interesting particulars respecting his former chequered life, including his residence at Natal, his intercourse with Dingaan, and many imminent perils to which he was exposed before coming under the influence of the Gospel. The account he gave of Dingaan, with whom he resided for a considerable time, was very appalling.—The hills in the vicinity of Butterworth are basaltic; some of them have stony tops. Schistose sandstone, affording good flags, emerges on the side of the rivulet on which the Settlement stands; this rivulet was now reduced to a chain of pools. By the

side of this rivulet there was a fine clump of Yellow-wood trees; and on some bushes, a species of *Loranthus* with linear leaves, was profusely in blossom, and very gay: its flowers grew in threes and were of an orange-red, and rather like those of the Honeysuckle.

5th. We rode to Clarkbury, distant forty-five miles, in company with the two Caffers, Jabez Bunting and Richard Watson, who were going thither to try to collect a little corn from the neighbouring deserted gardens of the Tambookies, or Amatembu Caffers, who had also fled from their country. William Fynn accompanied us a few miles; he pointed out the site of the kraal of the late Hintza, and the Council-tree near it, the preservation of which was once stipulated for, in one of the treaties with the British; at the same time a road with a space a mile broad on each side of it, for outspanning upon, and passing through Hintza's territory, was also agreed to be conceded, instead of cattle which had been demanded to an unreasonable amount. Both were afterwards abandoned by Lieut. Governor Stockenstrom.—We off-saddled by a clear streamlet, under a sloping wood, which was remarkably gay with flowers. *Tecoma capensis* hung among the bushes in festoons of bright red. The blue *Streptocarpus Rexii*, a blue and a white *Morœa*, and a plant of the *Ixia* tribe, with branched stems bearing sub-reflexed orange-flowers, grew by the side of the brook.

On some of the lower trees, there were orchideous epiphytes, and a Mistletoe, *Viscum*, with flattened, leafless stems, and tubercled, white fruit. None of these appeared to attach themselves to the Yellow-wood trees, which were the loftiest in the wood. A white *Clematis* was in blossom at our next stopping place at which a rivulet passed through a low ground, on a marshy part of which, there were large plants of an *Amaranthus*, resembling the Princes Feather of English gardens. Two Caffer or Crested Cranes, *Balearica Pavonia*, were feeding on this spot; they did not seem to be disturbed by our presence, but continued to walk about at a short distance from us. Generally, the country was destitute of wood, except on the margins of rivulets; and on some sandy grounds, where there were a few Doornbooms, but it was

grassy and undulating. We entered the territory of the Chief of the Amatembu Caffers or Tambookies, about twenty miles from Clarkbury, near a place where there were a few people at a kraal. The Chief had fled, with most of his people, probably about 30,000 in number, when attacked by the Fitcani, and the country now lay desolate, being entirely without inhabitants, except at a few remote kraals, and at the missionary station of Clarkbury, where we arrived at dusk, and met a kind reception from Joseph Warner, the catechist, who was in charge of the Station. In approaching Clarkbury, we passed over some ground that was burrowed by a sort of Mole, so that the horses were often in danger of being thrown down. Here we crossed the rivers Balota and Umguali, which were swollen with the rain, but not so as to render passing them difficult.

6th. The station of Clarkbury was commenced about 1831. It consists of a decent, brick Mission-house with a colonnade in front, a chapel, also of brick, but plastered with mud, and having a paper-felt roof, two or three rude cottages, and numerous Caffer huts. About one hundred Tambookie families resided here at this time. Thirty-five adults were members of the church. These were divided into classes, which, according to the plan pursued by the Wesleyans, met once a week, to give some account to the class-leader, of their religious progress, and to receive counsel. The leader of a class of females was a native, as was also the leader of one class of males; one of the classes consisted of persons "on trial," who professed to be seeking after salvation.

When the Fitcani made a predatory visit to this station, they seized about thirty head of cattle, and 100 sheep, at the more remote kraals, within its precincts. On being expostulated with, they promised to return them, but did not perform their promise. The rest of the cattle were driven into the great kraal, where the station cattle were secured; and the women and children were assembled in the chapel. The marauders who were supposed to be about 3,000, pretended that they had missed their way, and offered no further molestation. It was, however, evident, that they were "an armed band, that made an incursion upon the south," for the

purpose of capturing cattle; and who trusted that they were too strong to be withstood. This is the spirit in which the uncivilized tribes, in this part of the world, are continually harassing one another, and each in turn, laying the country desolate. Formerly, they spared neither women nor children, but since Missionaries came into Caffraria, the Caffers have ceased to destroy these weaker portions of the human family; they now, however, generally carry them away captive, to be their servants. Cattle being the chief support of the Caffer tribes, multitudes, who on the occasion referred to, escaped the fury of the invaders, were left in a state of starvation. These crowded to the neighbouring Missionary Stations, which were enabled to help them, by a subscription among the inhabitants of Grahams Town and the vicinity, which was employed in furnishing a supply of rice. The rice was dealt out in return for various little jobs of work, as it was found necessary to impose a condition for a supply of food, on such as were of bodily ability to labour, in order to prevent their quietly settling down in idle dependence upon the Missionaries. Most of them ultimately followed their countrymen to the westward, where they are living in the vicinity of Klip Plaat; but a few of the elderly people and children remain at the Stations.

When the people fled, they left their huts and gardens, the latter sown with Caffer and Indian Corn, Caffer-melons, &c. and much of the produce that escaped being devoured by birds, was collected by the people of this place.—The school here was suspended, the pupils being occupied in watching their gardens.—In the evening we had a meeting with the people, held according to the manner of Friends. Joseph Warner, who interpreted for us, is considered one of the best Caffer scholars in the country; he is able to read the English Scriptures, into Caffer with facility: he gained much of his practical acquaintance with the language while working with the people as an artizan. When the school at Clarkbury was in operation, there were fifteen boys and twenty-five girls as pupils, exclusive of an attendance of forty-six on First-days.

7th. We rode fifty miles to Morley, another Wesleyan

Station; a Tambookie from Clarkbury was our guide. The country consisted of grassy hills of moderate elevation, among which were numerous deserted kraals and gardens; the huts were rapidly going to decay. When uninhabited, a couple of years will scarcely leave a vestige of these frail dwellings. For forty miles, not a human being was to be seen, but the country had been too short a time desolate to have become the resort of wild beasts. An awful silence, like the silence of death, reigned in the land.—About ten miles from Morley, a few people were at a kraal minding the gardens, and we were informed that some of the inhabitants still remained in the valleys. In this neighbourhood, we observed the Caffer Melon in a wild state. The Missionary belonging this station was with his brethren, at the district meeting at Grahams Town; we therefore became the guests of Philip and Mary Amm; the former of whom filled the station of artizan and catechist. We were scarcely seated in their cottage before the alarm of war was communicated, by a notice from Buntingville, a station to the north. It was also stated, that some of the people of a Chief named Faku, were meditating an attack upon the people toward the coast. Notice was immediately sent to them, and those who were sufficiently near, drove their cattle into the kraal on the Station, for security, as these marauders do not generally attack this Station, because it is said to be "under the karross" of Faku, their Chief.—I may record with gratitude, that we were preserved from fear; and having commended ourselves and the people, in prayer, to the protection of Him who rules over all, we retired to rest, leaving the people of the Station to watch, the marauders being expected toward morning. Alarms of this kind are very frequent here; and if the marauders found the cattle unwatched, there is reason to believe they would take them. Though they might fear to make an attack, yet if they could provoke the guards to violence, they would consider this a sufficient pretext to carry off what they could, under the plea of retaliation.

8th. The night passed quietly. No marauders made their appearance. There was ground to believe that the commando, or marauding party, was planned without the knowledge of

the Chief, and that on hearing of it, he interfered and prevented it. Many of the people were going to and fro, this morning with their large, oval shields, which are made of ox-hides, so prepared as to be very hard.—On subsequently mentioning these circumstances to the Missionary of this Station, whom we met in Grahams Town, he informed me that he had alarms of this kind in his ears about every two months. Surely men who sacrifice the comforts of civilized society, and thus submit to dwell in the midst of the alarms of war, for the sake of introducing the religion of the Prince of peace, among a people who have long sat in darkness, have a strong claim upon the sympathy of the Christian Church at large.

The Fitcani Chief, N'capai, had the reputation of being a man of inquisitive character, but very barbarous. Faku, the Chief of the Amaponda Caffers, whose people having been associated with those of N'capai, had also acquired the name of Fitcani, or Ficani, joined N'capai in the war which recently desolated this country, but he did not cross the Bashee River, over which the Tambookies fled; N'capai pursued further, and is said to have carried off 10,000 head of cattle.

At breakfast we were introduced to an old Chief named Depa, descended from a European, probably from one of the persons who suffered shipwreck on this coast, in the Grosvenor, many years ago. When the Missionary was at home, Depa was a regular pensioner on his bounty at meal-times; in the absence of the Missionary, he came to the Catechist's, generally seating himself on the floor, soon after entering. Depa was of lighter complexion than most Caffers, and his hair was less woolly: he was a polite beggar, saying in Caffer, "I should like to have the opportunity of thanking you today." His children retained little traces of their European descent.

Morley is a flourishing Station. Its population was at this time about 300, but on First-days, nearly twice the number attended the chapel. Nineteen men and seventeen women were members of the church. The pupils in the school were about 100. Forty-five were in attendance, exclusive of little children, notwithstanding many were occupied in watching the gardens. The schoolmaster was a native. The

little children were taught the alphabet in a Caffer hut; the school for older children was kept in the chapel. Several of the pupils were learning to write. A large proportion could read Caffer well, and had committed three books of the New Testament to memory. They were now engaged with the book of Isaiah. Some of those occupied in watching the gardens, committed from twelve to seventy-five verses to memory, in the course of the week, and rehearsed them on First day, when one of their parents, or some other person of the family, took their place for a few hours in watching. Considering the general want of application to labour among the Caffers, the perseverance of the children in learning to read is remarkable. A few of the men here had learned to fell and saw timber, and to assist in building. The Mission-house was a neat, brick building; in front of it a few shrubs were inclosed within a fence. A brick house was in course of erection for the Catechist. The chapel was likewise a brick building. Two cottages of wattle-and-dab were occupied by the Catechist and others connected with the mission. The Interpreter had erected for himself a wattle-and-dab cottage, of two rooms, with a chimney and a four-paned window. The window was given to him as an encouragement for building his house with a chimney. A few other Caffers were building cottages. The Caffer huts on the station were numerous; they were of larger dimensions than those in many other places. Wood and grass are abundant here, rain being frequent. Food is also more plentiful in summer; but, as at all the other stations, it is scarce in winter. The quantity of milk yielded by cows in Africa, is small compared with what they give in England.

9th. We travelled forty miles, and reached Buntingville, about an hour after sunset. Philip Amm and three Caffers from Morley accompanied us across the Umtata River, which runs in so deep a ravine, that it took us about two hours, from beginning to descend on one side, to reaching the top of the ascent on the opposite side. In some parts of the steep ascent, the winding path would not admit two horses. The labour of this journey was well repaid by beautiful views. Craggy rocks, picturesque woods, mountains of various

outline, and the sea, distant about twenty miles, were among the striking objects. The grass, north of the Umtata, was, in some places, so high as to render it needful to keep near to our guide, lest we should lose sight of him. The wife of a Missionary informed us, that, near a ford, higher up the river, she tied the grass in a knot over the top of the tent of the wagon. The whole land is now a meadow with all the verdure of spring, but the country without inhabitants. Alas, for the desolations of war!

In this neighbourhood a large *Brunsvigia,* bearing an umbel of numerous, lily-like flowers, of deep pink, on long footstalks, rose above the shorter grass. Some pretty plants of the Asphodel tribe, attracted our attention as we rode along, as did also a *Gladiolus* with dense spikes of flowers, of a dingy hue, covered with minute, purple spots, and some other plants of the *Iris* tribe. A fine red and yellow *Tritoma* was growing by the side of a brook near which we stopped. We had observed a rigid, yellow one, on the hills, a few days previous. A remarkable plant of the Cucumber tribe was climbing among the bushes by the margin of a brook where we halted; also a *Dolichos*? with clusters of large, fragrant, purple, pea-like flowers. In a copse at this spot there was a species of *Erythrina,* which became more abundant further northward; it formed a low, spreading tree with very large, rounded trifoliate leaves.—On looking into a pool among the rocks with the intention to bathe, I was deterred by seeing a green snake at the bottom of the water.—At this place we met three Amaponda Caffers, and one from the Buntingville station. At first, they were very shy, but on being informed who we were, they came to our fire, where we were roasting Indian Corn and meat, with which our kind friends Philip and Mary Amm had provided us, and of which these people partook. They conversed freely with a man named David, who had come with us as an extra guide from Morley, and who was one of the refugees from that section of the Fitcani, which was attacked and routed by the British in 1828, to the westward of this part of the country. They were on their way to Morley, to bring back two cows, which had been lent by a brother of Faku, to a poor man, to enable him to support

his family. The man had ungratefully taken off with them to the missionary station at Morley. He was informed that he could not remain there unless he gave them up; he therefore left the place. Circumstances of this kind are said to be far from uncommon, but they are generally treated by the Chiefs with a creditable lenity.

There was an observable difference between the Amaponda Caffers and those of other tribes that we had visited, both in manners and appearance. They did not beg. Their hair was so managed as to form an oval chaplet, the thickness of a finger, and about six inches in diameter, into which was stuck a small, ivory snuff-spoon. A ring of flattened copper, half an inch wide, encircled one wrist. They do not practice the rite of circumcision: some of their ornaments are polished nuts, or small, decorated calabashes. They had each a bundle of two or three assagais. The other Caffers generally carry about half a dozen. Continuing our journey, we passed Quba, or Turveys Bush, near sunset; to this place the Buntingville station was about to be removed, on account of the want of pasturage, garden-ground, and wood, and of a liability to the failure of water, at the present site. We now came again upon a peopled country, and passed two kraals. Further northward, massive rings are worn about the necks of people of rank; these are said to become so much heated by the sun, that a servant is often kept in attendance, with a calabash of water to cool them! The descent to Buntingville was very steep and intricate, but with a little help from a man from one of the kraals, we were favoured, after toiling an hour in the dark, to reach the Station in safety. We were cheered by a kind reception from Thomas and Jemima Wakeford, the former of whom filled the office of Catechist.

10th. The population of Buntingville was about 500; the people were dwelling in beehive huts, except the families of the Missionary and Catechist.—Congregations for public worship met in the morning and afternoon; in both of them opportunity was afforded us to address the people, who amounted to about 220. About one-third of them were dressed in woollen jackets and leathern trousers, or in cotton or woollen gowns; the women had also clean, cotton handkerchiefs,

neatly tied round their heads. Several of these people appeared to be genuine converts to Christianity: in their circumspect conduct they vied with many Christians who have had more advantages. This may, perhaps, be generally said of Caffer converts, notwithstanding the measure of gospel light they have received, may, in many instances, be very small, and cases of halting may not unfrequently occur.—When compared with the midnight darkness in which the Caffer, in his native state, remote from missionary institutions, is involved, the light in which those who have become Christians are walking, must be regarded as the dawning of a glorious day. Many who have been stripped of their cattle and tortured, under the charge of witchcraft, and others in distress, have fled to the missionary institutions, and have thus been brought under the influence of religious instruction, that has been greatly blessed to them. The national customs of these people tend, from early life, to quench those convictions of the Holy Spirit which are, in unconverted persons, as a "light shining in darkness;" thus they appear to be left in gross darkness, generally, till their attention is awakened by hearing of the deliverance from spiritual death and darkness proposed in the Gospel by Him of whom it was said, "In him was life, and the life was the light of men."

11th. We inspected the School, which had about eighty pupils, eighteen of whom were able to read the Scriptures, in their own tongue. In the afternoon we walked into a wood, in which a *Rhipsalis* was growing as an epiphyte upon the trees. This was the only plant of the *Cactus* tribe that we had yet seen in Africa. This Station was visited by Locusts a few months ago, and their young were now coming out of the ground, to make a second desolation. These insects are a great scourge in Southern Africa. They come in vast swarms, and if the parts they visit, be "before them, like the Garden of Eden," they leave it, as "a waste howling wilderness;" and depositing their eggs in the ground, their destructive progeny make their appearance after rain, and continue their devastations till they acquire wings, when they take flight to devour in some other place.

From the effect of these insects and of war, many persons,

within the last year, had died in this part of Caffraria, from starvation, nor had the Missionaries been able to avert this consequence, in all the instances in which the people fled to the Stations for relief. A scanty supply of food at length overcame the vital powers, in several instances, and brought many to a premature end; many are still suffering from want, hunger having occasioned the consumption of the corn that ought to have been reserved for seed. So great was the famine from these causes, that it was generally spoken of as, The Great Hunger.—Marriages are encouraged between the young people of this place and those of Morley, without the wife being purchased. Women when bought, are generally regarded much in the light of slaves; here, therefore, the Missionaries are little subjected to the painful sight of seeing young women who have become Christians, sold by their parents as wives, to unconverted men; and the Chief has ordered that no young women shall be taken by force from within sight of the Missionary stations, to the place of his residence. A dreadful practice still prevails among the tribes inhabiting this part of the country. The young women are driven to the kraal of the Chief, and after remaining some time with him and his counsellors, they are allowed to return home.

Faku and N'capai are more despotic than the Chiefs to the southward; but the nearer you approach their country, the more you hear of their good qualities, and of their reasons for those acts, which, when reported at a distance, fill the mind with unmitigated horror. Beyond a doubt, a large measure of human depravity is to be traced in their characters; but they are not without points which afford considerable hope, that the further introduction of the Gospel may, under the divine blessing, produce a beneficial change both in them and among their people; they had at this time expressed desires to have Missionaries at the places of their residence; and subsequently, the Wesleyans complied with these desires. Both these Chiefs had promised to keep peace until it was broken against them. Faku was reported to have said, that he must now mind what he did, having the English before and behind him, in Albany and at Port Natal, and enemies

on each side. They are each said to have about 15,000 fighting men; and the population of each tribe might be reckoned at 50,000. Probably the ground of the desire of these two Chiefs for Missionaries, was political. They saw that to have Missionaries gave them importance with other tribes and nations, and opened communications, by which they learned what was going on in other parts of the world; and with them, it was a great thing, to hear the news. But He who rules over the hearts of the children of men, was, perhaps, even through the medium of such motives, opening a door for the introduction of Christianity among their people.—Among the people of Faku and N'capai, milk was regarded as the food for children, and beer made of Caffer-corn was much in use; drunkenness was, consequently, reported to be a common vice.

Between the country occupied by N'capai and Faku, and Port Natal, there was an extensive tract lying waste, having been rendered desolate by wars among the native tribes. The country between Port Natal and the Zoolu country, was also of this character, until occupied by the emigrant boors, except that a few scattered tribes of natives resided about the foot of the mountains, and some Zoolu fugitives, with a few lawless English, had taken up their abode at the Port. Many similarly desolate countries exist in South Africa, where, until Christianity is introduced, the native Chiefs are continually making cruel and desolating wars one upon another.

CHAPTER XVIII.

Motives for returning toward the Cape Colony.—Fall of the Umgaziana.—Trees.—Chameleon.—Amaponda Caffers.—Snuff-boxes.—Return to Morley.—Throwing away Children.—Burials.—Cruelties of War.—Corrupt state of the Caffers.—Restitution.—Burning of Villages.—Eating Raw Flesh.—Preaching of a Caffer.—Caffer Melon.—Fording the Bashee River.—Return to Clarkbury.—Caffer's Remark on Worship.—Depredations of Hyenas.—Vultures.—Precedence given to the Bushmen.—Fingoes.—Customs and Superstitions.—Religious Attainments.—Return to Butterworth.—Secretary Bird.—Law respecting Stolen Horses.—Inhabited Country.—Ox-riding.—"Order of the Garter."—Poisonous Plant.—Fort Warden.—Traders' Huts.—Horse Shoes.—Interview with Gacela.—Eating Birds.—Fear of Poison.—Rain Maker's Impositions.—Autumnal Spring.—Fruits.

3rd mo. 12th. As the Wesleyan Missionary stationed at Buntingville, was absent at the District Meeting, at Grahams Town, and in his absence, the Catechist could not suitably leave the station, we did not think it best to attempt visiting the Fitcani Chiefs, Faku and N'capai, as we should have been without an efficient interpreter; and as there were at this period, no Missionary Stations further northward, we felt most comfortable to return without further delay, toward the Cape Colony; we therefore set out this morning for Morley. About two miles from Buntingville, we turned aside to see the place where the Umgaziana falls into a deep, rocky ravine, of grand and picturesque features. There is seldom much water in this river, except in pools; although heavy rain had fallen lately, the quantity of running water was insignificantly small. Among the rocks, and at the bottom of the cliff, there were numerous, small trees and bushes. Among them was a small Date Palm, *Phœnix reclinata*, which has small, edible fruit, and elegant, pinnate leaves. A species of Fig, *Ficus*, having oval leaves, distantly and bluntly toothed,

was bearing spherical fruit an inch and a half in diameter, but it was rather insipid. We stopped likewise a short time at Turveys Bush, where also some species of Fig were growing. Two of them formed lofty trees. One of these, which had pointed, oval foliage, and long footstalks, with small, oval fruit, was intergrown with a strong vine and another tree, so as to form a singular arch, about forty feet high, the columns of which were trunks that formed a sort of network. The Fig-trees had the appearance of having originally been parasitical, but the foster-trees had died and decayed away out of the midst of them. Among the bushes at this place, there was a small species of Chameleon. Lizards of this tribe are chiefly remarkable for the form of their feet, the length of their tongues, the change of their colours, and the slowness of their motions. Two of their toes are placed backward, so as to enable them to keep firm hold of the branches among which they climb. The length of their tongues, which are slimy, enables them to capture insects, by darting them upon their prey. The change of their colour may effect their concealment, or produce alarm in their enemies; it varies from a dull brownish hue, to a lighter shade, and is principally effected by the inflation of the animal.

Near Turveys Bush, we met a few more of the natives of this part of the country. One of them was pointed out to us as a good specimen of an Amaponda Caffer. A portion of his hair was sewed round a rush, so as to form an oval chaplet; beneath this, it was thick, and so cut as to present the appearance of a forage cap. Each of the others had three smaller series of ovals forming the chaplet; they had little other hair upon their heads. All the Caffer tribes are much infested with vermin, on account of which they occasionally shave off their hair; this practice is also common among some of them, as a token of mourning, on the decease of a relative or of a chief.—The people with a triple chaplet belonged to a small tribe named Tziliangwe, under a petty Chief, subject to Faku. Last year they made an attack on the cattle of the Morley station, on a First-day, under an impression that "the people of the school would not defend their cattle upon the Sabbath." The Morley people expostulated

with them, but received defiance and taunts in return, until they fired upon the marauders, and killed two of them; three others were also destroyed by their assagais. The assailants then fled. These people reside near the Buntingville station, and say they belong to it; but they do not attend the religious instruction there, and are under a ban, because of this outrage. Like other Amapondas, they wear bands of platted grass about their loins, wrists, and arms, and take snuff, but do not smoke. Some of them have also copper rings about their necks, and wear numerous strings of small beads, of British manufacture. They make their snuff of the leaves of tobacco, mixed with the ashes of a species of Aloe, and take it out of bone spoons. Some of their snuff-boxes are formed of the shell of a nut, an inch long, and are suspended by short strings of beads, from the neck; the opening into them is at the lower end, and is secured by a plug. Others are of horn, and a larger kind is skilfully formed into an ornamented, globular bottle, from a portion of the intestines of a cow. A snuff-box formed of a piece of wood, an inch and a half long, and as thick as a man's thumb, is often worn in the cartilage of the ear, which is always perforated with a hole, that is stretched to a large size by means of a plug of wood or bone.

We reached the Umtata about four o'clock, and there met our kind friend Philip Amm, with men and horses from Morley, to assist us in crossing the river, and conveying us to the Station, at which we were favoured to arrive in safety, and with out little fatigue, before sunset.—Here our sympathy was afresh excited, by seeing two young children suffering from dysentery, a common and fatal disease in this part of the world. They were orphans, whose parents died in the famine of last year, in which several of the people "threw away their children;" some of these were picked up by the missionaries. The throwing away of children in times of famine, or on other occasions when they are felt to be a burden, is not uncommon among the Caffers, who are also very negligent of their sick, and who, except a few persons that have come under the power of the Gospel, will not touch a dying or dead person.

13th. Our horses requiring rest, and the weather being unfavourable, we remained at Morley. The little boy noticed yesterday, as suffering from dysentery, died in the night, and was buried to-day, in a coffin, made by a young Hottentot, who was apprentice to Philip Amm.—The common mode of burial adopted here, has been to wrap the corpse in whatever karross, or other garment, the party happened to die in, and to enclose this in a mat, and inter it in a grave. But it is difficult on these occasions to obtain any assistance from the Caffers, on account of their superstitious horrour of touching the dead.

The Amaponda Caffers not only do not beg, but they are remarkably honest. In these respects they greatly excel the Amakosa, but like them, they are given to predatory warfare. The late attack of N'capai and Faku upon the Tambookies, was made under the pretext of retaliation for a former incursion of the Tambookies. When, in some cases, the Fitkani barbarously cut off the hands of the women, to enable them the more readily to strip the brass rings off their arms, they told the Tambookies to remember, that it was they who first set the example in this practice. The Caffer Chiefs seldom make war upon one another without some pretext of affront; but like many nations more civilized, they appear very ready to make the most of any little circumstance, as a justification for war. Among the Caffers this is especially the case where their neighbours are rich in cattle. Notwithstanding the brutal acts that are often committed by the Caffers, under the excitement of war, and their many barbarous customs, they are far from being the inhuman savages that some have represented them to be. They are exactly what it would be reasonable to expect unregenerate, human beings to be, under their circumstances. The same corrupt propensities and evil dispositions which they exhibit, are to be traced in civilized society, but producing diversified fruits from the difference of circumstances. There is also a similar diversity of talent and disposition among the Caffers, to that which is to be found in other branches of the human family. Divine grace alone can subdue the evil, and rightly direct the talents, and thus bring about a state of good morals, peace, and usefulness; for sound

Christian principle, which is the work of Divine grace, and is inseparably united to true repentance and faith in Christ, is the only efficient remedy for the maladies of human society.

14th. Rain detained us at Morley. In the course of the day, some men from a neighbouring tribe, came to complain, that some of Faku's people had made an incursion upon their cattle, and that thus, Faku had broken the peace, which he had said he would maintain till some one should rise up against him. Philip Amm told these men, that he suspected Faku knew nothing of the matter, and that the people who had done this, were some of Faku's dogs,—a term used for marauders, &c. for whose conduct the Chief could not be considered responsible: he advised them to trace up the spoor or foot-prints, of the cattle, to the kraal of the marauders, and then to take the case to the Catechist, at Buntingville, and let him make a charge against them, as thieves, before Faku, who would, most likely, order them to make a tenfold restitution, according to common practice in such cases. The people went away satisfied to take such a proceeding.—The Fitcani have accustomed themselves to eat raw flesh, in order that they may advance in their predatory excursions, without being discovered by the smoke of fires, which, if they cooked their meat, must necessarily be kindled. On these occasions they spread themselves among the villages in the dead of the night, and set them simultaneously on fire, and the first blaze serves as a beacon for the prosecution of the work of destruction. As from the lowness of the doors, the inhabitants rush out of their burning huts in a stooping posture, they are met in this helpless situation by the enemy, and stabbed, and thus whole territories are depopulated. The people about Morley cook their meat, except some portions of the intestines of animals, which they eat raw. The practice of eating flesh uncooked is not however confined to the coloured tribes of Africa. In the Cape Colony, the fleshy parts of bullocks and antelopes are commonly eaten under the name of Beltong, when only dried in the sun; and custom soon renders animal food, in this state, very palatable.

15th. The rain ceased this morning, and we took leave of the Morley station. The Missionaries in this part of Caffraria

rarely see Christian visitors, we were therefore constantly pressed to make longer visits. Philip Amm, and a few other persons belonging to the Station, accompanied us some miles. When we first off-saddled, one named James, an interpreter, took the opportunity of preaching Jesus Christ to a strange Caffer, who came and sat by him on the ground, and listened with fixed attention. James was a spiritually-minded man, who seemed deeply to feel the value of the Gospel that he had received: he seldom let an opportunity slip of spreading the glad tidings of salvation among his benighted countrymen. When we resumed our journey, those persons who had accompanied us from Morley returned, excepting one man, who continued with us for the purpose of helping us through the Bashee River.—We dined near some deserted Caffer huts, where the Blue Water-lily was growing in the pools of a streamlet. We obtained a Caffer-melon from one of the forsaken gardens; when roasted, it was very palatable: this fruit is very useful; it comes early to maturity, and supplies food before the pumpkins or corn are ready.—The sun had set some time before we reached the Bashee, which was swollen by the late rains. The bed of this river is a sloping, slippery rock. Our guide was a little afraid on first attempting the ford; but at length, he made his way safely through: I followed next, but both my horses fell sidewise, yet so as only to wet me up to one shoulder, and they recovered without my dismounting. The rest of the company passed without accident, and we were favoured to reach Clarkbury in safety. In conversation with Joseph Warner, he informed us, that, after we were gone, some of the people made remarks upon the difference of our manner of conducting public worship, from that to which they had been accustomed, and one of them observed, that he perceived God might be worshipped in different ways, but the word, or doctrine, was the same.

16th. In the night there was much noise among the people, in consequence of a Spotted Hyena having got into the house in which the kids were kept, the door of which it had pushed away. The people discovered the thief, and chased him up and down the place; but he made his escape with a kid in his mouth, and three others were

missing this morning. A Hyena was taken here in a trap, a few weeks ago, which had in its stomach, part of a milk-sack that it had stolen a few nights before. When some of the Stations in this part of Caffraria were first settled, many cases occurred of Hyenas entering the huts of the natives, and carrying off children from under the karrosses of their mothers as they slept.

In the afternoon we rode with J. Warner up the mountain, to see the fine country beyond it, where many of the people had made gardens. On its further side there is a loftier range of mountains, among which there are many fine valleys. This would, probably, have been the better place for the missionary station, but it was not sufficiently known till after the other was formed. In conversation with Joseph Warner on the habits of the Tambookies, who till lately inhabited this part of Caffraria, he told us, that certain chiefs among them took precedence of others in hunting; so that, in case of large game being killed, the pre-eminent chief would take the parts deemed most precious; but should a Bushman be in the company, his right to take precedence of all the chiefs would not be disputed. In this way the Bushmen are clearly recognized as the original inhabitants of the land, as far as the Umzimvooboo, beyond Morley; there are still several Bushman families within about thirty miles of Clarkbury, but they keep at an unapproachable distance from the Missionaries. The Caffers of this neighbourhood say of themselves, that they came from the northward. Probably they inhabited the country now vacant, about the second point of Natal, and the Fingoes that nearer to Port Natal, from which they were driven by the Zoolus. Being deprived of the means of subsistence, the Fingoes took refuge among the Caffers, with whom they remained in a sort of vassalage, till the late war between the Caffers and the English. At that time the Fingoes living near the frontier joined the English, carrying with them into the Colony much Caffer cattle, in addition to what might be considered their own. In the Colony, many of them have become much impoverished by their cattle dying.—Persons charged with preventing rain, are drowned in this part of the

country; they are thrown into the water, with their heads and feet tied together. Epileptics are cast over a precipice, or tied to a tree to be devoured by hyenas, unless they can escape to a Missionary Institution. Dying people are carried out to perish, or to be devoured by Hyenas; but if they happen to die in a hut, the hut is burned. Persons of rank are buried; all their clothes are buried with them, or otherwise destroyed. Two persons labouring under a shameful disease, introduced into some parts of Caffraria by British soldiers, once came to Clarkbury; but the people have such a dread of contagion, that no one would come near them, even to speak to them, till satisfied that they were restored to sound health.

In a morning walk, on the side of a hill, rising immediately behind the mission premises, I noticed some White Vultures, and some White Necked Crows picking up any pieces of offal they could find. The White Vulture, *Neophron ægyptiacus*, called by the Cape Colonists, *Witte Kraai*, is a sacred bird of the Egyptians. It is very common in South Africa as well as in Egypt. In South Africa, three other Vultures are also met with, *Vultur fulvus*, *V. auricularis*, and *V. occipitalis*: they are termed Aas Vogels, *Flesh* or *Carrion Birds*, and are sometimes seen soaring in the air, in great numbers, or collected upon dead animals. Probably the word Eagles might properly have been rendered Vultures in the passage of Scripture, "Wheresoever the carcase is, there will the Eagles be gathered together."—The people here, as well as in other parts of Caffraria, still shew a disposition to trust in charms, for the cure of diseases, and the prevention of evils. One common charm with them is, to cut off the first joint of the little finger.

17th. The seasons of public worship took place in usual course, and we had the opportunity in them of expressing the exercise of our minds on behalf of the people. A continual routine of vocal services tends, among Caffers, as well as among Europeans, to draw the mind from self-examination and deep exercise before the Lord; it tends also to lead the people to lean unduly upon their teachers. Perhaps to such causes is to be attributed in some measure the smallness

of the number who make much advance in a religious life. There are at Clarkbury two Native Exhorters, and two other natives who occasionally labour in the Gospel; there is likewise a native woman, a Class-leader, who is remarkable for deep piety, and experience in spiritual things. But, notwithstanding that the number who are awakened, and attain to a state of peace in believing, is considerable, comparatively few attain to much growth in grace.

18th. We rode to Butterworth, where we again received a kind welcome. In the course of our journey, we saw a few Caffers looking for corn among the deserted gardens; we noticed some wild-fowl, including two Secretary-birds, a flock of Wild-turkeys, and some Quails: the last are very abundant. The Secretary Bird, *Gypogeranus serpentarius*, is 3 feet in length: it is allied both to the Eagle and the Vulture, but is strikingly different from both, in many respects, especially in having very long legs. Its general colour is bluish grey, with a shade of reddish brown on the wings; the throat and breast are nearly white, the under surface of the body, a mixture of black, red and white; the legs bright black. It has a crest on the back of the head, some of the feathers of which have been thought to resemble pens stuck behind the ear; hence its name of Secretary. These birds are seen singly or in pairs, in the interior of South Africa, searching for snakes or other reptiles, which constitute their favourite food; they also eat the flesh of small animals and carrion. The Wild Turkey of South Africa is said to be a species of *Ibis*. The Quails are of various species of *Hemipodius*.

19th. This day was spent at Butterworth, as it was necessary to give our horses the day to rest and feed. The late rain had restored the Caffer-corn which was almost destroyed by drought; it was of a deep brown colour when we were here before, now it was bright green, and was shooting into ear.—Stolen horses are sometimes brought from the Colony as far as this place. Several were lately given up to the Diplomatic Agent, W. Fynn, to be returned. In case a horse lent by a Caffer be not returned, on account of a declaration being made of the death of the horse, the Caffer law requires that one of its feet should be produced by the

party in whose possession it died, as an evidence of the fact. The pleadings in their courts of law are conducted by their counsellors, who are not at all behind those of other countries in making the best of their cause.

20th. We left Butterworth, and after riding fifteen miles, came again into an inhabited country. Low as the Caffers are in morals, and much as they are involved in darkness, it was cheering again to see their villages and their herds, among the grassy hills. At the first large kraal we passed, there was a dance, at which many persons were assembled, among whom we could discern two boys painted white. Many people were on their way thither: some of them were riding on oxen, which they use in place of saddle-horses, guiding them with a bridle, fastened to a stick, passed through the cartilage of the nose. In each group, which was mostly of three, one young man had a garter of small, red beads below one knee. What this fancy was for, I did not ascertain; but, perhaps, there might be as much sense in it as there is in the badge of ancient barbarism, kept up in our own country, in "The Order of the Garter."—The wagon-ford over the Great Kei proved much better than the one we took on the 2nd inst. The river was easily crossed; though the descent to it, and the ascent from it, were tedious, they were not rocky. Among the grass, on the south side, there was abundance of the species of *Morœa*, known in the country by the name of Tulip or Tulpe, which is very destructive to cattle, especially if they be turned in a hungry state to browse, on places where it abounds. The Kei runs in a deep mountain-ravine, the sides of which are bushy, in many places. Near the river, and in various little copses, *Tecoma capensis* was clothed with a profusion of brilliant, red blossoms. Many other shrubs had become gay with flowers since the rain. We halted for the night at Fort Warden, an old military post; within its ruined, sod battlements, two traders were stationed by a merchant in Grahams Town, both of whom showed us hospitality. We slept on the floor of one of their huts, and our two attendants on that of the other. These huts were rude, barn-like buildings, each having in one corner of its single room, a place like a tan-pit, in which hides,

purchased from the Caffers, were kept in pickle. Heaps of horns and of gum occupied most of the remainder of the room. These articles, and Caffer and Indian Corn, are purchased with beads, buttons, tobacco, a kind of coarse woollen cloth used for karrosses, red clay, and a few other articles. The Caffers, like many other people low in the scale of civilization, are improvident. They sell the Indian and Caffer Corn at this season, which they will need for their own subsistence in the course of a few months. They will then have to purchase it back with cattle, at a much higher rate, as the gum-season will be over. According to usual custom, we committed our horses to the charge of the head-man of the adjacent kraal, who expressed much gratification on being presented with an old shoe from the foot of one of my horses. When about to enter upon our Cafferland journey we had our horses shod, fearing they might otherwise become lame from the wearing away of their hoofs; but from the nature of the country and the state of the roads, which were mere tracks, the precaution was unnecessary; we were glad when the shoes were worn out; except on hard or sharp road, the horses went much better, and more safely, without these fetters to their feet.

21st. Last evening was extremely cold, and to-day the thermometer was only 44°. A few days ago it was 92°. We set-out early, and dined on the bank of the Kabousi, near the ruins of Fort Wellington, and called at Gacela's Kraal, on the way to Bethel. Gacela and about twenty of his people were seated under the shelter of the cattle-kraal, around a fire, on which there was a small iron pot, with meat cooking in it. They were employed in eating Sweet-reed, which they peeled with their teeth, and chewed to extract the saccharine juice. A Blue Crane, with its wings tied, was lying near Gacela and his people; probably it might be intended for food for the boys; for according to the custom of the Caffers, a circumcised man eats no birds; they do not, however, now adhere rigidly to this custom when partaking with Europeans. The Caffers, especially the Chiefs, have a great fear of being poisoned; the Chiefs will therefore only eat and drink of such things as they see other people partake of. Some of

the Missionaries have detected the presence of poisonous plants in milk which they had purchased.

We invited Gacela to join us at Bethel, whither he followed us in the evening, attended by one of his sons. Through the medium of J. L. Doehne, we had some interesting conversation with him. Gacela was an intelligent man, and much disposed to promote the improvement of his people. He alluded to the present of agricultural implements, sent by Friends of Birmingham to Mocomo, and gave us a broad hint, that such a present would be very acceptable to himself.—Before the late rain, Katzee, Tyalie's Rainmaker, mentioned on the 10th ult. succeeded in obtaining a meeting between Tyalie and Sutu, to deliberate upon sending the Scotch Missionaries out of the country, because he said they prevented the rain, by making a wind that blew away the clouds! They agreed to consult Mocomo before determining on the measure. But before Mocomo's answer could be received, they were deluged with rain; and consequently, the evil intentions of this deceiver were frustrated. He had the audacity then to go to the people on the Kei, and to tell them, that they must pay him for the rain that had fallen, for it was his! and he received from them about twenty head of cattle!

22nd. We returned to King Williams Town, where we were again kindly welcomed. The late rains had produced an autumnal spring. Apple, Pear, and Plum-trees were a second time in blossom, and the grass was springing in all quarters. Much loss was sustained by cattle over-eating themselves, or eating young, poisonous plants. Among the shrubs now in blossom was one with flowers like those of the Snowdrop-tree, *Hallesia tetraptera*, but allied to *Gardinea*. Some species of *Gardinea* found in this neighbourhood, have large fruit, which is pleasant, when decayed like the Medlar. The fruit of a small, fragrant *Lycium*, which forms a low, thick bush, and has small, red berries, is also said to be eatable and agreeably acid.

CHAPTER XIX.

Mount Coke.—School.—Preservation of Clarkbury and Buntingville.—Horrible Custom.—Evils resulting from the removal of Missionaries.—Discredit and Exposure of Impostures.—Rewards.—Wesleyville.—Whitewashed Caffers.——Gonoquabi.—Cephelandra.—Plumbago capensis.—Beeka.—D'Urban.—Fort Peddie.—Fingoes.—Ox-racing.—Intemperance.—Murder by Caffers.—Newton Dale.—Caffer Language.—Crinum aquaticum.—Fish River Bush.—Wild Beasts.—Hippopotamus.

3rd mo. 23rd. AFTER obtaining information on the state of the rivers, between us and the Colony, which had often, of late, been impassable for several days together, we set out for the Wesleyan station of Mount Coke, distant about ten miles, leaving Habul Matross, to proceed to the Kat River, with two of our horses and some luggage.—Mount Coke is on elevated ground, and is visible from King Williams Town: it is situated on a branch of the Buffalo River. The road to it lies over hilly, grassy, country, thickly inhabited, especially in the valleys, in which the Caffers were now harvesting their corn. The grass was beautifully enamelled with flowers; among them were white, lilac, and crimson species of *Oxalis*, and a yellow *Mesembryanthemum*. One of our horses became violently ill from eating young grass; he laid down several times and rolled through severity of pain. By keeping him at a brisk pace when upon his feet, he recovered. On arriving at Mount Coke, we were kindly welcomed by Richard and Ann Tainton, the former of whom was an Artisan-catechist. Mount Coke, like most other places in this country, bore marks of the devastations of war. The old mission-house, which was of stone, was in ruins, and there were but few inhabitants left upon the place. Some of these were living in huts of wattle-and-dab, of which material the

unfinished houses of the Missionary and Catechist, and a rude building, without doors or windows, used as a chapel, were also constructed.—Thirteen young boys, the sons of Chiefs, were placed here, to be educated; it was intended also to receive the sons of Counsellors, in the hope of inculcating Christian principles, and destroying the national superstitions and immoralities among the most influential portion of the community.

24th. The public congregations were unusually small. The absence of many of the people was supposed to be in consequence of a dance, in the vicinity; few of them had come decidedly under the influence of the Gospel. At this station, there were only one man and eight women members of the Wesleyan church. The whole of the company that assembled to-day might amount to fifty. The meetings were left to us, to be held according to the manner of Friends. Richard Tainton interpreted into such Caffer as the people on the station could understand, and a Caffer rehearsed in such as would be intelligible to strangers.—The only Stations belonging to the Wesleyans that were not destroyed by the Caffers in the late war, were Clarkbury and Buntingville. The former was preserved by a Chief, who put some persons into the houses to take care of them; and Richard and Ann Tainton remained at the latter, notwithstanding the remonstrances of their friends. Faku, the Amaponda Chief, who was considered an ally of the English, was much disturbed when their removal was talked of; and they, not feeling that they could leave with peace to their own minds, expressed a willingness to stay, on which he forbad their going. The communication with the Colony was cut off for eighteen months, but they felt well satisfied in having acted on their own impressions of duty, in having trusted in God for protection, and in thus remaining at Buntingville, instead of fleeing towards the Colony for the help of man. Several of the natives who had come under some measure of religious impression, left the place with the Missionary, and afterwards fell into the temptation, of going out in skirmishing parties against the hostile Caffers, in the hope of making reprisals of cattle; many of these lost their lives in these

affrays. Had the views of Missionaries, generally, been clear, on the anti-christianity of war, probably many of them might have acted differently from what they did; with but few exceptions, they are yet much in the dark in regard to this important branch of Christian doctrine.

While resident at Buntingville, Richard and Ann Tainton witnessed many remarkable interpositions of the Most High, for the honour of his own great name, in confounding the rainmakers, and in giving rain when the people joined the Missionaries in praying for it, as well as in breaking the power of those Chiefs who set themselves against Missionary instruction. Richard Tainton gained great place with Faku, and prevailed with him to spare the women and children in his wars. In some instances he also succeeded in preventing wars, and in reconciling matters, when the Chief was offended by the hasty and imprudent acts of other persons. On a certain occasion, when Faku designed to comply with the diabolical custom of killing a near relative, in order to wash himself with a decoction of the viscera, out of the skull of the victim, with a view of rendering himself invulnerable, Richard Tainton inquired of the Chief, how his father, his grandfather, and his great-grandfather died, and he was successively informed, that they were killed; hence, he argued on the absurdity of supposing that such washings rendered men invulnerable, since all these were so washed, and yet perished from wounds. He then declared the practice to be abominable in the sight of God, who, he suggested, might possibly spare Faku to die a natural death, if he abstained from this great sin; the Chief, consequently, relinquished his design.

R. and A. Tainton took great pains, in endeavouring to furnish employment to the Caffers at Buntingville, of such a nature as should bring them a profitable return; and they succeeded in some measure, by getting them to grow Cayenne-pepper, and to prepare a sort of paste from it, that is used as a condiment at sea and in India. But at length, R. and A. Tainton were removed to another Station, and this employment of the Caffers was given up. When we were at Buntingville, we observed some of the Pepper-bushes, and

were informed, that some persons who had been there formerly, had attempted the growth of the article, but little seemed then to be known on the subject. From the appearance of things upon the spot, I think there is ground to conclude, that the mission there received a blow by the removal of this couple from it, from which it had never recovered. The evils attendant on the frequent removals among the Wesleyans in this country are great, and they are not the only community in South Africa whose work has been impeded by injudicious removals. When Missionaries and other officers have just begun to be familiar with the language of an uncivilized people, and have gained a little of their confidence, when a door of usefulness has been opened before them, and plans of improvement have been projected, and entered upon, they have been removed to another field; the benefit that had accrued has thus been crushed, and the energies which were expanding with the opening prospect of success, have been damped. The same spirit of removal has also sometimes taken persons of little judgment, from places where comparatively little was required, and where their other talents rendered them useful, and has carried them to situations where the greatest discretion was requisite, and where the success of the whole attempt, was in danger of being overthrown by their want of discretion. This and many other evils arise from man undertaking, according to his natural understanding, to direct in those things which ought to be managed, and which can only be rightly managed, in the counsel of God; and this counsel must be waited for, in order that the understanding may be enlightened thereby.

The credit of the Smelling-doctors and others of a class who pretend to detect witchcraft, or to avert it, by practising impositions upon the people, is now beginning to give way. These impositions have led to the greatest cruelties, and have held Caffraria in bondage, during that night of heathen darkness which has long rested upon it, but which, through divine mercy, is now passing away, under the advancing light of the Gospel.

A short time ago, on a person being ill at one of the kraals, in the neighbourhood of Mount Coke, one of the

Smelling Doctors was sent for, to detect the witchcraft, supposed to occasion the sickness. On arriving at the kraal, the doctor delayed proving who was the evil-doer till morning, and a hut was meanwhile appointed for his accommodation. A young man who had heard the Missionaries denounce the Witch-doctors as impostors, determined to watch the movements of this man. On the morrow, the doctor laid the crime to the charge of an individual, who denied having bewitched the sick party. The doctor said, it was in vain for him to deny his guilt, for he would smell out the stuff by which he had bewitched his victim; he therefore went to the man's calf-kraal, and searched with due form for the mysterious article. At length he scratched up the ground in a certain place, and disinterred a small piece of skin containing a few hairs. This he declared to be the bewitching material, and it was considered incontrovertible evidence by the Caffers, who were about to proceed at once to put the man charged with the crime, to torture, and to seize his cattle, in which the Smelling Doctor would have claimed a large share. At this juncture, the young man before alluded to, stood forth, and desired to be heard. His request was granted, and he stated the manner in which his suspicions had been awakened, in regard to the practices of the Smelling-Doctors; he said also, that in consequence, he had watched from within the door of his hut; that in the stillness of night, he had seen the Smelling-Doctor go to the calf-kraal, and had heard some disturbance among the calves. He therefore suggested the possibility of the doctor having himself hid the materials he had found, and proposed, that the tails of the calves should be examined, to see if one could not be found, wanting such a tuft of hair as that contained in the piece of skin which the doctor had dug up; and that search should be made in the hut that he had occupied, for a skin wanting such a piece as that the hairs were wrapped in, as it bore marks of having been torn from some larger piece. To these proposals, the people immediately consented. A calf was found in the kraal that had evidently been robbed of the very tuft of hair, and a skin in the hut, from which the identical piece had been torn. The victim of the Smelling

Doctor was immediately declared innocent, and set free; and the doctor being denounced as an impostor, was glad to escape with his life from the vengeance of the people.

On another occasion, a man was taken ill with a violent pain in his side, and a Fingo doctress was sent for, to charm him. As this woman was quite naked, except having a rope around her waist, Richard Tainton declined going into the hut where she was, but requested his wife to go. The doctress applied her mouth to the young man's side, and sucked, and then spit out a few grains of Indian-corn; these, she said, she had sucked out, and that they were what occasioned the sickness. Ann Tainton denied that they could have been sucked out, and said the woman must previously have had them in her mouth. This the doctress denied, and desired that her mouth might be examined. Ann Tainton examined her mouth, and satisfied herself that no Indian-corn was concealed in it. The doctress again sucked the man's side, and again spit out some Indian-corn. The people looked at Ann Tainton with triumph; but though she had not yet discovered how the imposition was practised, she had no doubt but it was an imposition, and therefore she maintained that it was nothing else. She appealed to the young man to know if he was relieved from the pain, and he declared that he was not. She therefore still denounced the impostor, but not without some uneasiness, lest her wickedness should not be made to appear. The doctress again applied her mouth to the man's side, and again spit out Indian-corn. Again Ann Tainton declared her conviction that it was imposture, and the young man declared he was no better. The doctress now grew angry, and as each successive time this round of circumstances occurred, her wrath increased, Ann Tainton began to hope that the mystery was advancing toward a disclosure, though she knew not in what shape to expect it. In the end, the doctress spit out a piece of a tobacco-leaf, rolled up, which explained the whole matter. She had swallowed the tobacco-leaf to produce nausea, and had afterwards swallowed the Indian-corn; by the help of the rope round her waist, she had been able to keep such a command over her stomach, as only to bring up a few grains of the Indian-corn at a

time. The young man, to the end of the proceeding, declared that he was no better. But though the iniquity of the doctress was exposed and denounced, she persuaded the women who attended her, to carry off the young man to another kraal, where they might not be interfered with by Christians. This, however, could not prevent the report of her discomfiture spreading in the neighbourhood, to the diminution of the faith of the people in such impostors.

The school at Mount Coke was now very small, in consequence of the harvest, and from the children not having had any rewards for a long time. Though rewards may be small, they are a motive to induce Caffer-children to attend school, and to strive to learn. As in many instances, neither the children nor their parents have much idea of the benefits of education, the attendance flags when the rewards are not dispensed. Richard Tainton thought that rewards were the most usefully given on the attainment of specific points of progress in learning: he was also of the mind, that large schools might be had at the Missionary Stations, if persons were provided specifically to teach them, and to direct the cultivation of land, &c. for the support of the children, who would require also a little help in clothing. Probably this might prove the most effectual means of civilizing the inhabitants, and of promoting the reception of the Gospel. More attention to schools was wanting at this time at the Wesleyan Stations, as well as at some others, and to means by which the people might acquire sufficient money to procure necessary clothing, as well as to the improvement of their general condition. Without attention to these points, it is not likely that the ground gained among the Caffers will be retained. In some places the people obtained clothing, by their little earnings, in assisting to build the mission-premises; but the clothes were now nearly worn out, and the people were reverting to the karross; and with a reversion to their ancient costume, there was an evident danger of reversion to ancient practices.

25th. We rode to Wesleyville, another Missionary-station, about fifteen miles distant. The road lay over grassy hills, some of which were rather stony, and across the Kalumna, an insignificant brook, excepting in rainy weather, but

running in a deep ravine.—We passed a considerable number of Caffer kraals. At one of these, in a hut, at a distance from the rest, there were about a dozen young men who had lately been circumcised, and who were whitewashed, according to their custom; they continue in this state during the period of consequent separation, which lasts till the corn is harvested. Some of them were dressed in kilts and caps, made of the leaves of the Little Date Palm, and were dancing with indecent gesticulations; others were naked. Our horses were much affrighted at their strange appearance.—We were kindly received at Wesleyville by Charles and Elizabeth Grubb, the artisan and his wife, and by Richard Hully, the catechist, all of whom had lately come to the Station. Richard Hully and Charles Grubb had spent many years in Caffraria. The former was once engaged in trading, about the mouth of the Bashee, where the Caffers were very numerous. Some land was under the plough at this Station, at which our horses received the treat of a feed of oats in the sheaf.—In a copse by the side of a brook the beautiful climber, *Cephelandra quinqueloba* allied to the Bryony displayed its elegant fruit; this is about the size of a pigeon's egg, and is delicately shaded with purple; the flowers are of a golden yellow. This plant is also met with in the adjacent parts of the Colony.

26th. The Wesleyville station was despoiled during the late war, and its inhabitants were scattered. Some of them afterwards settled at the Beeka and at Newton Dale, two stations nearer to the Colony; others went to other places, and but few returned hither. The houses of the missionary and artisan were now in a dilapidated state; the end of the former had fallen in during the late rain. A chapel newly built of stone was just roofed.—A son of John Ayliff, the missionary, kept a store at this station, in a little wattle-and-dab hut. Stores, if conducted by conscientious persons, are often useful in such situations; they are an encouragement to trading, which has a civilizing tendency; but they are hurtful where persons are allowed to contract debts, as is the case at some of the Hottentot Stations. The trade with the Caffers is conducted by barter.—We had a meeting in the forenoon in a large room in the mission-house; the mother of Pato, a neighbouring

Chief, and one of his brothers were present, along with several other Caffers. The Caffers of this district are called Gonoquabi, or Eastern Caffers.

27th. We resumed our journey, and passed over a country broken by several deep ravines, most of which had only insignificant streams of water in them, even at this season, after heavy rains. We forded the Keiskamma, which is here a considerable river. Its woody banks were very gay with *Tecoma capensis*, and *Plumbago capensis*, the last is a low bush with handsome, blue flowers.—We made but a short stop at the Beeka, as the Missionary, had not returned from Grahams Town, and there was no person in charge. About thirty Caffer families were settled here, and there were more in the neighbourhood. A mission-house and a chapel had been erected. We took tea with a young man who had a store here, and who rode with us about six miles further, to a Wesleyan missionary station, now called D'Urban, which was in charge of a catechist named Richard Walker, by whom we were kindly welcomed.

28th. About one thousand Fingoes are located here, under the auspices of the Colonial Government; they reside in several kraals, within a mile of the mission-house and chapel. This station is on a Government reserve made specially for the Fingoes, liberated in the late war. We accompanied Richard Walker to Fort Peddie, a military post on the opposite side of the valley, in which the Fingoes have their gardens. About forty Hottentot-soldiers and sixty British were stationed here, for the protection of the Fingoes. Eight months since, the Fingoes were attacked by some neighbouring Caffers, who took about two thousand head of cattle from them, only a small number of which were restored on the interference of the Colonial Government.—In the afternoon, some Caffers passed, racing with oxen. This is one of their favourite amusements; it is not, however, a gambling race, but merely for the purpose of seeing which ox runs the fastest. One or two men on horseback go first, whom the oxen follow; the other parties ride after, being also mounted on horses.

29th. There were here twelve Europeans, and fifteen Fingoes, members of the Wesleyan church, and seventeen Fingo,

catechumens. Few of the Fingoes could read; the school for their instruction was only held on First-days, for want of a suitable room. This would be remedied when the chapel was finished. A military school was held daily at Fort Peddie, in the room used for worship.—We had a large meeting with the Fingoes, in the forenoon, in which a son of the Catechist, who spoke Caffer like his mother-tongue, was our interpreter. We had much to communicate to the people, on the dealings of God with their nation, particularly pointing out his goodness in now offering them the blessing of the knowledge of the Gospel of his dear Son.—A temperance-meeting was held at Fort Peddie, in the evening; the attendants were principally military. Spirituous liquors being excluded here, the people were accessible, in a considerable degree, to temperance reasoning. Wine is still sold at a sort of barrack-canteen, under the charge of a sergeant; this liquor, like the generality of Cape wines, is strongly spirited, and it keeps up a destructive appetite for powerful stimulants; it is frequently used to an intoxicating excess.—The Fingoes are an interesting, sober, industrious people; but having been in a sort of slavery among the Caffers, they have something of that cunning and concealment of character which slavery induces; they are far from being openly thievish, like many of the Caffers. It is remarked, that a Caffer, who, if unconnected with you, would steal your horse, will suffer no one to steal it, if it be committed to his charge, and he will himself deliver it up faithfully; but a Fingo, who would not steal by himself, will easily fall into a combination to rob. The Fingoes about Fort Peddie are, however, sufficiently honest to admit of tools, &c. being left out without loss.—The eldest son of the Catechist, had a store here; he once had one also at the Beeka, but the person who attended to it, was murdered, by some Caffers, of whom he had bought a calf-skin, because he produced the skin, and acknowledged having purchased it of certain parties, who it was proved had stolen it, and who were thus discovered.

30th. Last evening, a thunderstorm came on, and the rain continued most of to-day; but the weather becoming finer in the evening, we rode to Newton Dale. Here, after a tedious

ride of twelve miles, over a grassy, undulating country, of not very fertile aspect, we were kindly greeted by William B. Boyce and his wife, who were the only Wesleyan Missionaries that we saw in Caffraria; they had just returned from their District Meeting at Grahams Town.

31st. We had the privilege of addressing about one hundred Caffers, through the medium of Mary Philmore, a pious young woman, the daughter of an Albany Settler, who interpreted with great facility and propriety. Newton Dale is in the country of the Christian Caffer Chief, Kama; he and eleven others of his nation were members of the mission church here. There were also three catechumens. The school usually held here had from forty to fifty pupils.

4th mo. 1st. Newton Dale is pleasantly situated. In dry weather, the pools in the bed of the river are brackish; this is also the case at D'Urban, and at the Beeka, yet not so much so as to render the water unwholesome. Though the neighbouring rivulets are not sufficiently regular to be used for irrigation, there is a considerable quantity of cultivated land in the valleys. The three stations of Newton Dale, D'Urban, and the Beeka, are in what was formerly the Neutral Territory; they have all been commenced since the war.—We were detained here all day by the straying of our horses. This afforded us opportunity for further conversation with the intelligent missionary, by whom the study of the Caffer language has been greatly facilitated, through his discovery of its euphonic concordance. It is a language of great power, and so constructed as to admit of great accuracy of expression.

2nd. We left Newton Dale, and traversed a few grassy hills, stony in some places, but diversified by copses, gay with flowering shrubs. Flowers were also numerous in the open grounds. In some of the shallow pools, *Crinum aquaticum*, a lily-like flower of purple-red, shaded into white, was very abundant and beautiful. About four miles from Newton Dale, we entered the Fish River Bush, and at the same time began to descend into the deep ravine, in the clay-slate formation, in which the river flows. This bush extends many miles, and is very thick. Spekboom and the arboreous Euphorbia are among the principal plants of which it is formed.

The former is the favourite food of the Elephant, which, a few years ago, abounded here; this huge animal formed the tracks now used as roads; it was so generally destroyed, for the sake of its ivory that it is now rarely seen. The common two-horned Rhinoceros, the Buffalo, Lion, Leopard, Hyena, Wild-dog, and some less formidable animals, are still to be found here. The Wild-dog, *Hyæna venatica*, described in the work called The Tower Menagerie under the name of Hyena-dog, *Canis picta* is larger than a fox-hound; its colour is reddish brown, variously mottled in large patches with black and white, intermixed; its ears are black, erect, and very large. These animals partake of the characters of the Dog and the Hyena: they hunt in packs, and are consequently very formidable. A young officer of our acquaintance, was lately crossing the Great Fish River, at the ford called Trumpeters Drift. When in the track, in the bush, a pack of these animals fell upon his dog; while they were devouring it, he escaped, under the conviction, that had not their attention been temporarily occupied with his dog, himself and his horse would have been in great danger. The Hippopotamus, *Hippopotamus amphibius*, is known in Africa by the name of Sea-cow; it is between four and five feet high, and about eleven feet long; its legs are short, and its mouth is capable of opening very wide; its colour is brownish red, and its figure somewhat like that of an overgrown pig; it is still found near the mouth of the Great Fish River, and abounds in the mouths of the rivers of Caffraria; it sometimes walks into the gardens of the Caffers, and commits great depredations among their corn. We saw the prints of its large feet in the mud of the ford at which we crossed the Fish River. This ford is called Caffers Drift; it is wide and stony, and has a broad margin of reeds on each side; these with the flowing of the tide, occasion a great deposit of mud, which renders the river difficult to cross, even by wading and leading the horses.

CHAPTER XX.

Bank of the Great Fish River.—Convenient meeting.—Kap Rivier.—Hottentot Settlements.—Lions.—Phœnix reclinata.—Caffer-drift Post.—Clumber.—Remarkable Recovery.—Great Awakening.—Ebenezer Chapel saved by a Bible.—Port Francis.—Kowie River.—Bathurst.—Kowie Bush.—Strelitzia regina.—Hyena's Hole.—Ratels.—Theopolis.—Relapses.—Country.—Salem.—R. Gush and the Caffers.—Caffer War.—Journey to Grahams Town.—Conference with Wesleyan Missionaries.—State of the Caffer Frontier.—Horses.—Principles of Friends.—Bible Meeting.—Farmerfield.—Wesleyan Stations.—Sheep-feeding.—Temperance Meetings.—Wild Animals.—Cape Jerboa.—Hottentot and Leopard.—Nerine undulata.—Weather.—Bushmen's Drawings.—Improving Bechuana.—Meetings.—Religious Revivals.—Hottentots.—Fingoes, &c. of Grahams Town.—Interview with the Lieutenant-Governor.

4th mo. 2nd. Our horses were unable to carry us through the mud of the Great Fish River, and in leading them they bespattered us so that we required some washing, on arriving at the colonial side; this being effected we ascended the southern side of the ravine in which it runs; this was woody, and steep, but it was rendered interesting by the beauty of its vegetation. Among the striking plants were a fine *Ipomœa* and a handsome *Hibiscus*, the blue *Plumbago capensis* and the scarlet *Tecoma capensis*. At a mile and a half from the river, near a deserted military post, we emerged from the bush. Here, upon some sterile rocks, there were scattered plants of *Crassula obliqua*, producing splendid tufts of little, scarlet flowers. On finding a spring of water, we off-saddled, to refresh our horses and partake of the provision made for us by our friends, such as we were kindly supplied with at all the Stations we visited. We had not been long at this place before we were joined by Richard Gush, of Salem, with whom we had become acquainted when in Grahams Town, and George Barnes, a pious man, in the commissariat department, at the neighbouring military post,

called Caffer-drift Post. The former had expressed a wish to meet us on our return from Caffraria, and we had written to him from Mount Coke, to inform him of the probable time of our return to the Colony; we had not specified the time to a day, but we were now brought together, just when the services of the young man who conducted him, were most useful. We wished to see an aged couple of the name of Munro, in the service of the London Missionary Society, who, we knew were located somewhere among these wild, woody hills, but whose abode we should not have been likely to find without the assistance of such a guide, who led us by an intricate path to the spot, by the side of the Kap Rivier.

John Munro and his wife were dwelling in a tent, untill a thatched cottage, now nearly completed, should be ready for their reception. About fifteen Hottentot families were located around them, and a few more at a short distance. These people were rationed, for a few months, by the Government, to give them time to establish themselves. They were designed as a sort of frontier-barrier, between the Colonists and the Caffers. Some other such companies were also placed along the Boundary, but this experiment was not a successful one. The soil in some of these places was poor, and the Hottentots were not generally of a class, industrious enough readily to overcome difficulties.

A ride of an hour and a half from the Kap Rivier, brought us safely to the Caffer-drift Post, where we became the guests of some Wesleyans from the border of Lancashire. In travelling along this road a few weeks previously, Dr. Philip and his wife, and party, were alarmed by Lions, but were providentially preserved from injury by them. They were in the dark, and the younger James Read, accompanied by a Hottentot, preceded the wagon. The roar of a Lion to leeward, apprized them of their danger, and they returned to the wagon, knowing that if the oxen smelt the ravenous beast, they would be likely to run away, and do mischief. The boy who led the oxen, being also aware of this danger, immediately brought the leading oxen round to the wheel of the wagon, till the drag-shoe was put on one of the wheels, and lights were obtained. When this precaution had been adopted,

ASIATIC SOCIETY

Trees &c. of S. Africa

and a lantern placed in the front of the wagon, and another given to the leader, they again proceeded, and by the light discovered, that another lion had been approaching them along the road. It had come so near, that had not the roar of the other given notice of danger, James Read and his companion would probably have been in contact with it in a few minutes. The mark upon the road proved that the lion had remained till the lights were got out; and the man returning with the oxen in the morning, said, it was evident, from the foot-prints, that lions had afterwards been playing there.

In some of the narrow woody valleys about the Kap Rivier, and the adjacent parts of Albany, the Little Date, *Phœnix reclinata*, abounds; it has pectinate leaves, and attains to about 10 feet in height. It is a highly ornamental little palm, and frequently bears the name of Coffee-tree, because of the form and size of its seeds, which nevertheless are not available for the purposes of coffee. Children eat the thin, sweet coating of the fruit.

3rd. After some religious service among the military and others at the Caffer-drift Post, we rode to Clumber, a pretty, rural settlement, where the Wesleyans have a neat, little chapel. On the way we called upon a man named Richard Hulley, a quiet, sweet-spirited Christian, who related to us, with much simplicity, the following remarkable circumstance, which occurred in connexion with his being effectually turned to the Lord. He was formerly negligent of the things which concerned the glory of God and the peace of his own soul, and had been spending his time with unsteady companions, when he was applied to, to obtain some honey for a Missionary who was ill. In endeavouring to do this, he ascended a tree, and cut out a wild-bees nest, but losing his hold, he fell from the branch on which he stood to another, and ultimately to the ground, and broke one or more of his ribs by the fall; the injury was succeeded by great pain and locked-jaw, so that he was extremely ill for about three weeks. When in this state, he felt, that unless Divine mercy were extended to him, he should perish, body and soul. Under a powerful conviction of the awfulness of his situation, he arose from his bed, and on bended knees,

implored deliverance. When praying, he thought he heard a voice encouraging him to persevere, with the assurance that his prayer should prevail, and soon after this, he felt a great change in himself; his mind was filled with peace, and his body with comfort; he moved himself about to feel the extent of the change, and found that his broken rib was restored to soundness, and his jaw loosed; his pain was also gone, and he returned to bed with tears of joy, and songs of thanksgiving. He was much emaciated by his previous illness, during which he had been unable to sleep, but now, as he lay praising the Lord for his goodness, he heard again, as it were, a voice, which said, "Peace, be still." Attending to this injunction, his mind became quiet; he fell asleep, and slept till the morning. When he awoke, he was still much reduced in flesh, but in sound health, which he continued to enjoy at the time of our visit.

At Clumber, we became the guests of Thomas Peel, from the west of Yorkshire, who was the master of a school, held in the chapel, and a local-preacher among the Wesleyans. A remarkable awakening took place lately among the people who emigrated from England some years ago, and settled in this district of South Africa, which is called Albany. Most of them are now united to the Wesleyans, and many of them acknowledge, that through the divine blessing, they are now better off than they were before the late Caffer war, in which many of their houses were burnt, and much of their little property was destroyed. The proof they received at that period, of the uncertainty of temporal things, had, in some measure, weaned their minds from an undue attachment to them, and prepared them for receiving the visitations of divine mercy. Most of those living in this vicinity support themselves by agriculture and the burning of lime. We had a meeting with them in the evening, in which we spent much time in silence, under a sense of emptiness and weakness. At length, I felt what I believed to be a sufficient authority, to quote the passage of Scripture, "Resist the devil and he will flee from you; draw nigh unto God and he will draw nigh unto you," and to make a few comments, as well as to offer up vocal supplication. My dear companion also

exhorted the people to keep close to the Lord in spirit, and to avoid trusting in outward excitements for the maintenance of a devotional spirit. While engaged in these exercises, a precious feeling of divine unction came gradually over the meeting, to the great refreshment of our souls, and under this sense of the goodness and mercy of God, we separated.

4th. We called upon a number of the settlers, on the way to another little Wesleyan village, called Ebenezer, where we became the guests of an honest local-preacher named John Usher. When the inhabitants fled from this neighbourhood, at the time of the Caffer war, it was proposed to take the Chapel Bible with them, but John Usher desired that it might be left, saying, it might perhaps do some good. When the Caffers entered the chapel, seeing the Bible lying, they regarded the place as occupied, and therefore did not burn it; they burnt all unoccupied chapels and houses, lest they should be converted into barracks. In the evening we met a little congregation in this chapel. The meeting was eminently owned by a sense of the Lord's presence, both as we sat in silence, and as we laboured in the Gospel.

5th. Thomas Peel accompanied us to Port Frances, at the mouth of the Kowie River. At this pretty, little village, which was intended for the principal port of Albany, when Bathurst was designed to be the chief town of the Eastern Province, we had a meeting, in a building belonging to a private individual, in which the Wesleyans held public worship, the Caffers having burnt the chapel at this place. This meeting was one in which we felt an openness in regard to religious labour, yet there was not so great a measure of heavenly unction as in those at Ebenezer and Clumber; but this was not to be expected, as the congregation was of a much more mixed character.—The Kowie River is navigable for a short distance, but its entrance is difficult. In the afternoon we rode to Bathurst, intending to have a meeting there in the evening, but rain came on so heavily as to prevent the people assembling.

6th. The village of Bathurst, with its thatched and whitewashed, English-looking cottages and houses, scattered among bushy fields, looked beautiful this morning. The little hills

on which it is situated, overlook the sea, at about eight miles distance. A pretty, little, Episcopal chapel is built on an elevated spot, commanding a view of the town, the population of which was at this time 136 white, and 143 coloured persons.—We mustered a congregation of about fifty persons, in the Wesleyan Chapel, including a young, military officer, a few Hottentot soldiers, a young man in the Commissariat Department, and a few of the persons that usually met here. It was a season of divine favour, demanding thankfulness. In the afternoon Thomas Peel accompanied us part of the way through the Kowie-bush, which is much like that of the Fish River, the road being an old, elephant track. Here we separated from this simple-hearted man, with whom we enjoyed a measure of christian fellowship, such as is always refreshing to the christian traveller. We now pursued our route, attended only by Hendrik Nooka. Our road lay, for a considerable distance, along the bottom of the deep woody ravine of the Kowie, in which a species of *Angrecum*? was growing as an epiphyte upon the trees, and exhibiting its small, yellow blossoms. The beautiful *Strelitzia regina* was abundantly in flower on the north side of the ravine: it is very plentiful in this country, growing in large tufts among the bushes. Its leaves have a flag-like appearance, they are spoon-shaped, and on stout footstalks; its singular orange blossoms, three inches long, with purple tongue-like anthers, are produced from the upper side of a large, horizontal sheath, on the top of a stalk, and present a very remarkable appearance. The seeds of the large, white flowered species, *Strelitzia augusta*, which grows nearer the coast, are edible. —We kept a close look out, lest we should fall in with Elephants, in the grassy flats by the side of the river; we met however with none of these stupendous animals, but in cantering along, both my horses fell simultaneously into the hole of a Hyena, from the earth giving way. I had scarcely time to recover my seat on the saddle, off which I was projected upon the neck of my steed, before he sprang out with me, and we rode off without stopping to inquire if the inhabitants of this subterranean dwelling were at home, or what damage we had done. Grass became more abundant as we proceeded

over a series of hills, separated by woody kloofs, toward Theopolis, a station of the London Missionary Society, where we met a hearty welcome from Thomas Merrington, and others engaged in the mission. On the way, we disturbed a pair of Ratels, which made off with all speed among the long grass, which greatly impeded their progress, their legs being very short. The Ratel, *Ratelus melivorus*, is about three feet long and a foot high: it is somewhat like the Badger in form, but is remarkably broad and flat; its colour is a dull ash-gray above, and black beneath; it has long claws on the fore-feet, with which it digs in the earth, both in burrowing and in obtaining honey. When attacked, it defends itself resolutely; it is difficult to kill, except by a blow on the nose. Eggs and honey are favourite food of these animals. The latter is the produce of the Common Honey Bee, which abounds in many parts of South Africa, in clefts of rocks and holes in the ground.

7th. Christopher Sass, an aged German missionary, after having preached for some time, afforded us an opportunity of addressing the people, through the medium of Thomas Edwards, the resident schoolmaster.—At this time the population of Theopolis ranked low in comparison with the Hottentots of the other stations of the London Missionary Society, most of the more orderly and industrious families having removed to the Kat River. The Fingoes and Bechuanas residing here decidedly excelled the Hottentots in energy and industry. The Hottentots resided in cottages, most of which were much out of repair, and the Fingoes and Bechuanas in beehive-huts. The coloured population of Theopolis was at this time taken at three hundred and twenty. About fifty of them, two-thirds of whom were females, were members of the church, and resided at the station; there were nearly half as many non-residents, whose names were still on the list. Theopolis being in the proximity of Grahams Town and Bathurst, the corrupting influence of these places was strongly felt, especially in regard to strong drink.

8th. We walked round the Station, which is only a few miles from the sea; some of the Fingoes were drying thin slices of Pumpkin in the sun, for winter use. We also visited the schools; the attendance of that for infants was

from sixty to seventy: that for elder children varied from fifteen to fifty. A good proportion of the pupils read the Testament in English. At this Station, as well as at some others, there was a want of efficient discipline, and a consequent want of harmony among the people. A cause of lamentation here, in common with other places, was, that many who had been awakened, and who, through repentance and faith in Christ, had attained to a measure of peace, in a sense of the forgiveness of past sin, had not kept to their first love, but had lapsed into a lukewarm state, or even into such coldness, that though old sins might not have been returned to, it was nevertheless difficult to say that any spiritual life remained.

In the evening, we had a parting interview with the Hottentots, to whom much counsel was extended, on the importance of honesty, industry, temperance, love, proper care of families, and general attention in all things, to walk as becometh godliness.

9th. We left Theopolis for Salem, twenty-two miles distant. Much of the intervening country is sandy hills with thin grass, on a basis of compact Sandstone. In a copse, near a small stream, called the Karrega, a fine *Gardinea*, a handsome shrub with large, fragrant white blossoms, was in flower.—On the way, we called on a pious family of Baptists, the father of which was formerly a tailor in London; he appeared well acquainted with experimental religion, and much filled with the spirit of love.—Toward evening we passed over an extensive plain, and descended into the vale of the Assagai Bush River, in which the neat cottages and houses of Salem are scattered, so as to present a very pleasing and picturesque appearance. On arriving at the dwelling of Richard Gush, we received a hearty welcome. This individual objected to take up arms in the late Caffer war. He also refused to leave his own house, and go to Grahams Town for protection, as most of the other inhabitants of Salem had done; their conduct appearing to him, to imply a want of trust in God, and an undue leaning upon human help. On about three hundred Caffers appearing in the neighbourhood of Salem, he thought it his

duty to go to them, notwithstanding the dissuasions of his wife and daughter. Accompanied by a person named Woest, and followed at a distance by his son-in-law, Philip Amm and another young man, he went on horseback, having first put off his coat, that the Caffers might distinctly see, that he was unarmed. In further proof of this, on approaching them, he and his companion held up their hands, and at about 150 yards distance, called to them, desiring that if any one among them could speak the Dutch language, he would come down to them with his hands also erect. When the Caffers saw that these intrepid men were unarmed, their captain and one of his men came near. Richard Gush then inquired, why the Caffers came to steal the cattle of the Salem people, which they had that morning taken away, as they were going out to feed, or to burn the village and kill the people, which they had threatened to do. Hearing Richard Gush speak in the Dutch language, they said that they were not come to hurt the Dutch, but to drive the English into the sea. Richard Gush then told them, that he was an Englishman, and that the village before them was English, and he inquired of the one who spoke Dutch, if he had ever lived in the Colony. The man replied, that he had lived about twelve years near Bathurst. Richard Gush then said, "Dost thou know any one amongst the settlers who has taken cattle from the Caffers, or done them any harm?" The man replied, "No." Then pointing to the Wesleyan Mission-House, Richard Gush told him, that five Missionaries had gone from that place to teach the Caffers, mentioning the names of William Shaw, Stephen Kay, Samuel Young, John Ayliff, and Samuel Palmer. The man said he knew none of them, but John Ayliff, from which it was inferred, that he belonged to Hintza, among whose people John Ayliff was labouring. Richard Gush then pointed to the Wesleyan chapel, and said, "There the inhabitants of Salem pray for you, that you may become better men." Both the Caffer who spoke Dutch, and his Captain stood like men ashamed of their conduct, but said, that it was hunger that drove them out to steal. To this Richard Gush answered, "You cannot be hungry now, for you have nearly all our cattle in the bush behind you."

The number of these was considerable. The man then said, they had no bread. Richard Gush then pointed to his house, at the door of which, his wife and children were standing, and said, "If you will send one of your men, my wife will give him some bread and tobacco, and I will stand security for him till he return." The man replied, "If you will go yourself and bring it, we will go away." Richard Gush then rode back, and soon returned, bringing two loaves of bread, weighing about fifteen pounds, a roll of tobacco, of ten pounds, and twelve pocket-knives. He told the Captain to take some of the knives to his Chief, and tell him, that they were sent by one who could neither steal cattle nor kill his fellow-men, but who, with his fellow-settlers, had always been the best friends of the Caffers, and should not cease to pray, that God would make them better men; he also expostulated with them on their great wickedness. The parties then shook hands, and the Caffers went away, and were seen no more in the vicinity of Salem, which might justly be regarded as given of the Lord, into the hand of one who dared to trust in Him.

Some years previous to this, some Caffers stole Richard Gush's whole team of bullocks, when he was travelling, and when his circumstances were so adverse that he could not purchase others to replace them. He would not, however, lodge an information on the case before the authorities, lest any military should be sent after the Caffers, and human blood should be spilt. A kind Dutchman let him have more oxen, on trust, hoping they might be paid for some time, but knowing all the circumstances. Thus Richard Gush kept his hands clean of the patrol system, which was one of petty reprisal, utterly repugnant to justice, and to the peaceable spirit of the Gospel. The Albany settlers generally, are much chafed at having been identified with this system, in the evidence before Parliament on the Caffer question; but it is questionable whether more than a very few others could have been found, who would have acted thus, and in a time of trial have declined to avail themselves of such a system, for the recovery of their property. Few persons take properly into account, the peaceable nature of the Gospel, even among those who

know much of its power, in many other important respects.

10th. After calling on James Cameron, the resident Wesleyan Missionary, with whom we became acquainted when in Cape Town, in 1831, and on William Henry Mathews, who kept a respectable boarding-school, we proceeded to Grahams Town, accompanied by Richard Gush and one of his sons. During the Caffer-war Richard Gush had frequent occasion to travel this road. The danger was so great that it was seldom that any one dared to accompany him. Before setting out he sought for the feeling of peace in the prospect; and when advanced upon the way, he often turned into a little copse, by the side of the road, and in retirement of spirit before the Lord, sought further confirmation as to continuing his journey. On feeling peaceful in the anticipation, he proceeded, and thus trusting in the Lord, and seeking his counsel, he was preserved in safety.—The road from Salem to Grahams Town leads through a picturesque opening among the hills, called Howesons Poorte.

In many instances in the late Caffer-war, the settlers lost more through the professed protection of the Government than by the Caffers. The settlers were generally collected, with their cattle, at Grahams Town; and during the period that operations of an agricultural or pastoral kind were suspended, the people were fed out of the common stock; the persons whose cattle were thus consumed, received very little compensation. It seems to have been a time of general spoliation, except to the military and the merchants. The transactions of many of the latter are reported to have been far from upright, in regard to charges for supplies, and to the nature of the things they persuaded those commissioned to make purchases for the army, to take. Some of this class of persons, and some who long for a possession in the better land inhabited by the Caffers, appear at all times ready to fan any little spark of disturbance, between these people and the neighbouring colonists, into a flame of discord. After the Caffer war, and while part of Caffraria was in the hands of the English, many applications were made to the Governor of the Cape Colony for grants of land in Caffraria; we only met

however with one individual who had the ingenuousness to acknowledge having made such an application, but many said, if Caffraria had been retained by the British, there would have been no necessity for allowing the colonists to have locations of land within its borders.

11th. We spent the evening with William Shaw, the Superintendent of the Wesleyan Missions in this part of South Africa, who was from home at the time of our former visit to Grahams Town. At his house we met Samuel Palmer, from Morley, William Shepstone, from the Beeka, and Henry Dugmore, from Mount Coke, as well as William Impey and a missionary named Richards, who were sojourning for a time in Grahams Town. With this goodly company, including also some of their wives, we had much conversation respecting the fields of labour in which they were engaged and on the want of more attention to schools, and to the cultivation of useful arts at their stations. The former of these was needed to promote a better tone of morals, and a state of mind more congenial to subjugation to Christian principle among the children, and the latter, to enable the people to dwell within the reach of Christian instruction. On these subjects the Missionaries were united with us in judgment; but they said, that the claims upon them to extend Christian instruction beyond their present field of labour, were so great, that they were cramped for want of means to carry out this primary object, and they could not consequently give the attention they wished to secondary ones.

12th. I spent the afternoon with John Lock, of the London Missionary Society, with whom I had much conversation on the state of the Caffers. The depredations committed by some of the Gaika Caffers and the Tambookies, upon the horses and cattle of the Settlers were certainly grievous, and the herdsmen were sometimes murdered by the thieves.—The principles of the Treaties with the Caffers were much complained of by the Settlers, many of whom being persons of little education, had not generally learned to discriminate between the just principles of the Treaties, and the defective arrangements for carrying them into operation. The latter appeared to have been adopted without much regard to the

motives which influence human nature; the consequence was, that at this time the thieving of the Caffers was as great as it was before the war, if not greater. But notwithstanding this was the case, the value of land on the Caffer-frontier had been steadily increasing. Since that time a person at Fort Beaufort gave sixteen thousand rix-dollars for a farm on the Kunap River, that, before the war, was not considered worth more than six thousand; and one, sold some time previously on the Mancasana for three hundred pounds, is now valued at fifteen hundred.—In 1841 the following prices were given for farms on the Frontier, or refused to be accepted.

One farm bought from a Boor for	£350 sold for £1,700.
Ditto	£300 sold for £2,400.
Ditto	£760 refused £2,000.
Ditto	£270 do. £2,000.

Several others were sold, or had sums in proportion refused for them. There are, however, still persons to be found who deprecate the present system of Frontier Policy, and who would revert to a military occupancy of Caffraria; and among them it is to be lamented, there are some who profess to be disciples of the Prince of Peace!—The Gonoquabi Caffers, among whom the Wesleyans are labouring, have generally abandoned the practice of thieving.

13th. Several of our horses being much run down in condition by our late journey, we concluded to sell them by auction. In the course of the day we returned to Salem.

14th. The use of the Wesleyan Chapel having been granted us, we had a meeting in it with the inhabitants of the village, in which many important truths were brought before them. In the evening we had a silent, but very satisfactory religious opportunity, with Richard Gush and his wife, the former of whom had adopted, to a considerable extent, the principles and practices of the Society of Friends. At one time his prejudice against the principles of our Society was great, but observing that Friends were the steady advocates of the cause of the oppressed, he was led to the conclusion, that good principles must lie at the root of such practical results; he therefore examined these principles, carefully comparing them with the Scriptures; and he adopted

them, under the conviction, that they were those of Christianity in its simplicity and fulness.

15th. We took tea with a few pious Wesleyans, with whom we had some satisfactory conversation, as well as some more direct religious communication, for which the way opened through the medium of family devotional exercises; these we were frequently requested to conduct in our own way; this was to read a portion of Scripture, and to remain in silence for a time, with our minds turned to the Lord, unless anything were given us to communicate, in the line of gospel ministry.

16th. This was the anniversary meeting of the Salem Auxiliary Bible Society, which was the first Bible Society established in Albany; the contributions to it have been most liberal. The interest exhibited by the inhabitants of Salem on behalf of the Emigrant Boors was interesting. Many of these people went from this neighbourhood, where they possessed considerable property; they are now greatly reduced. Some of those who fell into the snare of emigrating, are said to have been pious, by persons not at all ignorant of the faults of this class of people. A case of Bibles was provided for them some time back, which Daniel Lindley was now requested to take in charge, with the expression of the Christian sympathy of the meeting, both for them and for the unenlightened Zoolus, with whom they were reported to be at peace.—We spent the evening with a large company at the house of William Henry Matthews, where we had some conversation on the importance and advantages of the total abstinence system.

17th. Accompanied by William Shaw and several other Wesleyans, we rode to a place which had received the appellation of Farmerfield, distant from Salem about an hour's ride on horseback. This is a Missionary Station on a modern plan, devoted to the benefit of the coloured tribes. A school had already been opened, in which a few youths, rising towards manhood, some of whom were the sons of native Chiefs were instructed in English, Dutch, Sichuana, and Caffer, with a view to their being employed as schoolmasters at Missionary Stations. Several of these youths

had made good progress, and were pious. The design was also to locate liberated slaves, Bechuanas, and Caffers with Fingoes, in three distinct groups, sufficiently near to each other to render the chapel and schools easily accessible to all. The different habits of these classes, seemed to make such a separation necessary, at least for a time. The estate contains 6,000 acres: it was formerly a sheep-farm, but is better adapted for horned-cattle and agriculture; it was thought to be equal to the support of about fifty families, exclusive of mechanics. Each family was to occupy an erf, as tenant, and to have common pasturage over the estate, under certain regulations. Institutions of this kind are likely to increase the agricultural labourers of the districts where they are placed, and at the same time, to keep them under good care, with regard to common education and religious instruction. The place is named after a person in London, well known among the Wesleyans for his liberality; it is grassy, and pleasantly situated, but not in the most fertile part of Albany, the soil of which is generally far from rich.—The institution at Farmerfield subsequently made good progress; another was also settled by the Wesleyans near the Winterbergen, to locate free people of colour upon; it is called Haslope Hills, and promises to be of much service. The Wesleyans also increased the number of their stations in Caffraria, where they found much to encourage them to perseverance.—On the way to Farmerfield, we called on a family who were dwelling in a tent, far from their house, for the convenience of feeding sheep. Many sheep perished this season from the Klaauw Zickte or Foot-rot; this disease is also often troublesome among larger cattle in this country.

We returned to Salem in the evening, and addressed a small congregation in the Wesleyan chapel, on the advantages of total abstinence from all intoxicating liquors. James Cameron, Richard Gush, and some others, fully united with us on this subject, and openly advocated it.

18th. We accompanied James Cameron and Richard Gush, to a place twelve miles from Salem, to visit some people who met for devotional purposes at the house of a person named Norman. On the way, we called upon a family

of the name of Thornhill, also professing with the Wesleyans. Their dwelling was a comfortable farm-house, in a picturesque valley, some portions of which were woody, in consequence of which, Hyenas and Leopards visited their flocks, and Jerboas and Porcupines committed depredations on their cultivated lands.—The Cape Jerboa, *Helamys capensis*, called by the colonists, Spring Haas, *Springing-hare*, is of a brownish colour, and about the size of a small Kangaroo, to which, in figure, it bears considerable resemblance. It is a troublesome animal in cultivated grounds, which it visits in the night, to feed among the corn and other crops.—The Bush-Buck was also common here. E. Thornhill told us, that at one time, he had a Hottentot in his service who was an excellent marksman, and frequently supplied his table with game; and that on a certain occasion, the man was stealing quietly upon a Buck, near an adjacent wood, when it suddenly started away, and left him confronted with a Leopard, which had been aiming at the same prey, from the opposite direction, unperceived by the Hottentot. The Leopard immediately set up its back, looking surprised and ferocious; the man was too close to it to retreat; his gun was only loaded with buck-shot, but he fired, threw down his gun, and ran away, hearing the Leopard at the same time, howl and make a terrific uproar. Finding that it did not pursue him, he returned about half an hour afterwards, when to his great satisfaction, he found that his shot had inflicted a wound which had speedily proved mortal. He got the skin for his prize, which would be worth 15s. or 20s. in Grahams Town, where leopards' skins are bought up by traders, to take into Caffraria, the Caffer Chiefs purchasing them for oxen, to make karrosses.—*Nerine undulata*, a pretty plant of the Amaryllis tribe, was plentifully in flower by the sides of a rivulet here.—After dinner, E. Thornhill accompanied us to the meeting, which began after the kind people of the place had refreshed us with tea, and furnished us with dry clothing, rain having fallen during the latter part of our journey. We were favoured with a time of heavenly refreshment, in waiting upon the Lord. The persons who assembled were chiefly such as within a year and a half, had been awakened to a sense of the unspeakable importance of

eternal things. Three Roman Catholics of orderly conduct were also present.—In returning to Salem, my companion's horse fell, and he went over its head, but by the gracious overruling of the Preserver of men, he was favoured to escape injury. We afterwards had a small, but favoured meeting in the Wesleyan chapel.

19th. Much rain fell to-day, so that it was scarcely practicable to leave the house; the cold was also severe.

20th. We visited a place in a woody valley, where, among some overhanging rocks, there were drawings of men and beasts, traced with a red pigment. These were evidently the work of Bushmen, who were probably the original inhabitants of Albany, before it became occupied by the Caffers, who were driven out of this part of the country by the Dutch. The figures of the men, in this place, were about nine inches high; those of buffaloes and other large beasts were much less. A Bechuana, accompanied by a Caffer, named Thomas, both members of the Wesleyan church, called to-day on Richard Gush, to bespeak a door and window-frames for a cottage that the Bechuana was about to build. This was the first application of such a kind, that Richard Gush had had, from a person of the Bechuana nation. Several Bechuanas and Fingoes are living in this neighbourhood.

21st. Our horses having strayed, we went on foot, accompanied by Richard Gush, to visit a little company, about seven miles from Salem, who assembled for public worship, at the house of a person named Gardiner, where a Wesleyan local-preacher usually attended on First-days, from Grahams Town. Much time was spent in silence, during which the overshadowing of the divine presence was felt in a very comforting degree. We dined with a pious family, who were awakened through the instrumentality of a daughter, who became turned to the Lord, and was made an effectual preacher to the others of the household.—The horses having been found, they were brought to us, and we returned to Salem, where we had another meeting in the Wesleyan chapel. Much time was spent in silence, and I had to extend some close counsel to the company. Some sincere-hearted people spoke of being comforted by this meeting, but to my own

mind, it was one of much painful feeling till near the conclusion, when I was sensible in a small degree, of divine overshadowing.

22nd. We parted from our kind friends at Salem, commending them to the Lord, and after paying a religious visit to a family on the way, returned again to Grahams Town.

23rd. Francis Owen called to invite us to a meeting of the Church Missionary Society; but we thought it best to decline attending it, on account of the great difference between their views and ours, on the spiritual nature of the Gospel, and on the Scriptural mode of promulgating it. We took tea with Thomas and Sarah Parker, who were honest Wesleyans, in whom there was much, true, Christian simplicity. There was some fresh excitement here, in the way of what the Wesleyans term Revival. Several persons had been lately awakened to a sense of the importance of seeking salvation; it was said that much more quietness had been maintained under strong conviction than at some former periods. Great care is necessary at such times, especially, that the preachers and others who take an active part, do not allow their own spirits to get wrongly excited, and in a mistaken zeal, build up much "wood, hay, and stubble," where only "gold, silver, and precious stones" ought to be found, upon the one everlasting foundation.

24th. After purchasing stores for another journey, and sending them off to Philipton, we held a meeting for the promotion of abstinence from intoxicating liquors, in the Wesleyan Chapel. Some parties who had not thought much on this subject, acknowledged that very important considerations had been brought under their notice.

25th. But few Dutch families reside in Grahams Town, and not many in the district, but a pious man with whom we were acquainted in Cape Town, had lately been stationed here, as minister of the Dutch Church. In company with this individual, and John Lock, of the London Missionary Society, we visited the Hottentot village, attached to Grahams Town, which is often called Philippi, rather, I fear, in a spirit of contempt for Dr. Philip, than with the intention of giving him the honour which is justly his due, as the

steadfast friend of the Hottentot nation. In this place, which was a disgrace to Grahams Town, more than fifty families were living in miserable huts, or in most wretched hovels. Some of them were constructed of fragments of rush-mats, sugar-bags, and old clothes, thrown over a stick, stuck into the ground, in a sloping direction, and eked out at the bottom with stones, or the skulls of bullocks. Most of the inhabitants were filthy in their persons; but they were easy, contented, and indisposed to work, beyond what was absolutely necessary to get them a little tobacco and the meanest fare; themselves were in rags, and their children naked. Several of them were living in concubinage, and they spent much of their small earnings in brandy. Only a small proportion of their children lived to grow up, and death made such inroads among the adults as to carry off probably a double proportion, compared with the white population. The worst portion of the Hottentot race resorted hither, for the sake of the facility of obtaining strong drink. But making all allowance on this score, a melancholy picture was here presented of the demoralizing influence of contact with the White Population, of whom the Hottentot has too long had reason to complain, that they would scarcely pay him for labour except in strong drink. The White-man says, to screen himself, that the Hottentot will scarcely work without "soupies," or drams. But this is easily remedied where there is a determination to avert the evil. There were here also, Fingo and Bechuana villages. Few of the Fingoes or Bechuanas had yet learned to take strong drink, and there was ground to hope they would not learn, because the practice of giving drams had of late been strongly and openly reprobated.

The villages of the Fingoes and Bechuanas, attached to Grahams Town, were composed of beehive-shaped huts, such as these people inhabit in their own land. Their saving habits were in favour of their preservation from the use of strong drink. When they had earned sufficient for the purchase of a few goats or cows, the Fingoes often returned to Fort Peddie, and the Bechuanas, across the Orange River: they carried back some useful ideas of civilization, which they had acquired in the Colony. Notwithstanding the forlorn

situation of the Hottentots in the neighbourhood of Grahams Town, and the general practice which prevailed of speaking evil of them, rather than of patiently striving to amend them, there were several Hottentots of respectable appearance in the town, in the station of domestic servants, who seemed to be overlooked by persons who had much to say against the Hottentot race.—We called again on Colonel Hare, the Deputy Lieutenant Governor. He made many enquiries as to our view of the state of Caffraria, and especially of the Frontier. We acknowledged to him our conviction of the importance of encouraging the Caffer Police to be vigilant, by giving them a suitable payment, and rewarding them for the detection of thieves. We also suggested some measures for giving the Chiefs a feeling of interest in suppressing thieving.

CHAPTER XXI.

Departure from Grahams Town.—Fish River.—Convicts.—Rivers.—Tomlinsons Post.—Fort Beaufort.—Blinkwater.—Corruptions of Human Nature.—Horse Stealing.—Protection of the Frontier.—Caffer Police.—State of Hottentots residing in service.—Block Drift.—Thefts.—Chumie.—Outrage.—Purchasing Wives.—Philipton.—Servants.—Hottentot Preachers.—Applications for Native Teachers.—Madoor, a Bushman Chief.—Woman of the Wilderness.—Great Serpent.—Makalema, a Fingo Chief.—Kalaghal, a Tambookie Chief.—Gubaguba.—Application of a Gona on behalf of Daman, a Bechuana Chief.—Macomo's Opinion of Teachers.—Prejudices of Missionaries.—Benefaction of Friends.—Extract of a Letter from J. Read.—Temperance Meeting.—Departure from Philipton.—Cattle.—Bechuana Servant.—Detention at the Blinkwater.—"Strong Wife."—Weather.—First attempts to Address the People in Dutch.—Deliberations of Christian Caffer Women.—Meeting with Caffers.

4th mo. 26th. AFTER a solemn parting from our hospitable friends William Wright and his family, we set out to return to the Kat River; we were accompanied a few miles on our way by Richard Gush, with whom we felt much sweet, religious fellowship.—We took a new road which led along a circuitous ravine, branching from the Fish River, below Fort Brown. At this place, a large gang of convicts, chiefly Hottentots, were employed in forming the road. They were lodged in huts resembling those of the Road-parties of Van Diemens Land. The hill on which they were working was of Clay-slate, interrupted by Basalt and Silicious schist. Among the bushes with which it was clothed, there was a species of *Zamia.* In the course of our journey, we saw a flock of Guinea-fowl and another of Plovers, and a species of Polecat, *Mustella Zorilla?* the Dutch name of the last is Muishond, which signifies Mouse-dog.—The quantity of water in the Fish River, as well as in the Kunap, was considerable, but both were fordable.—In the evening we reached Tomlinsons

Post, where we lodged at a comfortable inn, but the accommodation was so small that our servants slept out of doors.

27th. We pursued our journey. The country was much improved in appearance, since we travelled over it before. Grass was everywhere abundant, except in the Fish River Bush, where many of the shrubs were in flower; few of them were gay, but several were fragrant.—At Fort Beaufort, we were again kindly welcomed by J. J. Smith and family; but as they had been visited by sickness, and had some of their relations with them, we obtained a lodging at a house, formerly a sort of hotel, the landlord of which was lately deceased, and a sheriff's sale had left the poor widow nearly destitute of furniture. George H. Green, the Wesleyan Minister, now stationed here, kindly invited us to take our meals at his house.

28th. After breakfasting with G. H. Green and his wife, we rode to the Blinkwater, and were glad to find Jan Tzatzoe and James Read junior, there; they successively interpreted for us, when we addressed a congregation of about 150 persons, of various stations in life, from the Caffer Chief, Macomo, to the humblest of his people, and including Hottentots, Gonas, or Ghonaquas, and Caffers. These were of various grades, from the rude, red Caffer, in his greasy karross, to the Gona and Hottentot, bordering on European civilization, some of whom were not strangers to the faith of Christ. The people assembled on the dry bed of a rivulet, bordered on each side with umbrageous trees. It was "a place where prayer was wont to be made," and peculiarly favourable for the purpose, in fine weather, in this climate.

The number of inhabitants is considerable in this picturesque part of the country, where mountains, wood, and grass-lands are interspersed, and the Kat and Blink-water rivulets are scarcely ever without running water. Within a few miles there are three schools. These along with the interesting congregation, which we visited to-day, fell under the charge of Henry Calderwood, of the London Missionary Society, who with Richard Birt, stationed at Umxelo, a few miles distant, appeared likely to be highly useful on the Caffer frontier, in promoting religion and civilization, and in discouraging theft and other vices, which excite animosity between the Caffers

and the Colonists.—Though Christian influence has diminished many evils among the Caffers, Caffraria is still a heathen land. The proportion of the people who have become Christians is small, and till the Caffers become converted, "the corrupt tree will bring forth evil fruit."—Although the corruptions of human nature are modified by circumstances, yet all nations prove that "the tree must be made good before the fruit can become good."

A cottage was in the course of erection for Henry Calderwood, between Macomo's Kraal and a little village of Gonas, where the wife of our guide, Hendrik Nooka, and many of his relations resided.

After partaking of Macomo's sour milk, which was brought us by one of his sons, we returned to Fort Beaufort, through a kloof in the mountains, in the upper part of which there were a few patches of Caffer-corn. The copses were decorated with *Tecoma capensis* and *Plumbago capensis*. The path, though much shorter than the road, took no less time, being hilly and rough. In the evening we had a meeting in the Wesleyan Sabbath-school-room. The congregation might be about 200, with whom I had an open season of Gospel labour. A desire to hold these meetings had been upon my mind, as a debt of Christian love, for a long time past.

29th. We had a meeting for the promotion of temperance. Though the retailing of spirits was prohibited here by the Government, spirituous liquors were nevertheless obtained and used to great injury.—The Caffers had lately stolen great numbers of horses from this neighbourhood. The proposed augmentation of the military force upon the Frontier, had probably excited them to more activity in this respect. The Caffers feel, that in case of a war, the more men they can mount, the stronger they are; and that the Colony is proportionately weakened by the abstraction of horses. The augmentation of the military force upon the Frontier increases the expense of the Colony, and diverts the attention of the people from endeavouring to maintain a peaceable relation with the Caffers on Christian principles. With few exceptions, the example and influence of the military is bad. It is a great impediment to the reception of the Gospel, both

among the Caffers and Hottentots. Many of the latter are in a deplorable state of prostitution at the Military Posts. In allusion to the misconduct of the military, a Caffer woman said to an English woman of our acquaintance, that she did not see the White-men as the Caffers did. That if a Caffer woman saw a Caffer do what White-men did, she should think it was because he knew no better; but White-men knew better, and were as bad as Caffers. Everything I saw and heard at military posts tended to deepen my conviction, that Satan rules in the army. I believe, that, under a government conducted on Christian principles, the peace, even of the Caffer frontier, might be much more safely maintained, by a well-organized, civil police, than it now is, under military regulations.—The Caffer Police were useful on the frontier, but the mode of paying and rewarding them, neither tended to incite them to diligence, nor enabled them to obtain help from their own countrymen in the execution of their duty. They were paid at a certain daily rate, and had no quota of the fines levied in cattle; these were taken by the Government.

30th. We took leave of our kind friends George and Ann Green, whom we were glad to find clear of the prejudices which some well-intentioned persons imbibed against the Hottentots and other coloured people, and against many who had laboured diligently for their amelioration.—Many of the Hottentots decline sending their daughters into service, or withdraw them from it, and this is almost universally attributed to idleness. That there are instances where mistaken affection, and a want of proper thought, induce Hottentot parents to remove their children from good places, is certain; but the principal ground of the complaint lies with the White Population themselves, who, generally speaking, neither make suitable provision for the lodging of their coloured servants, nor take suitable care of their morals. The Hottentots are generally so situated, even in many English families, that nothing but strong religious principle can preserve them.

After leaving Fort Beaufort, we traversed some stony hills, covered with grass, and besprinkled with Doorn-boom, and came again to Block Drift, within the Caffer frontier. Here

we again met a cordial welcome from Charles and Ann Stretch. The former was about to leave home in the evening, so that our interview with him was short; it was nevertheless very pleasant to meet once more with this true friend of the Caffer nation: he informed us that he had had several hundreds of the Amapakati assembled at Block Drift, where he had openly charged them with being the encouragers of theft, being confident that stolen cattle could not be brought into their respective kraals without their knowledge. To this charge, several of them pleaded guilty; the whole of them received a strong admonition. The Chief, Tyalie, came to Block Drift, while we were there, to report respecting the traces of some Caffers, supposed to have murdered a Hottentot, in order to prevent his giving information of the course they had taken with stolen horses. About 300 horses had been stolen, within two months: many of them were said to have been traced to the Tslambie Caffers.

5th mo. 1st. My sambok, a riding-whip of hippopotamus-hide, was stolen this morning, off the window-seat in C. L. Stretch's passage, the window having been left open. This was the only article we lost while travelling among the Caffers. After breakfast, we rode to Chumie, where Christian principle seemed to be making progress. While in the Colony we met with a young woman, who was a servant with W. and M. Chalmers, and was a Christian. She had once been forcibly carried away by a brother of the Chief, Tyalie, and he had threatened to compel her to go and live with him; she therefore escaped clandestinely into the Colony, where she had obtained a place in a pious family. This young woman's father had connived at the outrage of Tyalie's brother, from the hope of obtaining some cattle as the price of his daughter. The practice of buying wives tends to induce thieving. Many of the young men who want wives, and have no cattle, steal cattle to purchase wives with.

Leaving Chumie, we proceeded to Philipton, where we were again received by James Read and his family with their wonted kindness: it was pleasant again to rest ourselves in their humble dwelling, and to join in conversation on the progress of christianity among the heathen. During our

absence, our herdsman Abraham had had the measles; but through the progress of the disease, he persevered with unremitting attention in his charge of the cattle, two of which had died; the rest were in an improved condition.

2nd. Hendrik Nooka, our Caffer guide, left us; he was a useful servant to us: his wages were 1s. 6d. a day. During our absence James Read junior, had visited a Bushman Chief, living in the country north of Klip Plaat, to confer with him respecting a mission among his neglected people. The tidings of the proposition of a mission to the Bushmen, brought an application for one from a Tambookie Chief; and a Fingo Chief, said to be a brother of Dingaan by an inferior mother, came to the Kat River to beg for a native teacher.

5th. In the forenoon we had an attentive congregation of Gonas, Fingoes and Caffers, with whom we laboured through the medium of J. Read senior, who interpreted into Dutch, and another man, who rendered the Dutch into Caffer. There was considerable emotion and much weeping among the people. We afterwards had some satisfactory conversation with a Hottentot, who was labouring in the Gospel among the Boors of the Winterberg. In the afternoon, I addressed a Hottentot congregation. In the evening an old Hottentot, named Boosman Stuurman, preached in his harsh native language, to a smaller congregation, and another person interpreted into Caffer, for the benefit of the Fingoes and Gonas. The old Hottentot afterwards addressed the company in Dutch, rehearsing much of his own experience of the goodness and mercy of the Lord. He stated his awakening to have occurred when he was but a young man, and to have resulted from the shining of a light about him, as he was carrying his daughter from Bethelsdorp to Theopolis; this occasioned him to fall to the ground, when strong convictions of sin came over his mind. From that time he became a penitent, and now, he is daily found preaching the unsearchable riches of Christ to his countrymen.

6th. We had the privilege of being present at a meeting, at which the sending of native teachers to Madoor, the neighbouring Bushman Chief, was under consideration. After considerable discussion, it was determined to send two, with four

other members of the church, who should assist in building the Chief a house, making him a garden, &c. and that a portion of this number should be changed every three months, lest they should forget the object of their mission, and begin to try to establish themselves upon the place. Madoor told some of the people who visited him from the Kat River, that he had been brought up in the mountains, where he had dwelt, through fear of other tribes of men; that he had remained in such ignorance that he scarcely thought himself a human being, till once he visited Kalaghal, a neighbouring Tambookie Chief, who treated him kindly, and as a man; he then began to feel that he was a human being; and now, that persons had come to visit him that he saw were his friends, he felt more strongly confirmed in this sentiment. He said also, that he hoped his mother was still living, if she had not been devoured by the Great Serpent, or by the tigers of the mountains, and that he should be able to find her, and to bring her to hear of salvation. Madoor spoke to them also, of the daughter of a Bushman Chief, who, being determined not to be brought into bondage, had shunned all society, and dwelt alone in the wilderness, living on roots and herbs, and on such fragments of flesh as were left by lions, tigers, and jackals: he expressed gladness that people were proposing to come to him, who would teach him to cultivate the ground, because other persons were settling near him, and game was becoming scarce, and he feared it would soon fail.

The Great Serpent, which is frequently spoken of by the natives of South Africa, is probably *Phyton natalensis;* it is not now found within the Cape Colony, where there is reason to believe it formerly existed: the Hottentots had a superstitious reverence for it, and imagined it possessed miraculous powers. It is of a dull, olive brown, marked with large, irregular, wavy-patches of yellowish brown; its belly is of a purplish white. Skins 25 feet long, have been brought from the neighbourhood of Natal, and the natives speak of having seen these formidable reptiles of a circumference equal to that of the body of a stout man.

Makalema, the Fingo Chief, who was a grave man, was likewise at this meeting. He said, his reason for applying for a

Missionary was, that he could no longer live without the word of God, or the Gospel. So earnest was he for religious instruction, that he said, he would not leave Philipton without a teacher: his residence was in the vicinity of Klip Plaat, where there were about forty men with him, besides women and children. Kalaghal, a young man of a pleasant countenance, the Chief of a section of the Tambookies, residing on the Witte Kei River, likewise stated to this meeting his reasons for wishing to have a Missionary; among these, that it was continually in his heart to apply for one. An application was also laid before the meeting for a Missionary, on behalf of one of the oldest counsellors of Rheli, named Gubaguba, residing in the same vicinity; and lastly, a pious Gona, of whom I have spoken under date of 1st mo. 22nd, being charged with a message from a Bechuana or Mantatee Chief, named Daman, residing on the Mankasana, was called upon to state what he had to say. It might have benefited some who array religious teaching in much state, to have seen this simple-hearted wood-cutter stand forth in his worn, leathern jacket and trowsers, and significantly scratching his head, inform the Hottentot church, through the medium of an interpreter, how the Lord, through his medium, had awakened Daman and his people, to a desire for further religious instruction. Here, Christianity, unshackled by state patronage, appeared in simple garb, among warm-hearted advocates. The deliberation on several of these interesting cases was necessarily postponed.—On Macomo being informed of the probability of teachers being sent to these parties, he said, he was glad of it; for then they would have a home, which none of them could be said to have till settled with a teacher. Macomo is certainly an enlightened man, though not pious; yet he respects true piety; he can also make allowance for the prejudices of Missionaries, which he has frequently observed. It is worthy of remark, that almost every Missionary we met with entertained a favourable opinion of the people among whom he was labouring; but very few were clear of strong prejudice against those who were distant from them.

All the parties who applied for religious teachers were

afterwards supplied with them; endeavours were also used to promote their settlement, and the education of their children. A portion of the money subscribed by Friends, for the promotion of agriculture among the Native Inhabitants of Southern Africa, was also applied for their use. The following extract from a letter from James Read, dated "June 15th, 1843," acknowledging the receipt of this benefaction, and giving some account of the Bushman Mission, and of the state of society in this part of the country, will no doubt be read with interest.

"I had the pleasure of receiving your kind letter of October last. A thousand thanks for the thirty pounds, for getting out the water at Nallagalla, in Tambookie-land, from the Zwarte Kei River. I think I informed you that the Native Teacher, Matroos Jones, had worked very hard at a dam, and that the Tambookies assisted him: this is an advance in civilization. But I am sorry to say, the floods of last year have done great mischief, and the dam will have to be made higher up the river. The Chief, Mapassa, is so much pleased with the prospect of getting out the water at Nallagalla, that he has requested me to go and look out for him, where the water can be got out near his place. I hope the thirty pounds will not only help us with the water at Nallagalla, but also to get tools for getting out the water at the Bushman Station, and the other Tambookie Station, where my son Joseph is.—Our work with the Bushmen has met with considerable opposition. It has been, and still is threatened with utter ruin, if Providence do not interfere. The Station has been attacked by a tribe of Amapondas, that came from the sea-side and settled there. Some Fingoes came also and settled upon the Station. The Amapondas fell upon them in the night, set fire to their houses, while the poor people were asleep, and if it had not been for the interference of a Fingo Chief, all would have been burnt, or stabbed. Ever since that time, the Station has been surrounded, and the people have had to keep watch night and day, and both Fingoes and Bushmen are in a state of starvation. Our people at the Kat River have collected for them about two loads of Indian and Caffer Corn, which will be a temporary supply. The harvest was

nearly a failure, on account of the Locusts; and being surrounded by the enemy, the people could not get out to hunt; being thus shut up, the cattle that some of the people had, have either died or been slaughtered, so that all now are reduced to a state of hunger and misery."

"The Fingo Chief above-mentioned was sent for in a friendly manner, from the Bushman Station, by Umtihaha, the head Chief of the Tambookies, and murdered in cold blood."—"As no human aid can be obtained to check these proceedings, we must look to the Lord. If the work be of God, they will not be able to overthrow it. If it be not, it is proper that it should come to nothing." "Under all this the work of God has gone on, and we have admitted into the church, by baptism, five Bushmen and Bushwomen, and there are several inquirers and candidates for baptism. The children also are making pleasing progress in the school, and we have every prospect of success, if we could but have peace in the country."

An expostulation by the Lieutenant Governor of the Eastern Province, would probably have put a stop to the outrages complained of, but my correspondent does not mention any such expostulation having been made; notwithstanding that the country had been officially recognized as belonging to the Bushmen.

7th. A temperance meeting, on the total abstinence principle, was numerously attended this morning. About 680 signatures had been attached to the total abstinence pledge at the Kat River. Striking speeches were made by several individuals; and the disposition to pay Hottentots in spirits, or if they refused to accept this payment, to send them away unpaid, was freely commented upon, by some who had suffered from it, both in Grahams Town and at Uitenhage. It is indeed cause for thankfulness that these practices have received a death-blow. The Tambookie and Fingo Chiefs mentioned yesterday, were present at this meeting, and seemed interested, though they probably understood little more than its general object. The former, with his wife and sister, was to-day, for the first time, in a house of European structure, namely that of James Read. This, though a very humble

white-washed cottage, was regarded with wonder and admiration. But though they saw many things that attracted their notice, they only asked for religious instruction.

The letter from James Read, referred to in the preceeding pages, notices an encouraging reception of Christianity among the Fingoes, at the Kat River. Sixty of these people had been united to the church at Philipton, and many more were in a hopeful state; about forty couples had been married; polygamy had been given up by those who became Christian converts, and in several instances, by mutual consent; they were very diligent in learning to read; the following incident copied from this letter may be taken as a specimen of their simplicity. "Rather a singular case occured with a Fingo woman who was married to-day; just after she was baptized, she had been attending one of our meetings, and in going home, she trod upon a serpent, which bit her in the leg. She kicked it away, saying "Get away Satan! you have nothing to do with me now, you are too late, you may get my body, you cannot get my soul; Jesus has that." I went to see her the next day; the leg was dreadfully swollen, and we did not expect her to live; I asked her if she was not afraid to die; she said, "No, I go so much the sooner to Jesus Christ." She got better however, and I asked her one day, if she was not glad that she was better, she said, "I not know, if I had died, I go to Jesus and sin no more; perhaps now I live, I sin again."

9th. In the forenoon our oxen were again yoked; the wagon had been standing at Philipton four months. In the course of this time, many of the cattle had had a kind of periodical sickness, caused by the rain and the freshness of the grass; so that, had we been dependent solely upon them, we could not have prosecuted our journey without unpleasant delays. Two oxen had died; and after arriving here, those brought from Cape Town were nearly three months before they began to gather flesh; they were now in good condition.—We parted from the Reads under a solemn sense of the divine presence and blessing, and took an interesting leave of the Hottentots, several of whom were in tears. They are an affectionate, simple-hearted people. Our herdsman and some of his

acquaintance fired mutual salutes, as he departed with the loose cattle, and the school children "brought us forth with singing." We made a few calls at Fort Armstrong, while the blacksmith repaired our drag-shoe, which sustained an injury in coming down one of the many stony hills upon this road. Pursuing the path about twelve miles, we outspanned early, in order to allow the cattle to feed, and to arrange several little matters which required attention in the wagon. The starting of a wagon in this country, resembles the sailing of a ship, in which many things require a little arrangement after leaving port; we narrowly escaped upsetting, in descending a hill, where the rain had washed a deep fissure.

10th. The excitement of yesterday and the restlessness of the oxen, which were necessarily made fast to the wagon during the night, to prevent their returning to Philipton, prevented our obtaining much sleep. We started early in the morning, and journeyed among the bushy hills, where birds were singing, doves cooing, and grasshoppers or crickets chirping, abundantly; we arrived early at the Blinkwater, where we met James Read senior, who had gone thither before us, to superintend the building of the house for Henry Calderwood.—While at the Kat River, we engaged, as one of our attendants, a pious Bechuana youth, named Boesak, who was stolen from his parents by the Bergenaars, a horde of Griqua banditti, and was subsequently taken into the family of a pious man of colour, named Prætorius, a Field-cornet, of Bushman and Hottentot extraction, who had eight children of his own, and by whom he was treated as a son.—On greasing our wagon at noon, one of the axles was found to be cracked; it was therefore concluded needful to remain here till it should be replaced by another.

11th. The weather becoming wet, and the apparatus of the smith, at this place, being out of doors, the repairs of our wagon could not be proceeded with.—The Coloured People were ploughing in two places in this neighbourhood. Before the introduction of Christianity into Caffraria the wives of the Caffers cultivated the ground, the men disdaining such toil. On the introduction of ploughs, the men made comparisons between the quantity of work performed by

them and by the women. A chief named Thopo, who received a plough from the contribution made by many Friends, for the promotion of agriculture among the native tribes, sent a message in 1842, acknowledging gratefully the present, which he called "a strong wife."

12th. We were at three solemn, crowded meetings in a small wattle-and-dab hut; several pious people were present. In two of them we had much to communicate: J. Read interpreted into Dutch, and another person into Caffer. A few Caffers came from other kraals, notwithstanding the weather was cold and wet. The huts at this place had, with a few exceptions, erect walls, thatched roofs, and reeded doors. The proprietor of the one in which we found accommodation, had made himself a wooden sofa, table, stools, and other articles of furniture.

13th. Yesterday morning was frosty: up to the 10th it was very warm; but winter now commenced.—In the evening a few people assembled, to whom I read a portion of Scripture in Dutch, and made a few comments in the same language. My knowledge of the Dutch was small, but I felt it necessary to begin to speak in it.

14th. Some of the people again assembled this evening, and I again read, and made a few remarks to them, in Dutch. In the course of the day, I had an interesting interview with several, matronly, Christian women of the Nooka family, of Gona Caffers. Their nephew had been our guide in Caffraria, and we had proposed that he should accompany us beyond the Great Orange River. They took the subject under grave consideration, and notwithstanding their willingness to do anything in their power to promote the cause of the Redeemer, they came to the conclusion, that it was not their duty to give him up for this service. Their deliberation reminded me much of the manner in which questions of importance are treated in the meetings for discipline of the Society of Friends; and I have no doubt but they were enabled to come to a right judgment in the matter. The manner in which they expressed their sympathy for my companion and myself, and their belief that the Lord would provide for us, was both affecting and comforting.

15th. This morning an old Caffer Interpreter, Jantje or Hans Nooka, informed us, that some of the neighbouring Caffers had come to see if we would not hold another meeting with them, before leaving this neighbourhood. On considering the subject, we did not feel easy to refuse doing so. As we sat with them in silence, we were sensible of a sweet feeling of divine overshadowing. We were enabled to convey to them the expression of continued Christian interest, by reading portions of Scripture, and making a few comments between the passages, in Dutch: Hans Nooka having a practical knowledge of the Gospel, interpreted very satisfactorily into Caffer. The old man had the matter so much at heart, that he quickly caught the idea intended to be conveyed, and was able to make up all our deficiencies. It was striking to see the lofty spirited Caffers melted to tears, under this simple preaching of the Gospel, or rather under the accompanying influence of the Holy Spirit.

CHAPTER XXII.

Departure from the Kat River.—Grassy Land.—Kunap Post.—Cold and Snow.—The Springbok.—Ant Hills.—Aloe.—Emigrant Boors.—Glen Avon.—Somerset.—Rain.—Measles.—Dr. Gill.—Hydrophobia.—Hyenas.—Jail.—Lepers.—Lions.—Devotional Readings.—Clearing Fords.—Implements.—Heavy Rain.—Leopard.—Country.—Birds.—Karroo.—Cradock.—Smith's Work.—Hottentots.—Meeting.—Straying Oxen.—Intemperance.—Country.—Nacht-maal.—Emigration.—Bitter Melon.—Opuntia.—State of the Dutch Colonists.—Great Fish River.—Thoughtful Dutchman.—Biassed Mother.—Grotesque Hills.—Game.—Groote Fontein.—Want of Education.—Massonia.—The Gnu.—Ostriches.—The Quagga.—Thalictrum.—The Blesbok.—The Black-footed Cat.—Lion Shooter.—The Meer Kat.—Colesberg.—Claims of Aborigines.—Bushman Mission.—Teaching the Hottentots.—British Population.—Freed Apprentices.—Intemperance.—Town and Trade.—Prison.—Freedom.—Man Shot by a Boor.—Banks of the Nu Gariep.—Country.

5th mo. 15th. THE repairs of our wagon being completed, we finally left the Caffer Frontier, and the Kat River district, and proceeded on the way toward Somerset, as far as the property of an Englishman named Blakeway.

16th. We breakfasted with the large family of the Blakeways; they like many other settlers in these regions, were living under considerable privations in regard to society. No other English family resided near them, and all their servants were Gonas. Their estate is beautifully situated at the foot of a partially-wooded range of hills; but in dry seasons it is short of water. Their house was burnt and much of their property was destroyed in the Caffer war. At noon we outspanned at the Old Gola Post, one of the many military stations on the Frontier, now vacated. Rain came on in the afternoon, with excessive cold, and the road became so slippery, that it was with difficulty we reached the Old Kunap Post; this place was now occupied by two Dutchmen, who were very civil, and with whom, after getting our people

settled in one of the uninhabited houses, we had much conversation; they had lost their property by the Caffers in the war, and they now had a great inclination to emigrate to Natal.

17th. The country we traversed was undulating and grassy, with a range of mountains about 1,300 feet high to the north; on these there was snow this morning; and notwithstanding that the sun was bright, the wind was so cold as to render thick, woollen clothes necessary.

18th. We passed the extremity of Glen Linden, the valley in which the family of Pringles were settled, and travelled over an elevated, grassy country, on which several small herds of Springboks were feeding. The hillocks of White Ants were so numerous as to resemble haycocks, from 2 to 10 yards apart. This is quite a common feature in many parts of South Africa.—The Springbok, *Gazella Euchore*, is an elegant animal of the Antelope family. It is about the size of the Fallow Deer. The head and face are white, resembling those of a lamb, but having a dark streak from the back of the horns, through the eyes, to the nose. The ears are long, attenuated and whitish; the eyes expressive. The horns are black, lyrate and robust, with about twenty complete, elevated rings at the base. The back and sides are of a yellowish fawn colour, margined with a broad band of chesnut on the flanks; the belly, throat, folds on the croup, and insides of the legs are white; a band of chesnut borders two remarkable folds of white on the croup; these the animal has the power of displaying, as a large white patch. The tail is eight inches long, and white with a tuft of black hairs. The female is smaller and has very slender horns.—On descending to the Great Fish River, the country became poorer and more bushy, and continued so to Somerset. Near one part of the road, an Aloe with a tall trunk, *Aloe ferox?* formed a splendid object; its flower stems were from 3 to 4 feet high, some of them with one or two upright branches; the blossoms were tubular, and shaded with red, orange and yellow; they clothed the stems from the base, so as to form spikes the thickness of a man's arm. This plant is represented in the etching at page 293, along with *Testudinaria Eliphantipes*, Hottentot's-bread, found on the karroo about Uitenhage, *Phœnix reclinata*,

the Little Date of the valleys of Albany, *Euphorbia meloformis*, the Melon-formed Euphorbia, and *Euphorbia heptagona*, one of the Morsdoorns, from the vicinity of Uitenhage; *Aloe arborescens*, the Tree Aloe, and *Acacia giraffe*, the Kameel Doorn, of Namaqua Land.

We saw nine wagons pass up the west side of the Fish River, belonging to Boors, who were emigrating to beyond the borders of the Colony. Many of them continued to journey to the Natal country, notwithstanding the miserable condition of numbers who were there, who had once possessed a good share of temporal comforts within the Colony. Some of their children were reported to be in a naked condition, like those of the coloured people. One of the Natal emigrants writing to one of his friends in Albany, said, "I am no Boor now, I have not an ox." Yet one of the Colonial Journals continued to speak of the situation of these people, as one of no formidable discouragement, and of their difficulties, as probably not greater than those encountered by the first settlers in Albany. In this journal and some others, flattering letters from Natal were published, which appeared to be written by parties who had already emigrated, with a view of encouraging others to join them, in order to increase their power against the Zoolu Chief, Dingaan. There seemed reason to believe that there were in the Colony, parties who encouraged the emigration of the Dutch, with a view of obtaining possession of some of their estates, at an easy rate.—In the evening we met a kind reception at Glen Avon, the residence of Robert Hart, an opulent settler, one of whose family married one of the Pringles, and another of whom is the wife of Charles L. Stretch, of Block Drift, in Caffraria.

19th. Accompanied by Robert Hart and some of his family, we rode into Somerset, a village-like town, at the foot of a low range of mountains, distant about three miles from Glen Avon; here we were introduced to George Morgan, a pious minister of the Reformed Dutch Church, who gave us the opportunity of discharging a burden of Christian love toward the Dutch and English population, himself acting as interpreter.

20th. Heavy rain prevented our going to Somerset, where we had intended to hold a temperance meeting. It is in vain to attempt collecting people in rainy weather in Africa; they are not clad so as to be able to avoid being wet to the skin, and the roads being generally mere tracks, they soon become impassable. The measles were now prevalent here. They had been unknown in the Colony, since 1806, when they were very fatal.

22nd. Yesterday heavy rain confined us to the house; to-day the weather was fine, but cool. We went to Somerset with George Morgan and a medical man named Gill, and attended a temperance meeting. Intemperance was very prevalent here. There were four canteens in the little town of Somerset.—Dr. Gill expressed a care for us, in the part of our journey yet in prospect, not, he said, from our fellow-men, but from wild beasts; these he knew were numerous, and often troublesome in some of the districts we purposed visiting: formerly he travelled much himself, being employed to collect plants, and once his wagon was destroyed by elephants, and another time by fire.—Although the weather is extremely hot in summer, in South Africa, the only cases of hydrophobia I heard of in the country, occurred at Glen Avon. A dog first became affected, and it bit a coloured man who died of the disease.—Hyenas were numerous here; they were suffered to prowl about the outside of the fence of the premises, where they cleared off dead sheep and other offal.

23rd. We went over the jail at Somerset. It was originally built for wagon-sheds. The yard was large, but the walls were not sufficiently high for security. About eight cells, capable of holding four persons in each, occupied one end of the yard, and the houses of the jailor and constables the other. The kitchen and other offices were along one side. There was also a small court, with a room, on the left, on entering: in this place, thirteen miserable lepers, just arrived from Graaff Reinet, were lying on the floor, on sheep-skin blankets; these poor creatures were on their way to a new institution for lepers, near Port Elizabeth. A large number of prisoners were removed to Grahams Town in the

beginning of the week. Three Hottentots and a Caffer were under sentence of death for cattle-stealing: one of them was an aggravated case. Executions by the course of law, for this offence, had not been usual in this Colony; and it seemed probable, that if they were carried into effect in these cases, the number of murders would be increased by the greater fear of the consequences of detection. The prisoners slept on the floor, upon blankets; each of them had also a blanket as a coverlet. In the cell occupied by the condemned, there was a line of stocks from one end to the other, which were in use. The rations of the prisoners were, meat 1lb. bread 1½lb. rice 2oz. except when sentenced to Rice-water, which is a common punishment, for a few days, under magisterial sentence, in this Colony. One of the constables here was a Caffer, the rest were Hottentots. This place was far from being well arranged, or well adapted for a prison, but it was clean.

24th. After being amply supplied with Oranges and Lemons, out of the extensive orchard of our kind host, whose house was the best we saw in this part of Africa, and had a good vineyard attached to it, we took leave of him and his family, and returned toward the Great Fish River.—Robert Hart informed us, that, in his earlier days, he had much riding in this part of the country; he usually went alone, regarding the tales he heard of people meeting with Lions and other dangers, as of small account, never having fallen in with any himself. But in passing, early one morning, through the bushy country over which we travelled to-day, he cracked his whip, and a number of Hyenas started up near him. This occasioned him to look around, and he perceived two Lions on the carcase of a Quagga; these he passed at a respectful distance, concluding that the Hyenas were waiting for the leavings of the Lions. From this time he was of the mind, that it was safest not to travel alone in this country.

25th. We turned along the vale of the Great Fish River, to a ford, on the way to Cradock; but the water proving too high to allow us to cross without risk, we outspanned, concluding to wait for its falling. Jackals were very noisy in the evening.

26th. We spent some time in devotional reading with our men. Our herdsman was necessarily out with the cattle, except at meal-times, and after dark; we therefore generally had a reading in the evening. As our oil had now become so thick from the cold, as to make a lamp require trimming about every fifteen minutes, we usually read by fire-light.

27th. The river having fallen sufficiently to admit of our crossing, we dug away the sand that had washed into the ascent from the ford, and filled up a part with boughs and stones that had been washed away. For exigencies of this kind, we were provided with two spades and a pick-axe. The spades, with several other things were contrived to fasten under the floor of the wagon; the pick-axe was carried inside, the handle being made removable. Two hours sufficed to clear the ascent from the ford; we then proceeded on our journey, crossing some poor, flat country, before entering a sterile, stony mountain-pass. The rocks were argillaceous sandstone, and in some places, limestone. We passed a few farms, on the edge of the Tarka, at two of which, there were large, mixed flocks, of Cape and Merino Sheep, and Goats; the Goats often place their feet against the Doornbooms and browse among the branches. Rain came on in the afternoon, with thunder and very cold wind. Water was scarce after we left the Fish River. We observed some in the evening, in little pools, in the bed of a rivulet, which in a few hours, became a roaring torrent. The rain was so heavy, that it was difficult to kindle a fire with the assistance of an oily paper; and the kettle and an iron pot, were necessarily placed upon it, to prevent the rain from extinguishing it, before a little coffee could be prepared, to expel the present sense of cold. Our Hottentot and Bechuana took shelter for the night under the wagon, where they managed to keep themselves dry, and we took the driver inside. A Hyena answered the bleating of the sheep at a neighbouring kraal, and a Leopard growled near us in the night.

28th. The weather became clear about midnight; and the torrent-brook had nearly ceased to run before morning. Before eleven o'clock, the horses and cattle were brought up, being traced by the spoor, or footmarks, which were not quite

effaced by the rain. In the mean time, we had some conversation with a young Dutchman, residing close by, respecting the treatment of the Measles, under which his wife was suffering; this made way for giving him a few tracts. About noon we resumed our journey. We passed between two ranges of argillaceous mountains, interrupted by stony, basaltic hills, most of which had flat tops, or straight ridges; in some directions, they had the appearance of pyramids. A few large flocks of sheep were feeding on the hills, and we saw some Cranes, Bustards and Vultures. These birds were seen almost every day; the two former in small numbers, and the latter in larger quantities. Crows, Pigeons, Namaqua-partridges, and a variety of small birds, were also frequently seen, especially near the rivers. The Crows came to pick up scraps, as soon as the wagon moved from its place. We had to cut open the road to another ford of the Great Fish River that had become choked with mud and sand. This being effected, we passed into a still more sterile country, regular karroo, of bare earth, besprinkled with Mesembryanthemums and other little bushy plants. When we outspanned, our horses and cattle took shelter among the larger shrubs by the river-side; they browsed on the saline plants of the country. This we thought poor food for them, but often after this time, we were glad when they could obtain such forage.

29th. The country over which we travelled was dreary: two or three houses which we passed, were uninhabited, but we saw at a distance, as many occupied farms, on the banks of the Great Fish River, which we again crossed, but without difficulty, the mud having been cut away by some other party. We outspanned in the evening, at a place called, the Thorns, near Cradock, where another wagon was standing, that belonged to a trader, who had been detained here many days, all his people having taken the measles.

30th. We rode into Cradock, which is a small town of two imperfect streets, bordered with apple, pear, almond and mulberry-trees. The houses are white, and are chiefly of two stories, in the old, Dutch style. We were kindly received by the wife and family of John Taylor, the Minister of the

Dutch Church, he not being in town. A young medical man kindly undertook to give notice for us, of a meeting to be held with the inhabitants in the Government School-room. Our next object was to get a little repair effected in the iron-work of our wagon. Three of the smiths residing here, who were also wagon-makers, were out of charcoal, which is universally used for smiths' fires in the interior of South Africa; they, therefore, could not help us; the only man who could, was an American, and his workman was gone to Somerset; but at length he found another, who effected what was necessary with much labour, and in a very bungling manner.

The number of Hottentots in this neighbourhood was considerable: many of them were employed as servants, but a large number were living about the town, without any visible, regular means of subsistence, in miserable huts, or half huts; the latter were open on one side, and were patched up of sticks, reeds, skins and various other things. They are a people who can live on very little, and while one has anything left, he will share it with his neighbour. Canteens were among the chief attractions of these people to this place, and the inhabitants were deeply implicated in the production and sale of spirituous liquors. Probably defective wages, and payments for labour in spirits, were among the chief causes of defective industry on the part of the Hottentots. Their forlorn state induced the London Missionary Society, at a subsequent period, to place a Missionary among them at Cradock. At six o'clock, a few persons assembled in the school-house; in labouring with them, there was not much depth of feeling, as regarded divine influence; but following out a little matter that was before my mind, it led to many Gospel truths, and those of the most important character. After the meeting we stepped into the house of the master of the Government school, and had some conversation with a few persons, on the importance of temperance. On returning to the wagon, we learned that our oxen had strayed, and had not been seen during the day. John Taylor's wife had told us, that she hoped this would be the case, and that we should not be able to leave till after First-day. We were willing to stay if it appeared to be our duty to do so, but otherwise we

were desirous to be making progress with our journey, the way being yet long before us.

31st. The oxen were not found. We concluded that this might be permitted as a seasonable check upon attempting to proceed too rapidly; and not feeling quite clear of the people of Cradock, in regard to the subject of temperance, we collected such as could be got together, in the evening, and brought the matter under their notice. The temperance reformation could hardly be said to have reached this place. The medical men advocated the use of a little spirits; and as is frequently the case in such instances, they used it themselves to their own hurt.—The country around Cradock is argillaceous, but interspersed with rough, basaltic hillocks. It has a barren appearance, but there is said to be plenty of grass on the mountains; and sheep and cattle thrive, having an unlimited range. Farms are scattered remotely over the district. 500 wagons are said sometimes to have been in Cradock at the Nachtmaal, called "the sacrament of the Lord's supper." Latterly, many Dutch families have emigrated to the other side of the Orange River, and to Natal.—Herds of antelopes, of various species, visit this part of the Colony. The Springbok, especially, was now so numerons, that some of the Boors feared the destruction of their crops. Springboks were sold in the market, yesterday, at 13½d. each. A round, poisonous, bitter melon, *Citrullus amara*, about five inches in diameter, is abundant in this country; and an *Opuntia*, bearing an edible fruit, is quite at home among the rocks; possibly it may be a naturalized plant, but it abounds in this latitude for many miles westward.

6th mo. 1st. The oxen were found this morning by our driver. They had strayed over several ranges of hills, and there was the foot-print of a man in their track. It was said, that cattle had been driven away from this neighbourhood, apparently, with the hope that the search for them would be given up, and that they might, in process of time, be entirely driven off. So many oxen were feeding among the hills and mountains, that it was more difficult to trace them here than in most other places.

2nd. In the forenoon we read with our people and the

trader whose wagon was standing near ours. In the afternoon we walked into Cradock, and dined with John Taylor and family; at two o'clock we met a congregation of Hottentots, in the schoolroom, where a number of them usually assembled as a sabbath-school. The school was suspended on this occasion, and John Taylor interpreted for us; as he did also in a congregation, the chief part of which was English, in his own place of worship, at three o'clock. The company on both occasions was as large as might be expected, considering the sickly state of the town from the measles; they were fatal here in many cases; many of the Hottentots did not come to the school when they were well.

3rd. Several short thunder-showers fell in the night and early in the morning, but the rain was not sufficient to prevent travelling. In passing through Cradock, to take in additional stores of meal, bread, oil, &c. we called upon several of the inhabitants. A young man, an elder in the Dutch Church, repaired some of our harness, and declined accepting any payment for his work.—During our stay in this neighbourhood, many opportunities occurred for the circulation of tracts in English and Dutch. An open door would be found among the Dutch Colonists, by a person acquainted with their language, who would go amongst them in the simple feeling of Christian interest in their welfare. They have a great esteem for the exteriors of religion, and a few truly pious persons are to be found among them. They are much to be felt for, having been brought up under the contaminating influences of a system of slavery, and with strong prejudices against the coloured people; and living remote from the observation of their fellow-men, many of them have not had those restraints upon them, to which civilized society is greatly indebted for much of its good order, especially where Christian principle has not yet gained a place in the heart.—A few years ago, before Somerset and Colesberg were separated from Cradock, the circuit of its minister included an area of 15,000 square miles, and 10,000 inhabitants. It is now much more limited, though still widely spread, and thinly inhabited.—On leaving the town, we again crossed the Great Fish River; after proceeding a few miles on the

Karroo country, we stopped for the night, near the house of a person of Hottentot and Dutch descent.

4th. The person mentioned yesterday, supplied us with a haunch of Springbok and some milk, but declined accepting a recompense in money; he received a few tracts gratefully, and with hospitable intention, his wife offered me a dram of brandy, signifying, that it was the custom of the country to take a little in a morning. This led to some conversation on temperance principles, and the benefits arising from total abstinence from intoxicating liquors.—Our path to-day lay along a series of plains, intervening between two ridges of hills, with but little grass. The cattle of the settlers were numerous; large herds of Springboks were feeding upon small suffruticose plants, or bushy herbs, from one to three feet high, which were thinly sprinkled over the otherwise bare ground. Bustards, Cranes, Secretary-birds, and Vultures, were numerous.—We passed a considerable farm near the poortjie, or pass, of the Doorn Boom Rivier, and outspanned at night on the Great Fish River, which we here crossed the ninth time. Its course is through a clay-slate country, and at this place, its bed is bluish, argillaceous rock, in strata of considerable thickness.

5th. I had a long conversation with a thoughtful Dutchman, who gave me a copy of a brief memoir of two of his daughters. His mother-in-law, who resided with him, spoke of her numerous children, who, she said, had been trained in the fear of God. One of them was at this time the commander of the emigrant Boors at Natal. There was an expression of complacency, that I could not but regret, when the poor woman spoke of her son, as being a great man among his countrymen. How easily is the human mind buoyed above the humility, which sees things in that point of view in which they ought to be regarded, as all passing under the eye of God, and being seen by him in their true light; the most secret motives being naked and opened unto the eyes of Him with whom we have to do! The Dutchman spoke much of the fineness of the Natal country. This was not to be wondered at, when the generally forbidding aspect of the wilderness in which he was living, was taken into account. But

he had here, large and healthy flocks, and was outwardly prosperous. I reminded him, that many people were restless in their spirits, even when prosperous, for want of counting their blessings, and cultivating thankfulness of heart, to the Great Giver of every good and perfect gift.

Our journey to-day was still over poor country, with very little grass. Among the bushy, saline herbage, a Salicornia-like *Mesembryanthemum*, a hoary *Atriplex*, and a small *Statice* were prominent species. A trace of soda was conspicuous on the surface of the ground in many bare places. Ranges of grotesque hills, of large, ferruginous, basaltic stones, were of frequent occurrence in this argillaceous country; more lofty hills, with flat tops, many of which were in the form of truncated pyramids, surmounted by perpendicular cliffs, were characteristics of the geological formation. We made but little progress during the day. In the evening, a Boor kindly invited us to outspan near his house, and we supped and spent the evening with him and his family. Previously, we called on another, who was living on the premises of the former, in a very humble cottage, with his wife and a numerous family of rosy-faced children. Both families received a few tracts and small books gratefully.

6th. We continued our travel over country similar to that lately described, but with more extended plains, and having short grass and rushes in some places. Herds of thousands of Springboks were browsing in every direction, intermixed with a few Gnus. The sight was very interesting, bringing to mind the expressions, "The cattle on a thousand hills are Thine." Lions are here, in the mountains. A Boor, whose house we passed, had lost three oxen by them within a few weeks; they prey chiefly upon the game of the plains. Blue Cranes were numerous, sometimes in considerable flocks. Some species of Bustard were also plentiful. We passed three farms, and at one of them, on the Kline Brakke Rivier, saw a copy of our Dutch tract, The Way of Salvation by Jesus Christ, which had been received from Cradock. We now began to be able to make ourselves understood in broken Dutch, which we found a privilege.

The Gnu, *Catoblepas Gnu*, is a remarkable animal, having a resemblance to the Ox, the Horse and the Antelope. It is about the size of a Scotch ox. It is called Wildebeest, *Wild-beast*, by the Cape Colonists, on account of its rampant movements. It stands looking at an approaching stranger, then wheels about, kicking up its heels in a furious manner, then gallops off to a short distance, and again stops to survey the object of alarm, repeats the same movements, and retreats a little further. It is less on the alert than the Springboks, among which it often feeds; but as soon as the Springboks start at the approach of an object, the Gnus look around for the danger. The Gnu is a muscular animal, of a brown colour, with a full, vertical, whitish mane on the neck, a bushy, black beard on the under jaw and throat, and a bush of black hair between the fore legs, extending some distance along the belly; the tail is like that of a horse, and reaches to the ground; the horns are dark and broad, they descend over the sides of the skull, taper out sidewise over the eyes, and turn up with a regular curve into pointed hooks.

7th. We only came at one habitation; it was named, Groote Fontein, *Great Fountain*, and was near a large sheet of water, which is a rare thing in this part of Africa. The family residing here received us kindly, and we partook with them of their mid-day meal, or dinner, between eleven and twelve o'clock. They seemed interested on religious subjects, especially the wife, who had diligently read, and carefully preserved, several tracts, given her by the Minister of Graaff Reinet. They complained of the want of a schoolmaster, and said their children could not read. We pointed out to them how much parents might do in teaching their children. Those of another family upon which we called yesterday morning, could read well. The country continued to be thickly stocked with Springboks and little groups of Gnus. To-day, we first saw some Ostriches; a troop of five, walked quietly past us, at a short distance. A Boor, who rode hard after some Gnus, quickly despatched one, with his long gun. None of our company were dexterous enough to obtain provisions in this way, and hitherto, we had always been able to procure sheep.—A white, fragrant *Massonia* was in flower in sterile places, and a

yellow, gentian-like plant, where water had stood, in rainy weather. The species of *Massonia* have two large leaves spreading flat upon the ground, and a cluster of flowers just emerging above the surface, between them.

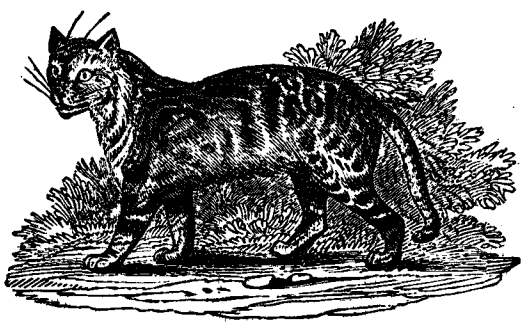
8th. In the morning we were detained by the straying of the oxen, which had smelt grass at a considerable distance. In the afternoon, we travelled about twelve miles, and passed the houses of two Boors. At the first of these an Englishman was attending the children as a schoolmaster: we gave him a New Testament, a Huismoeder, and a few smaller books, for the benefit of his charge. The country was more grassy, and the wild animals were less numerous. Most of the Springboks had gone from hence. They migrate in vast herds from one part of the country to another. They were very numerous where we slept last night, as were also Gnus. A troop of Quaggas, with their foals, were near us at sunrise. In the course of the day, we saw some large flocks of birds. Jackals, as usual, were very noisy in the night. The weather was now generally clear, and the sun hot, but the wind very cold.—The Quagga, *Equus Quagga*, is more robust than the Ass, to which it is nearly allied: its general colour is reddish brown, but the head, neck and the upper part of the body are irregularly banded with dark brown stripes, which are lost behind the shoulder: it has a broad, dark line along the back, and its belly, legs and tail are nearly white.

9th. This being First-day, we remained in a mountain-kloof, read with our men, and spent some time in silent retirement before the Lord. Some of the oxen strayed far in search of grass. In walking along the bed of a rivulet, which was dry, except in one or two places, we noticed some foot-prints, which we took to be those of a Leopard, and a Baboon. A species of *Thalictrum* was growing in this place. The sight of a plant which had congeners in England, excited emotions something like those felt at the sight of an old friend.

10th. On some rough hills, over which we travelled in the forenoon, there was a little grass among the low bushes. We stopped early in the afternoon to allow the cattle to feed, hoping this might make them less disposed to ramble. Near our place of rest, there were some shallow pools, to

which large flocks of Blue Cranes and some Wild Geese resorted.

11th. The night was very cold: in the morning there was thin ice on the pools. The cattle and horses had strayed, probably to seek shelter from the wind. Our people started after them at day-light, but they were not brought back till noon. We travelled about thirteen miles, and on the way, called at the house of a civil Boor, who had a large garden, enclosed with a dry, stone wall, a kind of fence not common in this country, in which fences, even to gardens, are very uncommon: this man was also constructing a dam, and thus advancing from the state of his forefathers, more rapidly than many.—The dogs killed a Black-footed Cat, *Felis nigripes;* this animal is represented in the accompanying cut;



Felis nigripes, the Black-footed Cat.

it was about the size of a Domestic Cat; the colour light grey with a brownish tinge, spotted and barred with greyish black, and on the legs, with pure black; the soles of the feet were also black; the whiskers white; its tail was shorter than that of the Domestic Cat, but scarcely so short as the tails of the Servals. The species of felis are numerous in the Cape country, from the Lion and Leopard down to several small Cats.—We had some conversation with another Boor, whom we overtook on horseback, as we entered a plain abounding with Gnus, Springboks and Blesboks. The Blesbok, *Gazella albifrons*, called also the White-faced Antelope, is upwards of 3½ feet high at the shoulder, and exceeds 6 feet in extreme length. The sides of the head and neck are

deep purple chocolate; the back and shoulders hoary-bluish white; the flanks and loins brown. The horns are about a foot long, white, thick at the base, and diverging, with about a dozen imperfect rings, projecting in front. At the base of the horns, there is a chocolate coloured patch, divided by a white streak, which widens between the eyes to the whole breadth of the face, down which it passes to the nose; hence the Dutch name, Blesbok, bles signifying a white patch.—We outspanned in the evening near a house inhabited by a few, friendly, People of Colour, who baked us some bread. One of the women had been brought up at a missionary station, and could read; she and the other residing with her, were industriously employed with their needles when we arrived; I thought the labour of the Missionaries had not been bestowed upon them in vain.

12th. The Coloured People seemed pleased with the notice we took of them. Few White People condescend to take them by the hand. There is a great profession of Christianity in the Colony, both among the Dutch and English, but the precept, "Condescend to men of low estate," seems forgotten by too many. It was a great satisfaction to us, to be able to convey a few simple, Gospel truths, in Dutch, though in a broken manner, both to the White and Coloured People; Dutch is now almost as much the language of the Hottentot, as of the White Man, in the Colony, and there are many Hottentots who understand no other language. After roasting some coffee, and killing a sheep, occupations such as must be attended to, in travelling through the African wilderness, we proceeded on the way toward Colesberg, calling at the only farm we passed. At this place there was an interesting family of Dutch people, who seemed to know something of the nature of Christianity. From the remarks of one of the females, it might be judged, that she was "not far from the kingdom of heaven." One of the men we met here, was said to have shot about fifty lions, and nearly three-fifths of the number when alone; on one occasion, he killed a lion and lioness at one shot. These formidable animals were reported to be still far from uncommon in this vicinity, inhabiting the rugged hills, on which there is rarely a tree to

be seen, and but few small bushes. Here and there, among the rocks, a stunted wild Olive, of arborescent growth, is to be seen, or a strong bush of some species of *Rhus*, Sumach. There are also Hares among the hills. A small Weasle-like animal with a bushy tail, probably a species of *Cynictis*, known in the Colony by the name of Meerkat, which is the Dutch name for Monkey, lives in groups, burrowing on low, sandy hills, generally where there are a few bushes; it is often seen basking in the sun, or standing on its hind legs, looking around, especially if it suspect danger to be near.

13th. We passed over a plain, and through a defile among the hills, in which there was a small stream of water. The country was covered with short, dry grass, and was remarkable for grotesque, little hills, of tumbled, basaltic stones, of from 1 to 5 feet in diameter. The little town of Colesberg is situated among some of the largest of these hills, in a very singular place, and near the foot of a loftier hill called Toverberg. On arriving at Colesberg, we received much kind attention from Fleetwood Rawstorne, the Civil Commissioner, a native of Yorkshire. Our letters were forwarded to the care of a young man, who happened to be from home, and we could not gain access to them. After outspanning the wagon under one of the basaltic Kopys, as the little hills are termed, we called on Thomas Reid, the minister of the Dutch Church; he, like many others holding this office, was a Scotchman.

14th. We dined with the Civil Commissioner, and had some interesting conversation with him, on the state of the Aborigines remaining in this district of the Colony, especially those of the Bushman race. Many of these people are in the service of the Boors, by whom they are generally valued for their fidelity, in taking care of their flocks and herds, and among whom some of them have accumulated stock, by receiving in addition to their small wages and food, three or four sheep, or a cow, once a year. These have increased, and in the lapse of time, the property of some of the Bushmen has become considerable. One of them, in the employment of one of the Field-cornets of this district, whom he had served thirty years, was said to possess sheep and cattle to the value of about

£1,000. When a boy, he stabbed a horse that had offended him, belonging to a former master; of this sort of misconduct, the Bushmen are said, often to have been guilty. His master would have shot him, as some of the other Boors admit, that, at that time, they would have done, as soon as they would have shot a buck; having, with their professed regard for the Holy Scriptures, forgotten the commandments, "Thou shalt do no murder;" and "As ye would that men should do to you, do ye even so to them," &c. The Bushboy fled to his present master, who protected him. Subsequently, his second master was attacked by a lion, which had thrown him down; the Bushman saw him in this perilous situation, and with admirable presence of mind and devotedness, having no fire-arms, or other formidable weapons, ran up to the lion, and frightened him away, by lashing his karross in its face. Some time afterwards, the master delivered the Bushman from similar peril. A lion had thrown him down, and was growling over him, when it was shot by his master.

There were at this time, in the district of Colesberg, many little kraals of Bushmen, who were living where their sires had lived from time immemorial; but when a Colonist obtained land from the Government, in a place so occupied, it was measured to him, and these Aborigines were driven off! They often went away very reluctantly, not at all understanding the priority of claim thus given to strangers over their own ancient possession. We subsequently directed the attention of the Colonial Government to the claims of these people, and suggested, that common justice required, that before making such cessions of land, it should be ascertained, if any Aborigines were living upon it, and if any were found, that the land should be measured and secured to them. It was to us no cause of wonder that, when Bushmen were so treated, they should often steal from the colonists, and that a feeling of deep animosity should be engendered between them and the intruders upon their rightful domains.

The history of Colesberg is peculiarly painful. The concealment of facts, such as are involved in it, would be wrong; for it is the disclosure of such circumstances that prevents a recurrence. The concealment of oppression in the Colonies,

as well as in other places, has done much to perpetuate it. The boundary of the Cape Colony was settled in 1830, extending to Plattenbergs Bakken, which is a little to the south-west of Toverberg, near the foot of which Colesberg is situated. Prior to this period, a missionary station was established here, by the London Missionary Society, for the Bushmen: it was called Grace Hill, and was superintended by a person named Corner, who laboured there with some success. But, as the Bushmen began to be a little civilized, the Boors began to come more into the country, and to fix themselves at the various fountains. The Landrost of the neighbouring district was at that time unfriendly to missions, and determined to have none within the range of his influence, which extended in this direction: the Colonial Boundary was altered, and Grace Hill was declared to be within the limits of the Colony. The Reformed Dutch Church was recommended to apply to the Government, for a grant of this property, which, though so situated, in a stony kloof, that it might have well been thought to be out of the reach of molestation, happened to possess an enviable spring of water; that church actually defiled its hands in this iniquity, and obtained a grant of the property, amounting to 30,000 acres, from which, to this day, it sells erfs, or town-allotments!

The missionary station was then removed to Hephzibah, which is laid down on Arrowsmith's map, on a little stream near the south bank of the Orange River; but from hence it was ordered to be removed, in consequence of advantage being taken of an answer of Corner, to a question artfully put to him respecting the honesty of the Bushmen. It was then removed across the Orange River to Philippolis; to this place, some Griquas, who are of Hottentot or Slave and Dutch descent, were also admitted, in hope that they would protect the Bushmen. The Griquas however, rather oppressed, than protected them, and consequently, the Bushmen were removed to Bethulia. Here, they fell into hands who mismanaged and misrepresented them; the mission was abandoned, and the place given over to the French Missionaries, who now have it as a Bechuana station. Though named Bethulia, it still retains popularly the name of the Bushman

School, as if to prevent these untoward circumstances from sinking into oblivion.

15th. Considerable jealousy still existed in Colesberg, among the Dutch population, respecting the appropriation of their place of worship. To their credit, however, they did not object to the Coloured People assembling with them for public worship. But when their minister attempted to collect the Hottentots, and others of that class, daily, in this building, to instruct them, the Dutch would not suffer it. The ignorance of some was such, that they denounced teaching the Coloured People, as sinful, and said, it only made them hypocrites, and disqualified them for service; others even denied that education was of any importance to Hottentots, in regard to salvation; and said, that the same light was not necessary for them that was necessary for a White Man; that the coloured races were not to be saved as Christians, but as Pagans. The minister, however, was not to be diverted from his purpose or duty, respecting this neglected part of the population: he told the Dutch, that if they would not suffer him to teach the Coloured People in the "Kerk," they should find him some other place; to this they consented, and hired a house for the purpose, till another, more suitable, should be provided.—The London Missionary Society has since this period fixed a Missionary at this place.

16th. We met a small congregation of English in the forenoon, in the Civil Commissioner's Office, and laboured according to the ability granted us, "to turn them from darkness to light, and from the power of Satan to God." It was lamentable to see how little practical Christianity existed among the British population of this place. In the afternoon, Thomas Reid went with us to the school for the Coloured People, and interpreted our address to them. The number was small, many being sick in the measles, from which those assembled were only convalescent. The school had been suspended for several weeks, in consequence of the prevalence of this epidemic. The Coloured People procured the school-furniture by subscription among themselves. The Clerk of the Peace, at this place, informed us, that the liberated apprentices of this district had conducted themselves remarkably

well; nevertheless, but few of them remained with their old masters. Only two or three had come before judicial courts since their emancipation. In the evening, we met a considerable number of the Dutch in the Consistory-room, and had an open opportunity of religious labour with them, Thomas Reid again kindly interpreting.

17th. The day was variously occupied, and in the evening, we had a temperance meeting. It was attended chiefly by the English, who form about half the population of the place. They are far from being universally temperate, notwithstanding no canteens, or places for retailing spirituous liquors, are allowed, on account of this being a frontier town. Many of the people are mechanics, earning from four to six shillings a day, a large part of which is spent in strong drink. Boors, who make wine and brandy, are allowed to sell these articles on their own premises, under certain regulations. The town consists of three irregular streets of brick houses, a large proportion of which are stores, or general shops, supplying goods wholesale and retail. The trade with the interior, and with Bóors in the surrounding district, is considerable.—A species of *Huernia* allied to *Stapelia* grows among the tumbled rocks on one side of the town, along with a remarkable Aloe.

18th. We purchased some additional stores. Bread was exceedingly dear. A baker, who was also a butcher, asked us 1s. 8d. each, for brown loaves of about two pounds weight, and meal was 75s. per muid, of one hundred and eighty pounds. Some Boors in this neighbourhood were so conscientious, that they would only take their old price of from six to ten rix-dollars per muid, but others practised falsehood in order to obtain as high a price as they could.—We visited the prison in company with F. Rawstorne. It was formerly a dwelling-house. The airing-yard might be eighteen feet square, and a ward, in which thirteen prisoners were lodged, on the ground floor, was about twelve feet. There was also a large cell, occupied by a Dutch Afrikander, or man born in the Colony, committed for horse-stealing; two rooms were used by constables, aborigines retained as evidences, and others: two others were at present used for indigent, coloured people

recovering from the measles; one that was temporarily hired for their reception, while suffering from that disease, had been vacated. The place was far from being well adapted, or secure, for a prison; it was also untidy, and the jailor was a drunkard. The people slept on the floor on sheep-skin blankets, and a long "block" of sleeping-stocks stood at the door.

19th. Having obtained our letters, we again pursued our journey, and on the way to the Gariep River, passed a vacant farm. Many of the Boors had emigrated from this district. Formerly, they dealt with the Hottentot and slave population, according to their own pleasure. If those in their service offended them, they either chastised them themselves, or sent them with a note to the Field-cornet or the Landrost, stating the offence, and requesting him to punish them, and this was generally done accordingly. But now that both the Hottentots, and those formerly slaves, are declared free British subjects, if they be improperly treated by their masters, the servants complain to the Magistrate, and the masters are fined, but they cannot bring their minds to quiet submission to such wholesome laws. No doubt but there are many exceptions to these things among the Boors; but the sentiment of persons well acquainted with many who have emigrated, is, that this change was one principal cause of their emigration.

In this part of the country, a Boor lately tied a Coloured Man, who had attempted to escape from him, to the wheel of his wagon, and in the presence of other Boors and Coloured People, shot him, and said, he would treat any other of the Coloured People who should attempt to run away, in the same manner. A Field-cornet was sent with a warrant to apprehend the Boor, the act having been committed within the Frontier; but the other Boors who were in association with him, laughed at the Field-cornet, who returned without the man. The Lieutenant Governor also sent to demand him, but without success.

We passed two farms, which were occupied, before reaching the Nu Gariep, Zwarte Rivier or Black River, which is the main branch of the Great Orange River. We crossed this

river at Botas Drift, which is wide and shallow, and has a pebbly bed and sandy margin. The banks are steep, and support a few of the Weeping-willows of this country, which line the banks of the Gariep with little interruption, for upwards of 1,000 miles. This species has ten stamens to each blossom; from the place it occupies on the banks of the Gariep, it has obtained the name of *Salix Gariepiana*. Before sunset, we outspanned on the north bank of the river, having left the Cape Colony and entered the Griqua country.

The country from Cradock to this place was destitute of trees: shrubs were also unfrequent, except a trifoliate, narrow-leaved *Rhus*, scattered on some of the stony hills, and a small *Lycium* growing low and thick, like a Sloe-bush, on the flats. The most common covering of the country was half-shrubby plants, so far apart, that a person might walk between them in any direction; many of them were not a foot high; they might not unaptly be compared, in general aspect, to *Santolina Chamæcyparissus* the Lavender-cotton, of English gardens.

CHAPTER XXIII.

Griquas.—Lion.—Philippolis.—Mat Huts.—Feuds.—Religious Meetings.—Sickness.—Intemperance.—Improvidence.—Adam Kok.—Court and Revenue.—Cold.—Price of Stock.—Letting Fountains.—Dangerous Situation.—Bethulia.—Paris Missonary Society.—Barolongs.—Huts.—Chief.—Slyk Spruit.—Boors.—Country.—Beersheba.—Fraudulent Irishman.—Town.—Habitations.—Bechuanas.—Manufactures.—Wild Olive.—Caledon River.—Sowing Corn.—Grain Crops.—Abandonment of Polygamy.—Treachery of Mylooza.—Expostulation with Gacela.—Native Hospitality.—Jammerberg.—Native Village.—Drunkenness.—Ornaments.—Kraals.—Cultivation.—Morija.—Snow.—Goats.—Warming-house.

6th mo. 20th. NEAR the place where we outspanned, on the bank of the Zwarte Rivier, there was a little kraal of Griquas, who are remotely descended from Hottentots or Slaves, by Dutch fathers. This class of the spurious offspring of the Dutch colonists were generally suffered to grow up in ignorance and barbarism, and to find their level among the people to which their coloured mothers belonged. The Griquas are a generation or two further removed from their white sires than the Bastaards. Both were greatly neglected, till the London Missionary Society began to care for them. Those at this place had a few cows, but there was scarcely any herbage left upon the ground for their cattle to feed upon. Several of the Griquas passed us on horseback, in the course of the day. They had less of the aspect of poverty than many of the Hottentots.—In the course of our journey, we noticed several little kraals of mat, or rush-huts, at a short distance from the road: the latter, we understood, belonged to some Bechuanas.—A young man dined with us, who had been visiting his stock, and was returning to Colesberg. Like several other persons of that place, he had cattle feeding to the north of the Colonial Boundary, on the land of the people of

Phillipolis.

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Philippolis, with whom the colonists made arrangements for this purpose. This young man told us, that once, when travelling in a different direction, he had just taken the saddle off his horse, and turned him loose, and, before the horse had gone twenty yards from the place, a lion sprung upon it, and made the poor beast his prey.—We outspanned early, to afford our cattle time to feed on a grassy flat. They had not had a sufficiency of good pasturage for many days. The country over which we travelled to-day, was much like that on the south side of the river, but the grass was not quite so scarce. The road wound among rough basaltic hills, destitute of trees, except here and there an Olive, or a Rhus, under 10 feet high. Hills of clayey sandstone occurred in some places; but the great geological formation of this part of Africa is argillaceous. Game was not abundant: we passed a few herds of tame cattle, and some flocks of sheep and goats.

21st. We reached Philippolis, which is depicted in the annexed etching. It consists of a single street of cottages, a chapel, and a number of mat huts; the latter are scattered on a flat at one side of the village, on which are also, the cattle kraals, and the foundation of a school-house. The place is surrounded by remarkable hills of basalt. We met a cordial reception from the Missionaries, Theophilus Atkinson and Gottlob Schriner, and from their wives, and became the guests of Theophilus and Elizabeth Atkinson.

22nd. Many of the people here were at this time ill in the measles, and several had died. Their huts were ill adapted for sick persons: they were formed of a few arched sticks stuck into the ground, so as to form a hemispherical framework; over these, mats were spread, leaving a small entrance, which, when occasion required, was also closed with a mat. The mats were formed of rushes, strung side by side, so that they neither excluded light nor air. When rain came on, it beat into the huts, but the rushes soon swelled so as to exclude the wet. Persons accustomed to these habitations, complained of the closeness of houses. Mat huts are easily packed, either on oxen or in wagons, the sticks being tied in bundles, and the mats rolled together; they therefore suit the convenience

of a people who have often to remove for the sake of better pasturage, or in order to plough or sow at their different fountains. Houses of a more substantial kind are too costly for many of the Griquas, the timber needful in building them, having to be brought from the woods between Klip Plaat and the Kat River, distant about 200 miles. Timber was worth from 5d. to 7½d. per foot at Philippolis.

Many of the people here neglected to plough and sow this year. They were generally indisposed to work; and they alleged that they were afraid of being attacked by Abraham Kok, who was formerly Captain or chief-ruler among the Philippolis Griquas. He left the place, which is the capital of the country, about two years ago, and refused to return; the people therefore elected his brother, Adam Kok, Captain in his stead. Since that period, Abraham Kok, aided by a relative named Cornelius Kok, from Campbellsdorp, near Griqua-town, commenced hostile proceedings against the Philippolis people; these continued about six months, but peace was at length restored by the mediation of Andries Waterboer, the Christian Chief of Griqua-town.

At the time of our visit, there were sixty mat huts at Philippolis. The chapel which was of stone, was built in Dutch style; it stood at the head of the town, near a stony hillock. The house of the Missionary, which was a very simple, thatched one, and only divided to the height of the walls, was of brick, and had a few trees behind it. The rest of the houses were of mud, and many of them were so neglected, as to be half unroofed. Many of the people living in mat huts, were possessed of oxen and wagons.

At the close of the week, a considerable number of people came to Philippolis from the country, to be present at the assemblies for worship on the Sabbath. A meeting, for devotional purposes, was held for the benefit of this class, this evening, in usual course.

23rd. Theophilus Atkinson suspended part of his usual Dutch service to-day, and made way for my companion and myself to express our Christian interest on behalf of the people; he also kindly acted as our interpreter. In the afternoon, G. Schriner rehearsed much of what had been said in the

morning, and it was interpreted into Sichuana, for the benefit of a considerable number of persons of the Bechuana nation, who lived in the neighbourhood, and attended the chapel. In the evening, nearly the same course was pursued by T. Atkinson, but the interpretation was into Hottentot.

24th. The cold was severe in the night, and the mornings and evenings were very chilly. Sickness following the measles was very prevalent. A man died of inflammation of the lungs this morning, and a child of convulsions in the course of the day. Convulsions carry off many of the children, and pulmonary diseases are very destructive among the older people. In the evening, a meeting for the promotion of temperance was held; two of the people spoke much to the purpose, and in a very Christian spirit. The temperance cause formerly gained some ground here; but it afterwards fell into neglect, in consequence of the unfaithfulness of some of the committee. Strong drink has made great ravages among these people; it is still sometimes brought amongst them, notwithstanding that it is interdicted by the Government. The mischievous effects of the use of tobacco and snuff, were also stated at this meeting. Even young children are suffered, if not encouraged, to smoke and take snuff! The people are almost universally improvident; they are, therefore, unapt to calculate the privations to which they subject themselves by spending their property in sensual gratifications. They live much one upon the means of another, so long as their food lasts. Their bread being at this time consumed, they were chiefly dependent on milk and flesh-meat; and at this cold season, milk was far from plentiful. Many of them were poorly clad, and they seemed to forget that the money or sheep, with which they purchased tobacco, snuff, and strong drink, would buy clothes and food. I ventured to speak in broken Dutch, and was enabled to convey what I wished, T. Atkinson often supplying me with a word.

25th. On the Bechuana interpreter and his wife returning from the meeting last evening, they emptied their snuff-canister into the fire, burnt their snuff-boxes, and then knelt down, and prayed to the Lord for strength to deny themselves of this sensual and wasteful indulgence.—In the course of

the forenoon we called on Adam Kok, who was from home when we arrived: he was a young-looking man, of plain features and middle size; he was dressed in a drab, duffle jacket, bound and buttoned with black, and trousers that were the worse for wear. His dwelling was a small thatched cottage, built of clay, but far superior to the mat-huts of the generality of the people. His court consisted of a secretary and a council. The laws were but imperfectly formed, and the revenue, which was derived from fines, was small.

26th. I visited the schools, which were smaller than usual, in consequence of sickness. That for boys and girls was conducted by G. Schriner, and was held in the chapel; that for infants, was managed by a coloured woman, brought up at Bethelsdorp; it was in a house formerly occupied by the Missionary. The first of these schools had about ninety pupils, and the last sixty.

27th. Snow fell last evening, and remained on the ground till mid-day. We were much occupied in writing, which it was difficult to effect from the cold. The houses were badly constructed for warmth, and fuel was scarce. I walked a few times, enveloped in a karross of Coney-fur, among the stony hills, to acquire warmth.

28th. We prepared for our journey, having purchased three fresh horses for ten guineas each. They are often sold to traders for much less, in real value, goods being taken in payment. A trader will obtain a cow for goods, of the value of 13s. 6d. while a Missionary can scarcely buy one for twice that sum. This seems to arise from the two-fold cause, of the people not clearly understanding the relative value of money and goods, and very generally, valuing their own gratification more than the labours of the Missionaries; these had to be content to sow in faith, hoping that the Lord of the harvest would, in process of time, give the increase. The high price of horses was chiefly attributable to the facility with which they could be sold to a neighbouring Basutu Chief, for oxen; six of which were sometimes given for a horse.

29th. Accompanied by Gottlob Schriner, and attended by the Bechuana interpreter, from Philippolis, and by our Basutu

servant, Boesak, we rode to Bethulia, a station of the Paris Missionary Society, distant seven hours, or forty-two miles, on horseback. On the way we passed several fountains or springs, at the foot of remarkable basaltic hills, which rise in all directions on the plains of this country. At these fountains there were herds of cattle, and flocks of sheep and goats. We called at two fountains occupied by Bastaards, who were dwelling in cottages. At one of these we had purchased two horses, which were now taken out of a herd of about 100; they made up those of our company to fifteen, including five foals, running by the mares, which were ridden, or led, by G. Schriner and the interpreter. At some of the fountains, there were only mat houses and wagons. Many of the Bastaards, under the Philippolis Government, had let their fountains and land to Boors from the Colony, for a term of years; and the Boors were becoming so much the stronger party in the country, that it seemed doubtful if the Bastaards would ever be able to get the land from them again.

The day was extremely cold, but very bright. In consequence of unavoidable delays in the morning, it was after dark before we arrived at Bethulia. When it was too dark for my companions to discern the cause, or to mark the course I took, my led horse pulled away from me, as I tried to brisken his pace with my sambok, and the one on which I rode, became frightened, and went off at a full gallop. My saddle had turned, by my pulling at the other horse, which I was obliged to let go; I then had to clear myself of my stirrups, in order to recover an erect posture on the back of my steed. Twice he stumbled against stones, and was nearly down, but I was preserved in calmness with my heart fixed on the Lord, conscious of the uncertainty of life. At length I succeeded in pulling up my horse, but I had been unable to pay any attention to the direction in which he had carried me, and had lost my companions. Hoping, however, that they might be within hearing, I called out loudly, making the Australian cry, Cooey; this was immediately recognised, and replied to from a distance, by G. W. Walker, and by repeatng it frequently on both sides, I found the party again, who, as well as myself, were thankful for my safety, for they had even feared that

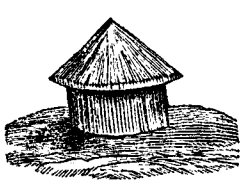
my abrupt departure might have been occasioned by the attack of some wild beast.—On arriving at Bethulia, we found the Missionary, J. P. Pellissier, very ill, but received a kind and Christian welcome both from him and from Samuel Rolland, of Beersheba, who was casually here, and from both their wives.—The Paris Missionary Society, or "Société des Missions Evangéliques chez les Peuples non Chrétiens, etablie a Paris," has sent out several protestant teachers, of great piety and usefulness, to Southern Africa. They have several stations in this part of the country.

30th. Bethulia is near the Zwarte Rivier, and about four miles and a half below its junction with the Caledon, which is its principal tributary. The Settlement presented an interesting aspect from one of the contiguous hills, which I ascended several times to acquire warmth. The mission-house was a humble thatched dwelling, of brick. There were also a few adjacent buildings, chiefly of clay, comprising a chapel, school-house, and wagon-shed. These stood near a streamlet issuing from a fountain, between two basaltic ridges, and irrigating a strip of corn-land. At a right-angle with these, and along the winding-foot of a ridge of tumbled basalt, lay the habitations of the natives, who were of different Bechuana tribes, but chiefly Barolongs. Their establishments generally consisted of a low, circular, thatched hut, (Fig 1.) and of two or three mat-huts for their servants, (Fig. 4.) within a circular inclosure, of erect, dry sticks. A multitude of these, some of them situated rather distantly among the hills, with a few large circular cattle-kraals, of sticks or stone, interspersed, formed this little city, of about 2,000 inhabitants.

At half-past ten o'clock the bell rang, and about 200 persons assembled in the chapel, which was formerly the dwelling of an artisan; it was scarcely capable of containing more than the number assembled; the windows were without glass, and a piercing, frosty wind rendered the place almost untenable. The people, who are black, and somewhat of negro features, sat on the floor; they were clad in under garments and karrosses of jackal and other skins, and some of them had on caps of the same. Most of the women had cotton handkerchiefs tied about their heads; a few had

cotton gowns. Some of the men wore jackets and trousers, surmounted, at this cold season of the year, by karrosses, which served well as cloaks. Samuel Rolland preached in Sichuana, and afterwards interpreted for me. In the afternoon, my dear companion had the opportunity of expressing his Christian interest for the eternal welfare of the people. Only a small part of the population of Bethulia attended public worship: few of them were converted characters; but the others were brought within the range of a certain measure of Christian influence that was beneficial.

7th mo. 1st. I visited some small settlements among the hills. The people being of different tribes, had their dwellings variously formed. Those of the Barolongs were circular, and had upright sides plastered with clay, and thatched tops; they were surrounded by a fence of dry sticks: Fig. 1. Some



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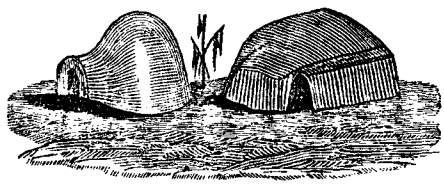


2. 3. 4.

of the others were conical, and others were hemispherical, with a protruding neck: Fig. 2. Both of the latter were plastered over with clay, and opened into circular enclosures of sticks, reeds, or the cane-like stems of Caffer-corn. These enclosures were neatly swept; the people cooked their victuals in them, and sat in them in the day-time. The doorways of their huts were so low, that some of them could scarcely be entered on the hands and knees. This precaution was adopted to keep out beasts of prey. The doors were of rough wicker work. At one of the huts, some people were eating sour milk out of a cylindrical wooden vessel, with wooden spoons, of large size, and a female was boiling a little meal and milk on a small fire of wood, in an earthern vessel, for a child which she had at her back. The people were all dressed in skins; most of them wore beads round their necks, and brass earrings in their ears; some had also rings of brass around their arms. A few of

them could speak Dutch; though my own knowledge of this language was small, I conversed with some of them through this medium. An old man, who observed some of the numerous dogs barking at me, kindly accompanied me with a stick to drive them off. The Chief of the Barolongs, at this place, was named Lepui; both he and his wife were members of the church: his wife's name was Makhoro, signifying the mother of Khoro, Khoro being her son and eldest child. The whole number of church members was, at this time, fourteen; nine others were in a hopeful state. The schools were suspended on account of the measles. The usual attendance was from sixty to seventy. Two Dutch traders, from Uitenhage, were here with their wagons; they had been travelling further into the interior, for about two months.—A cylindrical stemmed *Euphorbia*, with bright yellow blossoms, was in flower, on the stony hills. The grass of the adjacent plain was nearly all eaten up.

2nd. We rode about fifty-four miles to Beersheba. At six miles from Bethulia, we passed a remarkable, conical peak; and nine miles on our way, we crossed the Slyk Spruit, *Muddy Branch*, a deep watercourse, passing through beds of argillaceous rock, and forming pools, bordered with reeds. Here we were joined by Samuel Rolland, who became our guide. At one place, on the road, a Boor was ploughing. These people often sojourn for a time in remote parts of this country, and plough, or feed their cattle. We also passed one of their encampments, consisting of a tent and four wagons, and another of six wagons, belonging to an emigrating Boor. At one of the places where we rested, a Welshman, who had married a Bechuana woman, was living in a poor, roof-like hut of reeds, near a spring that issued from some sandstone rocks, in a hollow.—The country over which we travelled, was very similar in features to that from Philippolis to Bethulia. Basaltic hills, of various elevation, up to about 500 feet, stand in all directions on grassy plains, or form irregular ridges: clay-slate and clayey sandstone rarely occur among them. The last prevails about Beersheba, where also ruddle and pipeclay show themselves.—On arriving at Beersheba, we found a young Irishman, who tried

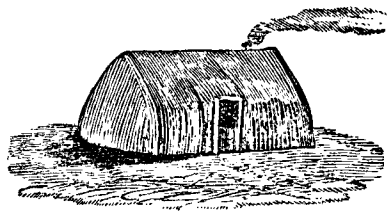
Beersheba French Mc Station.

ROYAL ASIATIC SOCIETY

to pass himself off for English: he had come to claim a night's lodging, and had impudently turned his horse into the garden. He said he had been fighting for the Boors against Dingaan, and told so many palpable lies as to destroy all credit in what he said. This is too much the character of many who travel toward Natal, English as well as Irish. They are often a great annoyance to the Missionaries, who, nevertheless, do not like to deny them a lodging, lest they should have to sleep in the open field, especially at this cold season of the year. We saw this man afterwards at Philippolis, where he was attempting to practice a fraud, and subsequently found him in the jail at Cape Town, to which he had been committed from Namaqualand, after imposing upon people right across the country.

In the absence of Elizabeth Rolland, we were politely welcomed by Claris Maeder, the wife of Francis Maeder, the artisan of the Beersheba station. Francis Maeder was a voluntary assistant in the schools, and occasionally in the devotional exercises of the chapel: he was, at this time, in Cape Town, superintending the printing of the Gospel according to Luke and John, in the dialect of this part of the country. The missionary station of Beersheba is represented in the accompanying etching. The town is on the ascent of a rough sandstone hill, near the bottom of which, the houses of the Missionary and artisan, the infant-school-house, chapel, &c. are situated. These, except the mission-house, were temporary buildings of mud and thatch. The houses of the coloured people were progressively improving; the round or oven-shaped huts, those composed of mats, and those which were circular and had upright, plastered sides, and thatched roofs, were giving way to what were called, in this country, Hartebeest houses. The walls of the huts with upright sides, are often double. Within the inner circle, they are much occupied with tall baskets, plastered with clay, which are used for storing corn. The Hartebeest houses, are so called from an imaginary similarity in their figure, to the outline of the species of buffalo, called in South Africa, the Hartebeest: they are usually built of reeds, and are sometimes plastered with mud; they are in the form of roofs, but the lower part

of their sides often approaches toward perpendicular. Some of them have holes in the roof to let out the smoke. They are larger, and more commodious than the native huts. The Hartebeest hut is represented at Fig. 5. The cattle-kraals here have dry, stone-walls.



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3rd. We walked over the settlement with Samuel Rolland and Gottlob Schriner, and observed with pleasure the improvement of the people, who are about 1,000 in number, chiefly of the Basutu tribe of Bechuanas. Here are also a few families of Bastaards and freed-slaves. Eighty-eight persons had been admitted members of the Church, three of whom were suspended for misconduct; there were also 140 inquirers or candidates. The usual attendance in the schools was about 120, in that for infants; forty, in that for older children; and 100, in that for adults, or sometimes 200. The older children were much occupied in herding, and watching the gardens, &c.

The people were improving in their dress: formerly the men wore only karrosses; to these, leathern trousers were now universally added, or, in many instances, the karross was converted into a large coat, with the fur inside. Many of the women now wore cotton gowns, and tied handkerchiefs about their heads; and those who were still dressed in prepared sheep-skins, were decently covered. Circumcision and polygamy were nearly abandoned.—The Bechuanas are generally much more industrious than the Bastaards or the Hottentots; they are also much more provident. Many of them preserve a hoard of Caffer-corn in their houses. A large number of the men were now from home purchasing seed-wheat, or ploughing and sowing at different fountains. The people of this station had about 5,000 horned cattle, and a much greater

number of sheep and goats. The cattle were divided into groups, and kept at different places, through fear of the Caffers, who had sometimes made incursions even into this part of the country. The Bechuana tribes have, in the present day, the character of being a quiet, peaceable race, but the Caffers cannot stand before them in close combat. The weapons of the Bechuanas are a short stick, having a large knob at one end, called a Keary, and a single assagai, both of which they throw with dexterity; but in fighting, they often break the handle of the assagai short, and stab with it. The Caffers generally take them by surprise. The Bechuanas are, in many respects, a much more civilized people, than the Caffers. The houses of the Bechuanas are usually very clean; they contain sundry vessels of clay, some of which are baked, and serve well as cooking-pots. In the courts attached to their houses, portions of small trees are fixed, having the branches cut short; upon these they hang small milk-bags, made of skins, and other utensils. (Fig. 3, p. 355.) Some of the people make very neat baskets of rushes, which they work so as to exhibit stripes.—A considerable quantity of land is irrigated at Beersheba, from two springs, one of which is warm, and discharges a large quantity of gas. Some of the Bastaards from this station were gone to lead out the water of the Caledon, for irrigation, at a place not far distant.—The rocky kloofs of this part of Africa produce sparingly, a species of Olive, *Olea*, which sometimes attains to thirty feet in height, and is of considerable girth; its growth is slow; its fruit, which is a small plum, does not appear to have been converted to any use. The tree is in request for fuel, and consequently, soon disappears in the vicinity of settlements.—In the afternoon, we held a meeting with the people, about 300 of whom exclusive of children, attended public worship. They listened to instruction with great quietness and attention, and there was a good feeling among them. No public worship was usually held among them on week-days, but daily classes met, of about forty each, consisting of those who were inquirers, and of those who had come decidedly under the influence of Christian principle.

4th. Before breakfast, I walked to the Caledon, about a

mile from Beersheba: it is a small, meandering stream, connecting large pools, margined with reeds, and running in a bed of about 15 feet wide, across grassy plains, among sandstone hills. In some places, there were willows upon its banks. In a walk in the afternoon, I noticed the mode of sowing wheat practised by the Basutu. They render the earth moist by irrigation, scatter the wheat on the surface, and bury it by hoeing up the soil. It was pleasing to see the men and women labouring together at this work. Their hoes were made of iron, and had a long spike behind, by which they were fastened to the handle, the spike being passed through a hole in one end of the handle, which was left thicker than the other for this purpose; in case of the handle splitting, a strip of bullock's hide was used to secure it. The wheat crops are harvested in the 12th mo. and Indian corn is sown immediately after. The Bechuana or Caffer Corn is sown at this time, and it ripens in the 5th or 6th mo. Locusts are sometimes very destructive here.

The Bechuanas are thought to present traces of having possessed a greater degree of civilization than they now possess. There seemed little of that sort of excitement among them, which often proves temporary. Much care was taken not to admit the people prematurely into church-fellowship; the standard of morals among them had become much elevated. In the abandonment of polygamy, the practice was, for the man to take his superfluous wives to their parents, and to tell them, that they must not be angry with him for returning them, as he did so, only because he saw that having many wives was contrary to the law of God; he promised to allow them a maintenance till they should marry, which they generally did in a short time. The young children were allowed to remain with their mothers, but when they grew up, they became the property of their fathers. The purchasing of wives was nearly abandoned.

During the Caffer war, a petty Chief of the Tslambie tribe, named Mylooza, or Jalousa, fled from Caffraria, and was received in peace by Moshesh, the Chief of this part of the country. Mylooza was settled in the neighbourhood of Beersheba, and he took the opportunity of cutting off straggling

parties of Bechuanas, in the surrounding country. Reports of this villanous and ungrateful conduct reached Moshesh; but at first, he would not credit them. At length Mylooza fell upon a relative of Moshesh, and a considerable party of trading men, many of whom were destroyed. Moshesh's relative was left for dead, but he recovered, and informed the Chief of the circumstance. Moshesh was now convinced that he had received a treacherous guest into his land: he came therefore upon Mylooza suddenly, and cut him off with about 400 men, but the women and children were suffered to escape to their own land. Among these was a young son of Mylooza, who lately stirred up his country people to revenge themselves upon the Bechuanas. A short time before our visit to Beersheba, Gacela, who was a relation of Mylooza, joined by another Caffer Chief, under the pretext which these circumstances afforded, made a descent upon the Bechuanas, and carried off 1,500 head of cattle; and some fears were entertained by the Bechuanas of further hostilities. Under these circumstances, we wrote to Charles L. Stretch, requesting him to use his influence, to prevent further mischief. This he did, as Diplomatic Agent among the Gaika Caffers, to which section the Chief who joined Gacela, belonged; he also used his extensive moral influence in regard to Gacela himself; in order to strengthen this influence, when sending to Gacela twenty-five pounds out of a sum entrusted to us, for the promotion of agriculture among the Caffers, we forwarded it by the hand of Charles L. Stretch, accompanied by an expostulation with Gacela, against his wicked conduct.

5th. The straying of our horses prevented our departure till noon. G. Schriner continued with us till we reached a ford of the Caledon; we then proceeded about twelve miles further, under the conduct of Ka-i-le, the Headman of the Beersheba Station, to a little kraal of his own people. Here we fixed our position for the night, by the side of one of the native huts, and under the wall of their goat-kraal, having a hill of about 100 feet behind us, and a declivity of similar measurement, to the Caledon, in front. In this position, we were protected both from wind, and from the fog of the river. The people made us a fire, and supplied us with sour milk and

Caffer-corn, boiled, of which we made a luxurious meal. The latter requires to be boiled about two hours in fresh water: its flavour is very agreeable, especially to hungry travellers.

6th. Though the temperature in the night was below freezing, we were comfortably warm, notwithstanding we were sleeping under the open canopy of heaven. We each wrapped ourselves in a blanket, inside of a Bechuana karross; under these was spread a Mackintosh tarpawling. Having become inured to hard beds, we got a fair share of sleep. At dawn of day, we arose, remounted our steeds, which had been feeding close by, and rode upwards of four hours to Jammerberg, *Grief Mountain*, a place where a few families of Bastaards resided. Here we off-saddled, and partook of the refreshment provided by our kind friends at Beersheba. On the way, we passed a herd of Hartebeests, another of Blesboks, and two troops of Quaggas. We also saw some Caffer Cranes. At Jammerberg there was a shed-like hut, used occasionally as a chapel, in which Missionaries, travelling on this road, sometimes slept and preached. The families residing here were about fourteen. Having escaped from the oppression of the Boors, these people sometimes used their own liberty in an arbitrary manner. Lately, they made a trader fast to his own wagon, and refused to liberate him till he had paid six pounds for the trespass of his cattle on their gardens, a damage for which twelve shillings would probably have compensated. They had not the character of being provident; and strong drink was a great snare to many of them. They dressed in European costume; though, in some respects, they were more civilized than the Bechuanas, they had a conceit of superiority on account of their extraction, that rendered them far from amiable.

On riding about two hours further, the mare that carried Kaile became tired, and finding that we could not reach Morija before dark, we made to a Bechuana kraal, on the ascent of a flat-topped, sandstone mountain, and solicited the hospitality of the people for the night. Most of the men at this place were seated on the ground, around a fire, drinking beer, made from the meal of Caffer-corn. They were half intoxicated, and very noisy, but they civilly invited us to

partake, handing us the ladle-like calabashes, which formed their drinking vessels; we, of course, declined partaking. On the arrival of the Headman of the kraal, who was perfectly sober, he had us directed to a circular court, in front of a hut that was filled with corn, and had the door sealed up. This was soon swept, and a fire was kindled; he also sent us an ample supply of Caffer-corn, and an earthen vessel to cook it in, and others containing water.

A few of the people came in the evening, and conversed with our attendants. One of them, who had been among the Boors, brought a calabash of beer which he called Brandywyn. Kaile drank a little with him, but Boesak refused, and talked to the people about the things pertaining to salvation. The people here were filthy in their attire, which consisted of oxhide or sheep-skin karrosses. Most of them had earrings, many of which were of copper-wire, rather stout, and resembled spiral springs that had been drawn beyond their strength; these reached almost to their shoulders. A few had also tattooed lines around their eyes, and down the ridge of the nose. The same kind of beer which these people drink, is used among some of the more northern of the Coast Caffers, even at missionary stations; and in parts of Caffraria where corn is abundant, as well as here, intoxication, not learned from Europeans, is very prevalent, and highly prejudicial to the moral improvement of the people. The fence of tall reeds, which encircled us this evening, afforded a good protection from the wind. Though seated on the luggage, and some of the company on small stones, on which, or on small pieces of wood, the Bechuanas generally sit, yet with this shelter, the warmth of the fire, and an ample meal of boiled Caffer-corn, and of mutton from Beersheba, we enjoyed a greater measure of bodily comfort than we often had enjoyed in other situations, at this season of the year; we also felt thankful, and peaceful in mind.

7th. We spent the night comfortably; in the morning we presented our host with a knife and a handkerchief, and gave a couple of small, brass buttons to each of the people who came with him to take leave of us; all these were received with expressions of pleasure. There were several kraals

at a short distance from the one at which we slept. In passing through one of them, the people made many inquiries, as to who we were, and what was our object in visiting their country. There was more land in cultivation in this neighbourhood than we had seen for a long time past. The elevation of the country is such, that the harvest of Caffer-corn was only in progress, notwithstanding it was the depth of winter. The rain increased as we approached Morija, which is situated under a lofty range of hills, and near a remarkable peak, called Thaba Tele. The settlement is represented in the accompanying cut.

Morija, Paris Missionary Station.

It is, in what may properly be called the Basutu country; it consists of the mission premises, and two large kraals; the latter are situated on natural terraces, on the side of an adjacent mountain. There are also many smaller kraals in the vicinity. The people here were suffering from the measles. Thomas Arbousset, the Missionary, greeted us warmly, as soon as he knew the nature of our visit. After changing our wet clothes, and taking some refreshment, we repaired to the chapel. The congregation consisted of only about forty persons; when the weather was fine, and the people were free from sickness, it sometimes amounted to about 600. We addressed them through the medium of T. Arbousset. The people here had formerly only about 600 cattle; their present stock was about 5,000. Many of the inhabitants of Morija could read; and some of them apprehended christian doctrine with great

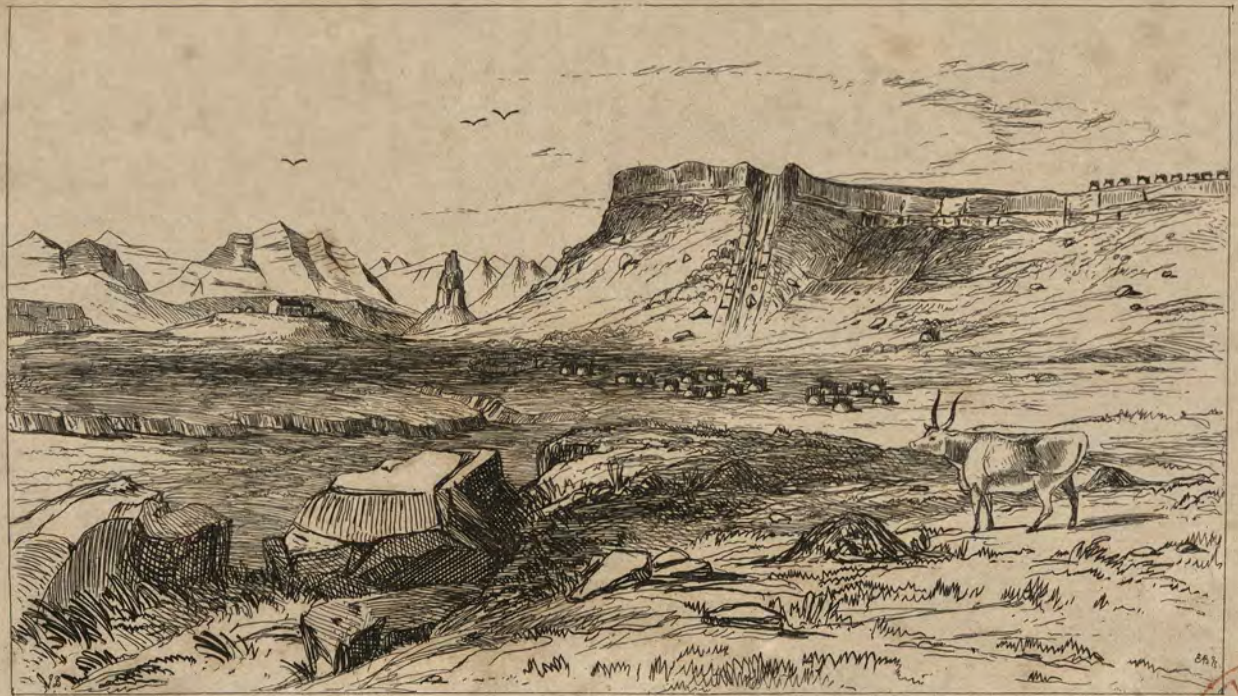
facility. The schools were at present suspended; but when the people were in health, and not too much occupied with their corn-crops, a school was held daily by T. Arbousset; another was held twice a week by his wife, in which she taught the women to sew.

8th. The day was very cold and snowy; the wind drove the snow into the chapel, so as to extinguish a fire that had been lighted on a circle of clay, upon the floor, and around which our people, with some others, had been sitting. On leaving the chapel, they put our saddles on the sides of the pulpit, that being the only dry place; here some goats took refuge, and they eat parts of several of the girths, and did other damage that took us much time to repair. In the evening, the weather being more moderate, we walked through the two principal kraals or villages. They consisted of numerous beehive huts, arranged in circles, and having courts fenced with tall reeds: they contained together about 900 inhabitants. Many of the people were assembled round a fire in one large hut, which was a sort of warming-house; like the rest, it had a very low entrance. Neither these people, nor others of the coloured races of Africa, can bear much cold. In inclement weather, they crowd around a fire, and are little disposed to go into the open air, even to give needful attention to their cattle.—One of the petty Chiefs of this place, who had come under the influence of christian principle, on a certain occasion, struck his wife, because she reluctantly returned to his house, which she had left with the intention of attending the instructions of the wife of the Missionary. The man immediately relented, went to T. Arbousset, acknowledged his fault, and begged him to send for the injured woman, whose forgiveness he asked, and with whom he shook hands. After that time he treated her with great kindness. Considering the manner in which women were formerly treated, this was considered a circumstance likely to have great influence among the people.

CHAPTER XXIV.

Witte Bergen.—Thaba Bossiou.—Congregation.—Zeal in learning to read.—Recognition of Acquaintance.—Mountain.—Peak.—Basutu.—Hats.—Needles.—Meeting.—Moshesh's Speech.—Caffer-corn Bread.—Polygamy.—Mocatchani.—Smoking Dakka.—Boesak's Parents hear of their lost Son.—Death of a Wife of Moshesh.—Argument respecting Christian mode of burial.—Knowledge of the Natives before the arrival of the Missionaries.—Arrival of Boesak's Mother.—Weapons.—Ornaments.—Iron Handkerchiefs.—Burial of Moshesh's Wife.—Parting request.—Marriage of Moshesh's Son.—Feast of First Fruits.—A. Steedman's Letter.

6th mo. 9th. ACCOMPANIED by Thomas Arbousset, we rode to Thaba Bossiou, distant about twenty-four miles, through grassy vales, diversified by sandstone hills of various figure, and having numerous kraals on their slopes. From some places, we had a fine view of the Witte Bergen, or White Mountains, which were now covered with snow. These separate the Basutu country from Caffraria. From the Basutu side, they look like mountains of 3,000 feet high; but the elevation of the country is great, and the Witte Bergen are said to be about 9,000 feet above the level of the sea. Thaba Bossiou signifies the Mountain of Night; the kraal of the Basutu Chief, Moshesh, and four others, are situated on the top, which is to them an impregnable fortress. The Missionary Station is elevated, but stands under the mountain. Thaba Bossiou is not only the name of the missionary station, but of the adjacent mountain, a portion of which, with the mission premises, is represented in the accompanying etching, in which the Witte Bergen, or Quathlamba Mountains are seen in the distance on the left. The mission-house was a long, plain, brick building, of five rooms, affording a moderate share of accommodation, but not at all more than was needful for health and reasonable comfort. The population

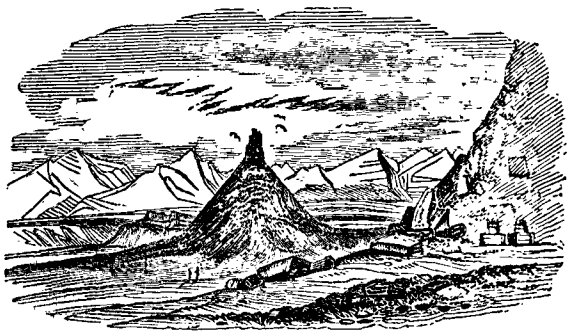


Thaba Bossiou.

of this station, including the mountain and its foot, a circle of about two miles, was nearly 3,000; and twenty-one more distant kraals, were visible from the mission-house. When circumstances were favourable, a congregation of from 4 to 500 people assembled here. No natives had, at this time, been received as members of the church; but there were forty inquirers, about a dozen of whom were considered exemplary Christians. The schools could only be kept up for two periods of the year, of about three months each, on account of the agricultural pursuits of the population. Books were scarce; but thirty persons could both read print and writing, and one man could write. They were very studious, and in the absence of printed lessons, they begged the Missionary to give them written ones. When they had a little time, they spread a lesson on the ground, and several of them got around it, so that they made good progress, even when the schools were suspended.—Moshesh, the principal Chief of the Basutu, spent much of the afternoon with us; he is a man of unusual intelligence, who entertains a great value for Missionary labours.—We had supposed, that in this remote part of Africa, we should meet no persons with whom we were acquainted; but on arriving at Thaba Bossiou, we were greeted by Sarah Cassalis, as we had been at Bethulia, by Elizabeth Rolland, both of whom we had met in Cape Town, in 1831. Indeed, in all our travels, we seldom found ourselves perfect strangers.

10th. We visited the mountain, which is 400 feet above the plain; it takes half an hour to walk round the top, upon which there are 1,500 inhabitants. It is of tabular sandstone, with a projecting cliff at the top; its outline is irregular. Cattle are driven up by three rough passes: there are also four footpaths by which it is accessible; some of them are so steep and broken, that a stranger in ascending, requires the use of his hands for security; but the Basutu women ascend by them, frequently carrying a child and an additional burden at the same time. One of the largest passes, which may be about 10 feet wide, is of basalt, which is shallow, and in some places, broken through to the sandstone; this appears to have been fused by it, and has hardened into a sort

of Touchstone, which, at a distance, looks like a wall on each side of the pass. The Basalt has emerged at a short distance from the edge of the mountain, and has scarcely flowed from its foot, where it forms an irregular heap, as if the accumulation of matter in a state of semifusion, had slowly impelled that in front forward. This pass forms a striking feature in the part of the mountain represented in the etching. Near its eastern extremity, there is a remarkable peak, only the top of which is seen in the etching, but of which a complete view is given in the accompanying cut.



A Remarkable Peak at Thaba Bossiou.

The people of Moshesh are a tribe of Bechuanas, called Basutu; there are also among them refugees of other Bechuana tribes, as well as a few Caffers and Bushmen. Moshesh collected them by a "shout from the top of the mountain;" while they were assembling, we visited several of their huts, which are universally of grass, and in form something like sections of sparrow-pots. The entrances are only about a foot and a half high and wide, and are arched with clay. The floors are of mud, and are smooth. Several stout sticks assist in supporting the huts inside; to these sticks, as well as to the sides of the huts, various articles are suspended. The huts open into circular courts of high reed-fencing, with very narrow entrances, defended with boughs.—Moshesh had several good chests, also an abundance of European clothing, which he always wore, when off the mountain. A young man

of Hottentot extraction was assisting him to dress, and brushing his clothes, when we arrived, which was rather earlier than he expected us. In a large court, in which we afterwards assembled, several persons were busily employed in making baskets of a spherical form, a little elongated at the top, for the purpose of preserving corn. These are made of grass, and are sewed together with the same material, platted into a sort of tape, in the same way in which beehives are made in England, of strands of straw, sewed together with split briars. The needles used in their manufacture, are of the size of large packing-needles, but they have two eyes, by means of which the grass-tape is more easily kept from slipping. Numbers of these baskets, capable of containing from nine to thirty-six bushels, are to be seen standing around the huts of the natives, outside the fences, filled with Caffer-corn, and having flat stones cemented on the narrow opening at the top, by means of a little cow-dung. They are a sufficient protection against the weather; and the people being honest, they consider these granaries safe.

The company, when collected, were seated on the ground, except Moshesh, who occupied a chair, and ourselves and a few others, in European clothing, who sat on boxes. On sitting down with them, a sweet and powerful feeling of divine overshadowing was perceptible. Eugene Cassalis, the Missionary, interpreted, while my companion and I spoke to them largely on divine things, including also temperance and judgment to come, duty to wives, the benefits of industry, &c. T. Arbousset and E. Cassalis likewise addressed them at some length; they were followed by Moshesh, who on the previous day had made many inquiries respecting the aborigines of Australia, to whom he now alluded, making some remarks on their destitute state, and on the practice of some of them who decorate themselves with feathers, and of those of Van Diemans Land, who had not even garments of skin. He began by addressing his father and a subordinate Chief. His speech, as nearly as it could be translated, was as follows:— "Rejoice, ye Macare and Mocatchani! ye rulers of cities, rejoice! We have all reason to rejoice, on account of the

news we have heard. There are a great many sayings among men; and among them, some are true, and some are false; but the false have remained with us, and multiplied: we ought, therefore, to pick up carefully the truths we hear, lest they should be lost in the rubbish of lies. We are told that we have all been created by one Being, and that we all sprang from one man. Sin entered man's heart when he ate the forbidden fruit, and we have got sin from him. These men say that they have sinned; and what is sin in them, is sin in us, because we came from one stock, and their hearts and ours are one thing. Thou, Macare, hast heard these words, and thou sayest they are lies. You that are grown in years, are the great men to us, therefore we look to you; but if these words do not conquer, the fault will lie with you. You say you will not believe what you do not understand. Look at an egg! If a man break it, there comes only a watery and yellow substance out of it; but if it be placed under the wings of a fowl, there comes a living thing from it. Who can understand this? Who ever knew how the heat of the hen produced the chicken in the egg? This is incomprehensible to us; yet we do not deny the fact. Let us do like the hen. Let us place these truths in our hearts, as the hen does the eggs under her wings: let us sit upon them, and take the same pains, and something new will come of them."

The Chief here paused for a moment; then addressing the Missionaries, said, "These men are come from afar, and as they can stay so short a time with us, I wish you to write their names and the things they have told us, in a book." Then turning again to the people, he said, "We had heard of the antipodes; but we turned it into a fable, thinking it was an invention to amuse children. Now we see men who have come from thence. They tell us everything about that country. Now, that we see, the people of that country are in the dark. These men say, that we have been loved of God. We have plenty of food and covering. The people of the antipodes, what do you think they eat? Oxen?—they have none. Sheep?—they have none. Their only food is birds, wild animals, fish, insects, and roots. And with what do you think they clothe themselves? With cloth?—they

have none. With skins?—they have none. There only remains for them the feathers of birds. Their life is the Bushman's. We see that God has loved us indeed; though you say that God has not loved us, because he has given less to us than to the Whites. And now God has increased our riches, by giving us Missionaries, which we must be thankful for. I speak to you, men. You have heard that there are men of other nations who despise labour, and think it is only the lot of women to work, and that it would be below the dignity of a man to put his hand to a tool. These men have praised your hands, because they are employed in making baskets; they have praised the needle that you use in that work. It is right that man should assist woman. When man was created, after having looked around him, he found no being to make him complete: then God, who knew the wants of man, extracted the woman out of him. I am angry with you, men; you assist the women in many things, but not so much as you ought. I am angry with you, because I see your wives lying in the huts with disease, [the measles,] and fear prevents your entering to give them the assistance they need. Let me no longer observe this neglect. I speak to you, children. You also must assist your parents. These truths are written in a book. It is your duty to learn to read it, that you may get knowledge from it, and help your parents with the instruction you shall find therein. I am angry with you: you are a set of lazy fellows!"

After the meeting, we went to one of Moshesh's huts, where we were regaled with tea, which was handed to us in earthen basins, of English manufacture; fowls were also served up, which had been cooked for the occasion. On expressing a wish to taste the bread made from Caffer-corn, some was brought, with some of the most delicious sour milk we had tasted. The bread is prepared by pouring the meal gently into the middle of a pot of boiling water, and allowing it to continue to boil till the water nearly disappears by absorption and evaporation. In this state, it is very palatable. The meal of Caffer-corn will not make bread like wheat-meal. Some of the women were busy grinding the corn on flat stones, with others of an oval form. We next went to see a stone house,

which two Europeans were building for Moshesh, and for which they were to receive forty-five oxen. It was in European style, and the Chief had intimated that he had only provided accommodation in it for one wife. At this time, he had many; but there seemed to be a conviction in his mind, that he must abandon polygamy. This is a great sacrifice for a man to make in this country, where his wives are his servants, and their number is looked upon as giving him consequence. This evil is, however, fast giving way, under the influence of the Gospel; and to these people, the circumstance, that in the beginning, only one woman was created as a wife for Adam, carries great weight against polygamy.

Before leaving the mountain, we visited Mocatchani, the aged father of Moshesh; who, though addressed by name at the previous meeting, out of respect, was nevertheless not present. He had been much opposed to the introduction of Christianity among the people, and to the consequent change of their customs; but his prejudices seemed to be giving way. He was seated on a stone, by a fire, along with a few other persons, within a rude, circular fence of bushes, to which numerous parcels of roots, used in medicine, were suspended. The company soon received many additions; Moshesh and the Missionaries informed them of what had been said at the meeting; they addressed themselves to Mocatchani, who, when he was told that we expressed approbation at the Chiefs not using strong drink, said, that was good, that his father was the first who forsook it, and that himself had never used any. Moshesh follows this good example: on a certain occasion, when pressed to drink, he replied, "If I were to drink, I should be talking folly before my people." At the meeting he noticed with approbation our denunciation of intemperance, and said, he had observed that the drunkards among his people rarely became Christians. Moshesh avoids the use of tobacco and snuff; but his father uses the latter, as do also most of the Basutu. Some of them likewise smoke Dakka, or Wild-hemp, *Cannabis indica*, which is very stupifying and pernicious: it is in use among all the native tribes of Southern Africa. This morning, I saw a man smoking it in a rude pipe, stuck into the side of a cow's horn, which was

nearly filled with water, through which he drew the smoke. Before we left Mocatchani, he requested the Missionaries to pray with him.

On returning to the mission-house, we found a young man from one of the villages near Morija, a relative of our attendant Boesak, who had come in search of him, having heard that he had passed that way, in consequence of Kaile having, according to their custom, told the people of the village through which we passed on the 7th inst. who we were, and what was our business in this land. He had mentioned Boesak's native name, which Boesak happened to remember, notwithstanding he was taken from his parents when very young, by the Bergenaars, *Mountaineers*, a tribe of Griqua marauders, who infested this part of Africa a few years ago, and were ultimately reduced by Andries Waterboer of Griqua Town. When we came into the vicinity of Beersheba, Boesak told me, that he remembered being taken through that part of the country, and that when brought to Philippolis, they were ready to eat their karrosses through hunger; he also remembered something of his native tongue when he came to hear it spoken, and became useful to us as an interpreter. His cousin, who came to see him this evening, reported that his mother was on her way to see her long-lost son, but that his father could not travel, being ill.

11th. In the course of last night, one of the wives of Moshesh, having eluded the vigilance of a person deputed to watch her, threw herself from the cliff of Thaba Bossiou, in a fit of despondency, under which she had been labouring for some time, and which was probably increased by the recent loss of a baby, and the fever of the measles, under which she was suffering. This circumstance prevented the Chief and his people assembling as he had wished, to ask us questions on various subjects, and to receive our answers. The Chief was greatly distressed by the occurrence, the woman having been a favourite wife. Thomas Arbousset visited Moshesh in the morning, on his return to Morija, and it was agreed that we should call upon him in the afternoon; but he sent a message, at an early hour, requesting Eugene Cassalis and ourselves to go to him immediately, for the relatives of the woman were

determined to have her buried according to their heathen rites, and he was opposing them. The power of Moshesh was sufficient to enable him to act arbitrarily, but his wisdom led him to prefer overcoming their opposition by argument. Their custom was, to inter the family of the Chief in a cattle-kraal, and to assemble their cattle and slay one of the oxen for a sort of offering and feast.

On arriving upon the mountain, we found a large herd of cattle collected in idolatrous reverence of the deceased. The people had tied the body of the woman, so as to bring her into a sitting posture, and had broken down a place in the wall of one of the cattle-kraals, in which they were preparing for her interment. The Chief, in his undress, a karross, &c. was holding a strong argument with them, on the superior advantages of the mode of burial adopted by Christians. These burials, he said, were seasons of instruction, as he had himself witnessed two days previously, at the interment of a child of Eugene Cassalis, and in them, idolatrous rites to the deceased, which were offensive to God, were avoided. Eugene Cassalis took part in the argument, and when they had concluded, I made a few remarks upon the custom of different nations in regard to their dead, and the universal adoption of the practice of burying them decently in the earth, without heathen rites, wherever the Gospel was received in truth. Moshesh appealed to the social feelings of man, saying, "When a child is born, it clings around its mother's neck; when it is older, it seeks playmates of its own age; when grown to manhood, man seeks association with his fellowmen; and which of you, even in death, would wish to be buried alone?" No one had previously been buried in the kraal chosen for the interment of the deceased, nor was there a prospect that another would be buried by her side; but about two weeks previously, one of the people of the station applied to Moshesh, for leave to bury a deceased relative according to christian practice. The Chief gave consent, and the woman was interred in a piece of ground, selected for a cemetery, on the top of the mountain, and it was by her side, that the Chief wished that his wife's remains should be buried.

Mocatchani was greatly incensed at this departure from the customs of the nation: he sent several messages to Moshesh, desiring to have the man put to death, who had infringed upon them by burying his wife according to christian practice. When the Chief had concluded his argument, he challenged those who had anything to object, to come forward. Some of them said, they would do so when the Missionary had withdrawn. To this he replied, that to attack a man when his back was turned, was a cowardly practice, and in itself an acknowledgment that he was too powerful to be met to the face; that if they had any better arguments than the Missionary or himself had brought forward, they were prepared to hear and admit them; but if not, he would have his own way; he said also, that he was not himself a converted man; that he had long tried to resist the truths spoken by the Missionaries, but he was convinced, and he could no longer stand against them. He then made a short pause, and there was no answer; he therefore requested Eugene Cassalis to send C. Gosselin, a pious artisan, to prepare a grave. Some of the objectors said, that if Moshesh thus broke through their customs, he should not be their Chief; but threats of this sort he disregarded, well knowing that his people were too dependent upon him to forsake him. For in one of the wars, in which they were perpetually engaged, for many years before the Missionaries came among them, Moshesh proposed that the flocks and herds of the tribes should be collected, and defended, upon one of the mountains. At that period, his father was in power, and the people declined joining in his plan, thinking they could defend their own cattle, in which they proved mistaken. Moshesh obtained the assistance of such persons as had no cattle, and saved his, and the other people became dependent upon him for milk, which constitutes a principal article of their food. He afterwards lent them cows, but the increase was his; and his stock of milk-cows now amounted to about 20,000; they were dispersed through the numerous villages of his extensive and populous country. When C. Gosselin was preparing the grave, and Moshesh and several of the people were looking on, old Mocatchani came up, and inquired how they meant

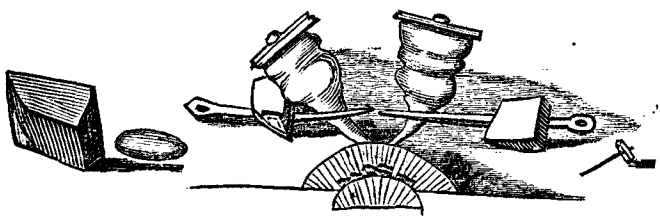
to bury him when he died; Moshesh replied, in the same manner in which they were going to bury his own wife; and he added, that he wished also to be so buried himself, and desired the people to observe how Gosselin made the grave, that in case he died before them, they might know how to bury him.

Under the instruction of the Missionaries, the people had become much raised in morals, and advanced in knowledge. Many of them, at this station, held family worship. Forty formed a Bible-class, with whom the Missionary met frequently. On a certain occasion, Moshesh observed to his people, that it was reasonable that they should believe what the Missionaries told them, because they told them as truth, many things which they previously knew to be true; that before the Missionaries came, they were acquainted with most of the truths they taught, so far as they were contained in the law of Moses, and were written in the Ten Commandments, excepting as regarded the Sabbath; for God had sent them this knowledge; it had descended to them; and those who had died before they had the Bible, would be judged according to the knowledge they had possessed. But the Missionaries had brought them the knowledge of the Sabbath, of Jesus Christ, and of the Holy Spirit; and that they who had received the Bible, would be judged according to the Bible.

In the course of the day, the mother of Boesak arrived, having come on foot about thirty miles, to see her long-lost son, who was strikingly like his mother. She said, he was torn from her arms, when a little boy, by the Griqua Berganaars; and when she turned after them, they told her to run away, but she followed them weeping as long as she could. From that time, she had not heard of him, till the other day, and her heart had mourned over him as dead. Her husband was sick, and could not come to see his son; but she was glad to see him, and thankful that he had fallen into the hands of people who had treated him as a son: she also said, that the Berganaars took away another son, who, she believed, was among the Boors, and a daughter, of whom she had not heard. Boesak, however, had traced his sister to the

neighbourhood of Graff Reinet. This also was joyful tidings to the bereaved mother, who, after spending a short time with her son, and arranging that he should visit his parents on leaving us, returned to confirm to her husband the truth of the report they had heard, of their long-lost child being in the country.

Some of the Bastaards, residing in this part of the land, had, at times, compelled Bushmen to become their servants, and behaved to them with great severity. A few of these had fled to Moshesh, who had protected them. Some of these Bushmen said they were beaten with samboks like beasts; and one was so starved, while his master was living in plenty, that he was obliged to dig grubs out of the ground, and eat them to sustain life. In the afternoon, we visited one of the native smiths, and saw him working his iron, which was smelted from ore, found in an adjacent mountain; his apparatus are here represented. For bellows, the smith used two bags of



Basutu Smith's Apparatus.

soft leather; they were opened at the top by the hand, by means of two parallel sticks, in ascending, and closed in descending; a piece of leather passing over the hand on one side, and over the thumb on the other, to facilitate the operation. Each bag was terminated by a pipe formed of a cow's horn, with the point cut off; these pipes were kept in their places by means of two old handles of hoes, on which large stones were laid, and they were terminated in a pipe of clay, in an arched wall of the same material, formed of a section of a white-ant's hill. Between this and a smaller wall, about six inches distant, a charcoal fire was placed. The blast was well maintained; the rougher work was effected by means of hard stones, on others of large

dimensions, and the finer with hammers of the smith's own making. They weld iron, and finish their work with considerable skill. They also work copper and brass. Breast-plates of the latter article worked so smooth and bright, that they would not disgrace a Birmingham manufactory, are also made by this people, for use in war. In their combats, they also use shields of a remarkable form, surmounting and balancing them by tall plumes of the black feathers of the Ostrich. These plumes are also used in attacking Lions, which dare not advance against a number of them stuck into the ground: but the plumes are most serviceable to the herdsmen, who, when they wish to leave their cattle, stick one of them into the ground; the cattle are taught to feed and lie down around it, and to regard it as the herdsman's representative. The number of feathers required to make one of these plumes, is so considerable that one of them is equal in value, to an ox.

The chief weapon of war among the Basutu is an Assagai with a short handle, but they generally carry long ones with them; these, as among the Caffers, serve all the purposes to which we apply knives, or even razors. The handles of those of the Basutu are formed of reeds, their country not affording sticks applicable to the purpose, for it is a woodless country. Some of the Basutu wear large brass rings around their necks, and a considerable number of smaller ones upon their arms; they often have also two or three earrings in each ear. Many of them wear strings of small beads around their heads, necks, arms, and legs. Their snuff-boxes are frequently made of a species of calabash, not more than an inch and a half in diameter; these are generally suspended from the neck, along with an instrument of iron or copper, something like a flattened spoon, which serves all the purposes of a pocket-handkerchief. The clothing of the Basutu is much more complete than that of the Caffers, and is a decent covering. A pleasant openness subsists between the French Missionaries and the people; which, though it subjects the Missionaries to frequent interruption, is highly conducive to the improvement of the people.

12th. At nine o'clock, we again ascended the mountain, where we joined the Chief and many of his people, who were

assembled on the outside of the fence of the hut of his deceased wife. Within the fence, her remains were lying, wound up in a karross, and made fast to a stout stick, to preserve them in a straight position. Wood is too scarce in this and many other parts of Africa, to admit of coffins being used. After a pause, the opening of the fence was removed, and a number of the natives took up the corpse, over which a white cloth was spread, and bore it upon napkins to the grave, which was about a quarter of a mile off. The company became augmented to about 600. The Chief himself attended, as did also all the dissatisfied parties. The season was one of great solemnity. Eugene Cassalis, according to their custom, rehearsed, in a solemn manner, a number of appropriate Scripture passages, as the procession moved to the grave-side, where he preached a long, unstudied sermon; my dear companion and myself also addressed the company, while E. Cassalis interpreted. The remains were then placed in the grave, which was roughly masoned with sandstone, this precaution being taken to prevent disturbance by hyenas. The covering-stones being adjusted, and the people again quiet, E. Cassalis engaged in prayer. The company remained till the grave was filled up, and then separated in a very orderly manner. The opportunity, through the divine blessing, was made one of great instruction. It presented a striking contrast between the becoming order of Christianity, and the disorder of heathenism; and so far as appeared, all were fully satisfied. Poor old Mocatchani seemed to feel that his own standing was, as with one foot in the grave, on the brink of which he moved with tottering steps, as we parted from him, and he accepted from my hands a small token of respect.

Moshesh and some attendants joined us afterwards at the mission-house, where, after dinner, my dear companion was engaged in prayer. In the evening, we set out for Plaatberg. On parting from the Chief, who sent his interpreter with us as guide, and lent a horse to another person to accompany us, he said, he had yet many things to give up, for which he had not strength in himself; he therefore desired that we might join our prayers with his, to God, that he might receive strength.

By a letter from Thomas Arbousset, we were informed, that on a subsequent occasion, the youngest son of Moshesh came to the resolution to avow himself publicly to be a Christian, and as such, to confirm his marriage publicly with a believing wife, who, under the divine blessing, after much patience and endurance, had become the instrument of "saving her unbelieving husband." The Chief, accompanied by old Mocatchani, and many others of the family, and by a multitude of the people, was present, to witness this interesting event. Moshesh avowed his high estimate of Christianity, by a reference to their ceremonial partaking of a feast of First-fruits. He reminded the people, that it was their custom, to boil the first ripe Pumpkin, and to partake of it, from the youngest to the eldest. He then stated, that as, in like manner, his youngest son had been made the first partaker, in his family, of the blessings of the Gospel, so he hoped that the others, up to the oldest, might yet be favoured of the Lord, to partake of the same.

This was the only time I ever heard of a feast of first-fruits among these people; but it was here spoken of as a thing of regular occurrence. It seems to me very possible, that much may yet remain to be disclosed, relating to the customs of these people; as the Missionaries residing among the natives, do not form parts of their families, nor, in many instances, live in their villages, even they may yet find circumstances thus casually brought under their notice, of the previous existence of which they may have had no idea.

The following extract of a letter from my friend, Andrew Steedman, of Cape Town, dated "8th Nov. 1843," will shew, that Christian principle is still making progress among the Basutu, and "bringing forth fruit unto holiness."

"Since you left, I have been on a tour to the French Missionary Stations in the Basutu land. I can assure you, I was never more delighted with what I observed, than on that occasion. You know the Basutu are rather out of the way of seeing visitors, and I shall never forget the warm, and brotherly reception I met with amongst them. 'I am a man of the desert,' said Jeremiah Mollope, at Morija, who, you may remember is the second son of the Chief Moshesh,

'and don't hear many speak of the love of God. Backhouse and Walker, besides yourself, are the only strangers I have ever heard speak on such subjects; and it is very pleasing to find, that you tell me the same things that my teachers are constantly reminding me about. I can fully understand that it is to the Gospel that we are indebted for all the blessings by which we are surrounded.' But I must give you his reply to me, after having delivered a long address to him, on the importance of divine things, and which I wrote down as it was translated to me by T. Arbousset. 'I believe,' he continued, 'it is my duty, as well as my privilege, to keep close to Christ. I have already read the exhortation which Christ gave to his disciples, in the fourteenth chapter of John,—'If ye love me, keep my commandments.' I trust that the eyes of my heart have been enlightened, and that I am led to look above for happiness; for there is nothing here below on which we can repose. Affliction is our portion here: that we shall have; but my trust is in the Lord: my wife is sick and afflicted, but what shall I say? I am but a blind man, and must submit to be led as God pleases, as a child without any choice of his own.'"

"'The Lord often works one thing by another, while we do not know his design toward us. But he has eyes that see all things, and he knows what he is doing. He drew me from the company of wicked men, amongst whom I long lived in the world: he has given me to taste of his love, yet my heart is but a little one; he knows that in loving me, he has loved an ugly thing; but I know he will accept the love which he has himself put therein; for he first loved me, and therefore, I now love him; but my love is only as a little stream that flows into a great ocean.'"

"At the conclusion of this communication, Paul, the chief Counsellor, who had come up to us during the above speech, said, 'I consider myself happy to have arrived at this moment. I have had the pleasure of seeing a man from another country, and of hearing from his lips, words that are a confirmation of those truths which I hear from my teachers, week after week. Marvellous, indeed, must that Gospel be, which works the same thing amongst so many different tribes

of men! proving, that it comes from Him who is the Great Master of us all.'"

"At Thaba Bossiou a converted man of the name of Moses, whom you may have known, said, at the conclusion of a long interview, 'You have come from a far country, and have brought me a small loaf of the bread of life; I have eaten it, and am surprised how much it has satisfied me. How much it tastes like the Lord's bread! I want to praise him for this, but I have nothing to praise him with. I am a child of the sepulchre; I have been shut up in a dark house, where no light could penetrate; but now, the door has been opened, and I have seen the light, which my poor fathers never saw. When I first heard the teachers, I thought these men brought strange news, and said, I will never believe them: but I did not know that the Lord was stronger than I, and could bring me, not only to believe, but to love that which at first I hated. Now I can look up to Heaven, where I never looked before, and long for the arrival of that time when, having on the karross of Jesus, I shall be admitted into his presence, in that happy place which I now regard as my true home and resting place.' 'Go,' said he, 'go and greet your children from me, and tell them you have seen a man who was dead, but is now risen by Jesus; that man says, May you grow up in the Lord, and then when you die, you will depart in the Lord, and be for ever with him.'—I give you these few particulars, not doubting but that you will feel interested in them, although I had no intention whatever, when I commenced this letter, of taking you so far into the interior, over ground over which you have already passed, the remembrance of which will, I am sure, not soon be obliterated from your mind."

CHAPTER XXIV.

Country.—Large Reed.—Plaatberg.—Bastaards.—Wheat.—Carolus Batje.—Honour of Persons in Authority.—Congregations.—Wild Beasts.—Sick Child entombed alive.—Heaths.—Zantedeschia.—Grass.—Lishuani.—Destroyers of Latakoo.—Matuwani.—Griquas.—Makwatling.—Botaung.—Caffer-Cranes.—Mission Family.—Caffer thrown over a Cliff.—Molitsani.—Mogoya.—T. L. Hodgson's Mission of Peace.—Christian Convert bound.—Destroyed Villages.—Bushman Kraal.—Mirametsu.—Korannas.—Bushmen.—Zoolu Refugees.—Burning the Grass.—Electric Columns.—The Hartebeest.—The Brindled Gnu.—The Zebra of the Plains.—Imparani.—Mantatees.—Bechuana Wars.—Cannibalism.—Sikoniela.—Predatory Wars.—Christian Converts.—Barapootsa Deputation.—Cultivation.—Affection.—Self-denial.—Remarkable Predictions.—Great Awakening.—Persecution.—Martyrdom.—Answers to Prayer.—Sikoniela and the Boors.—Dingaan's Treachery.—Deliverance of F. Owen.—Queen of the Mantatees.—Convictions of Sin.—James Allison.

7th mo. 12th. THE country between Thaba Bossiou and Plaatberg is a continuance of grassy vales, between sandstone hills, with a few traces of basalt: the slopes of the hills abound with villages of the Basutu, these people esteeming the plains unhealthy. Near some of the villages the people were still harvesting Caffer-corn. The inhabitants of this part of the country, which is sometimes called Nieuwland, cultivate this kind of grain to such an extent, that some of them will have from 150 to 200 bushels in a season. Its price is about one shilling a bushel in harvest. Traders, at Colesberg, sometimes obtain six or seven shillings a bushel for it. Some of the Kloofs of this part of the country produce a tall, stout Reed, resembling *Arundo Donax;* it is highly useful to the inhabitants.

Three hours' smart riding brought us to the Caledon River, on the north bank of which, we called at the hut of a Bastaard, with whom we left a tract, finding that he could read Dutch: in three-quarters of an hour more we arrived at Plaatberg, *Flat Mountain,* a Wesleyan Missionary Station, inhabited by Bastaards, who emigrated hither from Old Plaatberg,

which lay nearer to the Kuruman, and was forsaken on account of the frequent failure of crops from drought. The Station, which is depicted in the accompanying cut, was, at

Plaatberg, Wesleyan Missionary Station.

this time, in charge of Thomas Hezekiah Sephton, who filled the office of catechist: he was a native of Nottinghamshire, and his wife was a native of London; she was a model of neatness in her family. This worthy couple received us with much Christian kindness.

13th. Ten of the inhabitants of Plaatberg had lately died of the measles. Many of the men were out hunting. With a thoughtlessness that is characteristic of the Bastaards, they had left their families, against the counsel of their teacher, and at a time when their presence was greatly needed at home. Several of them were possessed of wagons, which they had taken with them; their sick families were consequently destitute of fuel, which had to be brought from a distance. The Bastaards have so strange a conceit of their superiority over the Bechuana tribes, on account of their own descent, ignoble as that must be esteemed, that there seemed a probability of their resting in this self-complacency till those they contemned should rise above them in civilization. The dwellings of the people at Plaatberg, were chiefly hartebeest houses, of tall reeds, plastered with mud: a few had better cottages; and two or three of their houses were built of brick, in European style. But even in one of these, which had a fireplace

and a chimney, the fire, according to the common custom of the coloured natives, was made in the midst of the floor. In consequence of this practice, both the houses and people are far from cleanly. Their furniture consisted of a bedstead, a few boxes, some stools generally with seats made of strips of prepared skins, a few iron pots, a kettle, with a few basins, bottles, &c. Their bedding, and much of their clothing, were of tanned skins, with the wool on, but the wool was removed from the skins, made into trousers and shoes. The men wore hats, manufactured in the Colony, and the women had cotton bonnets and gowns. Meat and Indian-corn were to be seen in almost every house, and Pumpkins in many. These people grow a considerable quantity of wheat, which they generally sell to the Boors, who have emigrated into the adjacent country. Some of them spend much of the money which they thus obtain, in strong drink, which is a great snare to them. There were at this time about 600 people on the station, 140 of whom were members of the Wesleyan church. In the school, there were sixty-five boys, and sixty-three girls; nine formed a Bible-class, twenty-one read in the Testament, and fifty-one in the spelling-book; nineteen wrote on paper, and thirteen on slates.—Karolus Batje, the Captain, was a man advanced in years; he had a rival named Cornelius Van Wyk, by whose means there was much unsettlement among the people. When Batje came into the house of the Catechist, he took a seat on the floor, just within the door. This, we thought, ought not to have been allowed; where a Captain is to be respected among his people, he ought to be treated with marked respect by the teacher, and invited to sit upon a chair. Sometimes this may be attended by inconvenience, from the want of cleanliness in the parties, and their liability to bring in vermin; but this ought to be borne patiently, till the man is raised to better habits. Some of the Missionaries act very judiciously in this respect; in such cases, the inconveniences alluded to, are speedily removed, and the Captain, feeling himself respected, is more ready to promote the views of the teacher or Missionary.

14th. In the forenoon, the people assembled in the

reed-built chapel, for worship; in the afternoon for school, and again for worship in the evening. The attendance was small, in consequence of the prevailing sickness. The chapel would hold 200 persons. The attendance was sometimes so numerous that a third of the people had to stand outside. Defective as the Bastaards, in many instances, are in Christian practice, they are generally diligent in attending public worship. A meeting was usually held in the forenoon with the Basutu of the adjacent villages, who assembled on such occasions, in numbers vayring from 100 to 600; for three weeks, this meeting had been suspended on account of the measles; only six individuals of this class were here to-day. The time of meeting was announced by the cracking of a bullock-whip, the station being without a bell, and the people without clocks. After the routine services were gone through, in the forenoon, my companion imparted much important counsel to the congregation, T. Sephton interpreting. The evening meeting was nearly left to ourselves, and I ventured to address the people in Dutch, T. Sephton now and then helping me with a word. On both occasions, much plainness was used, in regard to the defects of the people, and their imagined superiority over the neighbouring Basutu, as well as in extending encouragement to those who were making a profession of Christianity, to "press toward the mark for the prize of their high calling."

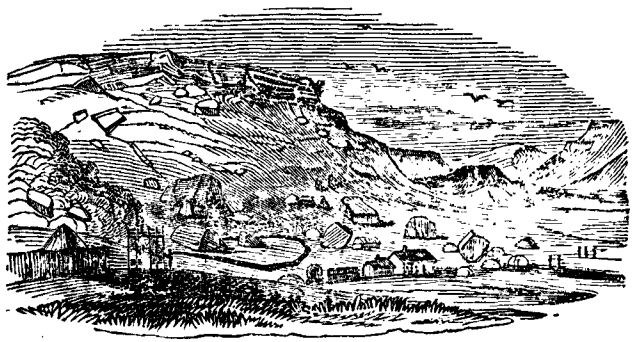
15th. There are some remarkable kloofs in the sides of the tabular sandstone mountains here, out of which, springs of water issue, that are helpful in cultivation; but in growing corn, the rain that falls, generally affords sufficient moisture. Some of the kloofs are bushy, and abound with Conies. These are among the numerous animals upon which the Tigers of this country prey. One of these is the true Leopard, and another the Cheta, or Hunting-Leopard, *Felis jubata*, the latter is called Luipaard, *Leopard*, by the Dutch farmers, while the true Leopard, *Felis Leopardus*, is called Tyger, *Tiger*. Some children walking up a kloof at this place, one day, thought they heard the gurr of a Leopard; they ran away affrighted, and reported the matter. The next day being the Sabbath, no notice was taken of the circumstance; but on the following day, some men armed themselves, and went out to see for

the ravenous beast. They stopped in different places to listen, and at length heard a sound, toward which they advanced cautiously. They soon discovered that it was not the voice of a leopard, and on coming to the spot, found, to their horror, that it was a living child, entombed among some stones. The poor little creature was soon identified, as belonging to some Caffers who had taken up their abode here. This act would not have been thought strange in Caffraria, but it was looked upon, as one of more than brutal unkindness by the inhabitants of this part of the country. The parents of the child therefore immediately left the neighbourhood. The child had been taken ill, and they were afraid it would die upon their hands, and that they should be defiled by touching its dead body. It was in a high fever when taken living from its tomb, and it was too far gone to be recovered by good nursing at the mission-house, where, in a few days, it died.

The Heaths, *Ericæ*, of Southern Africa, are most abundant among the mountains in the Cape Town district. A few are thinly scattered in various places, as far east as Grahams Town. The most striking, and widely diffused species is the beautiful *Erica cerinthoides*, the Honeywort-flowered Heath, which has heads of downy, scarlet, tubular flowers. It was also growing with a few other species of *Erica* and some ferns, near the edge of the sandstone cliffs at Plaatberg. In moist places in the kloofs, there were also a few trees; and *Zantedeschia æthiopica* was growing in the springs, but it was much nipped by the frost; it is rare in this part of Africa. Grass is so plentiful, that the people burn off the old which remains at this season of the year, to make way for the new; but this makes the more sour kinds to grow most abundantly.

In the afternoon, accompanied by Thomas H. Sephton and one of the people, we rode about twenty-four miles, to Lishuani. On the way, our intelligent companion pointed out a hill, in passing which, lately, a Leopard growled at him: near to it there was a brook, which he said, required caution in approaching, lest lions should be watching for their prey, among the reeds on its margin. These formidable animals had been much reduced by the emigrating Boors. They were

now rarely seen here. We fell in with no wild animals upon this journey, except a few Springboks. They always add, by their elegant figure and graceful movements, to the interest of the country they inhabit.



Lishuani, a Wesleyan Station.

Lishuani, which is represented in the accompanying cut, consists of a humble Mission-house, belonging to the Wesleyans: it is situated among great rocks, at the foot of a sandstone cliff. Near the Mission-house, there are a few mat-huts, belonging to some Griquas, who removed hither from Old Bootchap, and in the vicinity there are several Basutu villages. In this neighbourhood a few of the people were also residing, who a few years ago, invaded the missionary-station at Lattakoo; they were under a Chief named Tlalela. Not thinking themselves safe in the Zoolu country, to which they returned, they fled into that of Moshesh, who received them peaceably, and appointed them this place, where they now cultivate the ground in peace. Being but a short distance from Lishuani, many of them resort thither to listen to the glad tidings of salvation. We reached Lishuani about sunset, and were welcomed by George and Sarah Bingham, whom we had seen in Cape Town, and with whom we spent a pleasant evening. Much of the country we passed through to-day was taken possession of by a Chief named Matuwani, in 1826; he drove out several other tribes; the colonial troops intended to have destroyed him and his people

Makwatling.

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in 1828, when, by mistake, they fell upon another tribe! There are a few small trees in the kloof behind Lishuani, and some scattered Wild Olives on the sides of the cliff, the margin of which is fringed with heaths.

16th. The people were invited to a meeting in the chapel, which is a large, hartebeest house. About seventy assembled, whom we addressed through the medium of T. Sephton. The congregation here was sometimes considerable; but the measles and hunting had reduced it temporarily. The school was suspended. Many of the people could read. Many of the Griquas here, were in but middling circumstances, but some of them possessed wagons. They wore clothing similar to that of the people of Plaatberg, and in cold weather, put on karrosses as cloaks. Some of them were pious, and most had a knowledge of the doctrines of the Gospel, but they were not thought to have grown in grace of latter years. Since their removal from Bootchap, they had been rather unsettled, notwithstanding the country was much more fruitful than the one they left, which was forsaken on account of the frequent failure of the crops.

17th. George and Sarah Bingham accompanied us to Makwatling, a station of the Paris Missionary Society, among a tribe of Bechuanas, named Bataung, or Batauw, where we were cordially welcomed by Francis and Eliza Daumas, who were natives of the south of France. This station, which is represented in the accompanying etching, is about four miles north of Lishuani. The mountain lying between these places has precipitous sides, and the road round the point is six miles. In the afternoon, we walked to the top of the mountain, which is an extended, grassy plain, with a few elevated, sandstone rocks, from which some other missionary stations, and several native villages are visible. The adjacent plain has a considerable number of remarkable hills upon it, some of them forming rock-crested peaks. Numerous villages exist within a short distance of the Mission-house. Several of the people had been into the Colony to work; they had been careful of their wages, and had procured cattle, and returned with them to their own country. Some of them were building cottages of stone and clay, and most of them

were decently clothed. Their habits were industrious, and they had made great improvement in the two years in which they had been under Missionary instruction. On the way from Lishuani, we saw three Caffer, or Crowned Cranes; these noble birds are seen here in the same latitude as in Caffraria.

18th. We had a satisfactory meeting with such of the people as could be assembled; they were very attentive; several of them appeared to have come, in some measure, under the influence of Christian principle; they had generally abandoned polygamy and other heathen customs. Occasionally, as many as 400 attended public worship, but on an average, about 200. The Batauw, or Bataung, which signifies, "People of the lion," are also sometimes called Ligoya, from a Chief, whose power is now broken, and who, with the remnant of his people, had taken up his residence in this part of the country. David Rayla, the Chief of the Makwatling kraal, was a pious man; he was a nephew of Makwana, the principal Chief of the Batauw, who resided about forty miles distant. Two young women of decent and orderly character resided in the mission-family; they were a daughter and a niece of a Chief named Molitsani. A young man, of the Caffer nation was cook in the family, He was nearly killed in one of their wars; but on showing signs of life, was thrown over a cliff, by which means one of his thighs was broken. In this state, he was brought to F. and E. Daumas, to whom he became strongly attached, and in whose family the light of the Gospel dawned upon his soul.

19th. Accompanied by Francis Daumas, who also supplied us with horses, we rode to the werf or village of Molitsani, a Chief of a section of the Bataung, who was formerly a great warrior. The power of this Chief having been broken, he settled in peace, with the remnant of his people, within the country of Moshesh. The village consisted of about 100 huts, which were formed like sections of sparrow-pots, and were built of sticks and reeds, and plastered with mud. They opened into remarkably neat, circular courts, of tall reeds, neatly bound together with platted grass, and which had entrances sufficiently high to admit a man walking erect. The

cattle-kraals, or folds, were of stone; one of them was unusually large. When we arrived, the Chief had just been killing an ox, and dividing it among his people, under a Wild Olive tree that had been preserved from destruction, and served as a forum. It was customary for the Chief to feed his people in this way. We were greeted at his hut by his wives; and in a short time, when he returned from dispensing the meat, by himself, and various other members of his family. He invited us to be seated by him, on mats, in a court, free from smoke, which was very annoying in the places where there were fires; these are usually made of dry cow-dung, in this part of Africa, where wood is extremely scarce. Molitsani collected a large number of his people, whom we addressed through the medium of F. Daumas, on the way of salvation; he occasionally visited this village, and several others, on the ascent of the same mountain and of some others adjacent, for the purpose of imparting religious instruction. After this meeting, the Chief went to seek some refreshment for us, and brought us some delicious sour milk, with his own hands. Formerly, he entertained a strong objection to his people resorting to Makwatling for religious instruction, fearing that they would not continue to be subject to him; but he found, that those who had received the Gospel, paid him even increased respect in everything that was right, and his objections consequently subsided. Some of his own family now resided on the Mission-station, and he sent them food on pack-oxen, and himself occasionally resorted thither to the public worship; the distance was about eighteen miles. Here we also met with Mogoya, the Chief, whose people were called Ligoya, or Lehoya. He resided near to Molitsani, but was inferior to him; both of these Chiefs were subject to Makwana.

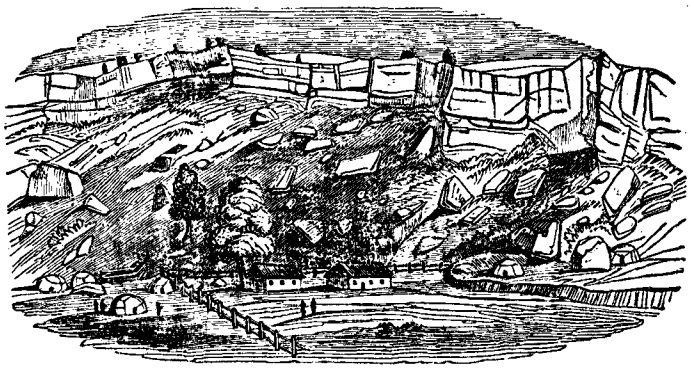
In the days of Molitsani's greatness, he was a noted warrior, and hostilities arose between him and a Chief named Siffonello, with whom my old schoolfellow, Thomas Laidman Hodgson, resided as a Missionary. Finding that there was no hope of any good being done amongst the people under such circumstances, T. L. Hodgson undertook the responsible, but blessed office of peacemaker, between the hostile

chiefs. Attended only by one man, he went to the residence of Molitsani, which was, at that time, upon the banks of the Vaal, or Yellow River. On arriving, he went directly to the Chief, and told him his business. The Chief inquired, if he was not afraid to come to him in such a manner. T. L. Hodgson replied, No; and asked why he should be afraid, when he came to the Chief as his friend; adding, that he was hungry, and wished the Chief to give him something to eat. With this, Molitsani complied; he also appointed him a hut to sleep in, while he should consult his people. The evening was damp, but T. L. Hodgson lay down outside the hut, feeling as if he should be more in the power of the people if he were within it. He felt peaceful in thus taking rest, knowing that he had come on the business of his Lord and Master. In relating these circumstances, he said, that he could experimentally adopt the language of the Psalmist, "I laid me down and slept; I awaked, for the Lord sustained me;" for he found that the deliberation of Molitsani and his counsellors had been, whether they should kill him and eat him, or accept the proposals of peace with which he was charged; and the Lord had inclined their hearts to the latter.

Between Makwatling and Molitsani's werf, we passed a mountain, on the top of which there was a village, where a young man, on first awaking to righteousness, had "brought strange things to the ears" of his people; and they, taking him to be insane, had bound his hands to his feet with thongs, and kept him in this state for five days; at the end of this time, he prevailed on them to liberate him; he then made his way to the Missionary Station, being in a very emaciated state for want of food. Here his wants were supplied, and he was sent back, in company with a few intelligent converts, who explained the matter to the villagers, and they now listened to his pious exhortations.

On the way from Molitsani's village to a station of Korannas, about eight miles distant, as well as in the course of our morning's ride, we passed the former sites of many villages, which were destroyed in the wars; the stone cattle-kraals only remained to mark the deserted spots. In the afternoon, we also passed a kraal lately occupied by Bushmen,

who had probably removed to follow the migration of some game; it consisted of alcoves of leafy boughs, large enough for two or three persons to sit under. The native name of the place, where the Korannas were stationed, signified Black-forest; it was also the name of the mountain under which the station was situated; it appears now to be called Mirametsu, and is represented in the accompanying cut.



Mirametsu, a Wesleyan Station.

This station was under the charge of an intelligent, industrious, Wesleyan Catechist, named Eli Wiggil. We found him busily employed in building himself a house, in the absence of his wife and family in Albany. He had received no tidings of them for five months; in the course of this time, he expected his wife to be confined. Suspense of this kind is not unfrequent with Missionaries.—The Korannas are an original tribe of Hottentots, who were formerly under a Chief named Kora; those at Mirametsu were descended from the people who inhabited the site of Cape Town, and the vicinity, when the Dutch first took possession of the Colony; they subsist on the milk and flesh of their cattle, and by hunting, and are a purely pastoral people. Their late Chief Jan Kaptein Taibosch, a pious man, was killed by a lion, when in the chase; his son and successor, who was now a minor, was receiving an education at Farmerfield, in Albany. These people wore clothing made in the same manner as that of Europeans. Though they had been many years under

missionary instruction, and about fifty of them were members of the Wesleyan church, they had not been prevailed upon to take so important a step in civilization, as to adopt, in any measure, agricultural pursuits. Several of them could read Dutch, but it was thought that they did not understand it well. Formerly, they were congregated upon the Hart River, but from thence they emigrated along with the Wesleyans from Bootchap and Old Plaatberg; they were for some time at Umpukani, which they left, alleging as a reason, the scarcity of fuel. There was wood in the kloofs at Mirametsu. The Korannas were living in mat-huts; they were prone to remove from place to place. The chapel had not at this time been erected, but the people assembled in a place where the rocks served for seats, and a Wild Olive tree protected the preacher from the sun and wind. Here we met them, and addressed them through the medium of Eli Wiggil, who interpreted into a low dialect of Dutch, and Jan Pinar, a pious old man, who rendered the Dutch into the uncouth Hottentot, which is also the language of the Korannas and Bushmen. The Bushmen, or Baroa, *People of the Bow*, are the most degraded of the Hottentot race; they neither possess cattle nor cultivate the ground, but live entirely on wild animals, ants-eggs and roots; they are the only people in South Africa who use the bow; they live in the mountains, with little shelter from the weather, or under ledges of the rocks.—On returning to Makwatling, we passed a few villages of Zoolu refugees, under Sepapu or Mora Pakalita, *The son of Pakalita*, a well-disposed and amiable man, whose father fled from the tyranny of Chaka, a brother of Dingaan, Chief of the Natal country. Chaka was subsequently slain by Dingaan, who, by report, was in no way inferior to Chaka in pride and tyranny.

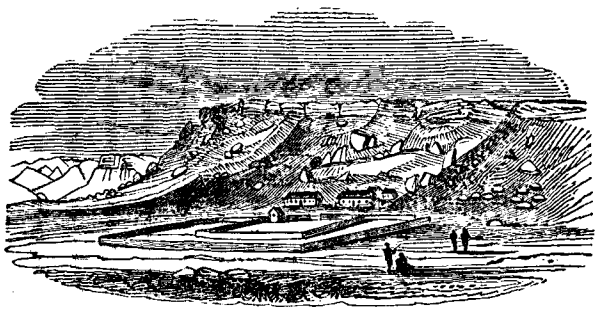
20th. Having obtained a guide and some additional horses, it being necessary to leave two of our own behind, we started for Imparani, distant nearly fifty miles, and traversed a continuance of grassy vales, or plains, among sandstone hills, leaving Umpukani on the left, when about fifteen miles on the way. In some places, the grass had been burnt, for a great extent. Remarkable electric columns of black dust, of great elevation, were slowly traversing the plains in various

directions. At first sight, we took them for the smoke of unextinguished fires, but further observation corrected this error; the manner of their travelling proved their true character; sometimes, several were visible at once.—Before arriving at Imparani, we came again upon the Caledon, which here runs in a deep channel, and has willows on its banks, and agate pebbles among the stones of its bed. We passed a few herds of Springboks and Hartebeests, and one of the Brindled Gnu, known among the Dutch as the Blaauw Wildebeest, *Blue Wild-beast*, also one of the Zebra of the Plains.

The Hartebeest, *Bubalus Caama*, has the features of an Antelope, with some of the characters of a Buffalo: the adult male is about 4 feet high at the withers, 7 feet from the nose to the insertion of the tail, which is 16 inches long: the general colour is a bright yellowish brown, with a tinge of red: the horns are about 21 inches long; they are erect and tubercled with imperfect rings for more than half their length, and then bent back. These animals run off with a short, heavy gallop; their pace appears awkward on first starting.—The Brindled Gnu, *Catoblepas taurina*, is about 4 feet high at the withers; its length is 7 feet 4 inches from the nose to the insertion of the tail, which is 21 inches long. Its general colour is a slaty dun, brindled with vertical stripes of greyish and blackish brown: the fore-part of the body is robust and clumsy, the hinder part delicate and elegant: the head is somewhat like that of an ox; it has a long, flowing mane, and a bristly black beard, descending down the dewlap to the breast. The horns are black, and 21 inches long; they are placed horizontally on the head, descending downwards and outwards, and then curving upwards, and turning backwards.—The Zebra of the Plains, *Equus Burchellii*, is 4½ feet high at the shoulders, and 8½ feet in extreme length: the body round, legs robust, mane standing 5 inches high, tail flowing and white; the general colour cinnamon brown, variously banded with black and deep brown transverse stripes.

Near Imparani, there were several remarkable peaks, and tabular sandstone mountains; the villages of the natives were very numerous on the rocky slopes of the latter. On the plains, the corn-fields of the people were extensive. We

passed through the werf or town of the Chief, Sikoniela, which consisted of numerous huts, with courts of reed fencing, just as the people, were bringing in the cattle in the evening, and soon came in sight of the white chapel and mission-house, where we met a hearty welcome from James Allison, whose valuable wife was gone to Grahams Town on account of her health. The people of Imparani are Mantatees. This station is represented in the annexed cut.



Imparani, a Wesleyan Station.

Originally, the Mantatees belonged to the Boperiming, or Baparee, from whom they fled, about 130 years ago. On leaving the main body of the nation, who are still residing to the north-east, they settled on the Donkin River, and made war with the adjacent Zoolu tribes; who, as they became conquered, blended with their conquerors, and thus changed their language by mixing the Zoolu with the purer Sechuana. They next removed towards Natal, nearly to the place where Dingaan lately attacked the Boors. Here Matuani, a great Bechuana warrior, fell upon them, but he was driven off by Chaka, a Zoolu Chief. Subsequently, they fell upon Moshesh; they were afterwards attacked again by Matuani, but they fled towards Lishuani, made a circuit in the night, and got upon the mountains, where they defended themselves. A continued succession of war and famine then ensued; each tribe carried off and destroyed the cattle of the other; the people were afraid to leave their mountain-fastnesses to cultivate the land, and the country was deluged with blood,

and bespread with human bones. Starvation drove many of the Basutu to eat their own dead; and hence arose the dreadful system of cannibalism that, for some years, existed among this people. Being confined to the mountains, without cattle or grain, and impelled by hunger, they stole around the neighbouring kraals in the night, surprised, killed, and ate the inhabitants, until they gained such an appetite for human flesh, as made them more terrible than the lion or the wolf.

In this state, the Missionaries found the tribes of this part of Africa; and at Imparani, several were now living who escaped singly from such carnage, when all their relatives were killed and devoured. Now, the land might be said to be at peace, except at this one place; for Sikonyela, or Sikoniela, who was not a converted man, still suffered himself, occasionally, to be persuaded by wicked men among his people, to make incursions on the adjacent tribes, one of which he lately robbed of much cattle. The Christian converts among his people, and many others, to the amount of one third of the whole, refused, on this occasion, to accompany him, and thus become partakers in this wickedness. There are other sections of the Mantatees within forty miles of this place, under three other Chiefs. To the south of the road, on which we travelled to-day, there is likewise a considerable body of Sikoniela's people, under a petty Chief named Makomo.

21st. Most of the people at Imparani were sick with the measles. The chapel, which will contain about 500 people, in the way in which they sit upon the floor, was only occupied by about 100 persons. Many of these were of the number who became Christians in a recent awakening, when the whole tribe seemed temporarily shaken, under the operation of divine power. Several of the converts had been received as members of the church, and others were "on trial." There were sixteen young men who went out to teach in the adjacent villages, on First-day afternoons, in whom there was a liveliness of zeal which it was cheering to witness. About twenty-five pupils were in daily attendance at the school; the number varied from 50 to 150 on First-days: sixteen could read tolerably well. James Allison and his wife had to

attend to everything at this Station themselves, with only such assistance as they could get from the natives; they had consequently, not been able to carry out the school instruction as they could have wished.—In the general congregation for public worship, we had much to communicate in testimony to the fundamental doctrines of the Gospel, and against war, drunkenness, &c. Sikoniela was present most of the time. Licentiousness prevails among these people in their unconverted state; polygamy and adultery are common. A convert to the Gospel has much to give up, and to contend against. In the evening, a meeting was held with the converts; among them was David Selo, the son of the Chief, a hopeful young man, who could read and write, both in his own language and in Dutch: he lived with James Allison, and would soon begin to come into power among the people. Three of the converts to Christianity here, died lately, in the possession of a blessed hope of a glorious immortality, testifying to the love of God, and exhorting their children and friends to give themselves to Christ. We visited a sick woman, this evening, who said, that though she was very weak in body, the Lord made her strong in heart.

James Allison and his wife had to contend with great trials and difficulties at this place, but the Lord comforted them greatly, by pouring out his Spirit upon the people; and the Gospel had gained a good report far into the interior. A deputation from the Barapootsa, lately visited this station, in the hope of obtaining a Missionary: they crossed eight rivers, on their way to Imparani, in all of which there were Sea-cows or Hippopotami, and Alligators. Some of these rivers were large, and all were impassable with a wagon in the rainy season. Dingaan was never able to conquer these people, who may probably be 50,000 in number. The deputation was ten days on the road, and reckoning them to travel from twenty-five to thirty miles a day, the distance they came would be 250 or 300 miles. Sometimes they travelled at night, for fear of enemies. There is reason to believe, that some of the tribes in that direction are large. The Portuguese, from Delagoa Bay trade in clothing with some of those contiguous to the Barapootsa.

The Mantatees cultivated a considerable quantity of land in this neighbourhood. From the time that their grain came up, they employed many of their children in herding their cattle, to keep them off their cultivated ground, which is universally unfenced. James Allison showed them the advantage of fencing their ground, by building a stone wall around his own garden, which was in front of his house. Outside of this he had a piece of land for corn, which was also enclosed by a fence.—Maternal and conjugal affection are sometimes strongly exhibited among the Bechuana tribes. We heard of a mother, when driven by famine to the extremity of eating her own child, proposing that it should be killed by a neighbour, and that she, in turn, would perform the same painful office, in order that they might not have the additional trial of destroying their own offspring.—In a case at Imparani, in which a young man was shot by an enemy, his wife lamented over him, and in despair, took, first her various wares, and then her baby, and cast them over the cliff, and lastly, she wrapped her own head in her karross, and rushed over the precipice herself.—Self-denial is sometimes strongly exhibited by them. At the time when the Basutu were beginning to eat their fellows, an old man said, "This is wrong: I have not long to live, and my days had better be shortened than that I should do this:" he therefore boldly met death by starvation.—Among the converts to Christianity at Imparani, there was a man of great fidelity and consistency of conduct, who had several times delivered remarkable prophecies, and who had been baptized by the name of Daniel. His first prophecy was delivered when he was a little herdsman, and before the tribe to which he belonged had heard of such a people as the Korannas, or of such weapons as guns. In his vision, which did not seem to have been a sleeping dream, he saw, as if depicted in miniature, brown men coming against the Mantatees, and carrying off their cattle, by means of fire, against which they could not stand. This he told to Sikoniela and the people, who, up to that period, had been so successful in battle that they were not ready to believe they could be conquered. They thought the youth was becoming deranged, and proposed

binding him, lest he should do mischief; but from this he persuaded them to desist. About a month afterwards the Korannas came against the Mantatees, subdued them by means of guns, and carried off their cattle, which are their wealth. Some time after this occurrence, the youth told Sikoniela that, in another vision, he had seen white men, who were men of peace, coming among the people; that these white men would do them good, and by them they would become prosperous with their cattle. This was about two months before the arrival, in the country, of the missionaries with the people from Bootchap and Old Plaatberg, who now form the stations of Lishuani, Umpukani, Plaatberg and Thaba Unchu. By this means the way was opened in the mind of Sikoniela to receive a missionary, through the medium of whom, the Mantatees became greatly benefited, both in regard to cattle and corn, as well as in many other important respects. Sikoniela now told the youth that he should live with him, and become his prophet; but he signified, that the seeing of these visions was not at his own command, and he would not be one of Sikoniela's prophets. When J. Allison came to reside at Imparani, the young man would not remain with the Chief, but went to live with him: he afterwards accompanied J. Allison to Grahams Town; while there, he had another vision, in which he foresaw that the Lord, of whom he had now heard, would pour out his Spirit on the people of his own nation, and that many of them should be turned to the Lord. This was fulfilled soon after their return; the young man was himself one of those who came early, under the converting and quickening power of divine grace. He now said, that he thought his visions were from the Lord, for Satan would not have wrought to prepare the way of the Lord among the people; he also observed, that the first prediction was opposed to the goodwill of the Chief and the people, and hazardous to his own safety; but that the Mantatee prophets, who spake only their own imaginations, always prophesied smooth things. The manner in which the fulfilment of the last prediction commenced, was remarkable; the whole case affords an illustration of the fact, that the Most High still condescends to the

state in which mankind are found, notwithstanding the scepticism that exists in the present day, among many learned Christians, on the subject of immediate revelation.

Among the servants living at Imparani at this time, were a man and his wife, who, with a sister, were formerly in slavery among the Boors, from whom they ran away, having been so greatly oppressed, that the man said, he would rather die than return. They reached Imparani in eighteen days, in a very exhausted state. On seeing them approach in company with a native, a strong impression was made upon James Allison's mind, that he ought to receive them, and accordingly he took them into his house. The single woman returned into the Colony; but it was with the conversion of the other woman that the awakening already alluded to, began. She came under so powerful a conviction of her sinful condition, as to be brought to the brink of the grave, by the anguish of her soul. After her mournful condition had become extensively known, the Lord spoke peace to her troubled mind, gave her to feel the forgiveness of her sins, for Christ's sake, filled her mouth with praises, and restored her again to health. The people marked the change, and began to inquire, "What do we know of this salvation?" Conviction spread, and the question, "What shall I do to be saved?" became one of extensive interest, both here and in the surrounding country. The man also came under the influence of religious principle, and both he and his wife became truly valuable helpers in this establishment.

At a period subsequent to our visit to the Mantatees, a violent persecution was raised against some of those who had become Christians, which the influence of the missionary was not able to repress, till after several of them had sealed their testimony with their blood. They were accused of sorcery, this being a common charge against all persons whose lives or property were intended to be taken. Three of them were at one time summoned before the Chief, who condemned them to death. Having been conducted to the place of execution, they were ordered to be tied, but this they said was unnecessary, for they were not afraid to die; being guilty of no other crime than that of serving the Lord. The

executioners were struck with the calmness and serenity that illuminated their countenances, and turned away affrighted, declaring that they would not dip their hands in innocent blood. The irritated Chief then took an assagai and plunged it into their breasts.

Another case of divine condescension, though a less striking one than some of those before related, may also be adduced here:—There was at this time, living in James Allison's family, a female servant, who was formerly a slave. She knew nothing of her descent; she was brought out of the Colony by a Boor, from whom she ran away. She came to Imparani, and inquired if she might work for a sheep-skin, to make a garment. A sheep-skin is not an uncommon covering for people of this class, in remote situations. On being asked, if she had any friends, her reply was, "No, I do not know that I have a friend in the world." She was received as a domestic, and with all the other servants in the family became converted to God, at the time in which he condescended to pour out his Spirit upon this place. A pious young man from near the Kuruman, the only one who ventured to accompany James Allison, when he came hither, had had a person selected by his mother, for his wife, according to their custom. On hearing that his mother had made such a choice for him, he prayed, that if the young woman would not be likely to help him in righteousness, he might be disgusted with her on seeing her, and his prayer was so answered that he rejected her. For this he had reason to be very thankful, as she turned out badly. He had an impression afterwards that a suitable wife would be provided for him on this, then unhopeful spot. This young man, seeing the benighted state of the mind of the poor runaway slave, prayed the Lord to enlighten her; his prayer in this case also was answered. He now believed, that he saw in her, the provision of the Lord for him; he therefore proposed marriage to her, and was accepted. They were at the time of our visit, happy helpmeets in things temporal and spiritual.

Notwithstanding the Gospel had made such triumphs here, the Chief, Sikoniela, was not one who understood that "righteousness exalteth a nation." He suffered himself to be

persuaded by bad men in his tribe, to form commandoes to rob others of their cattle, hoping to buy horses and guns with the booty, and thus to become powerful. On a certain occasion, he arrayed a number of his men in the costume of the Boors, made an incursion upon the Zoolu Chief, Dingaan, and carried off 500 head of cattle. In returning, the men inadvertently came upon a camp of the Boors, to whom they said, they were bringing the cattle from a post, or station, belonging to Sikoniela, and they were suffered to pass quietly. The cattle were traced by Dingaan's people, to the Boor's camp, and he sent out a commando against the Boors; but the commando, on discovering the strength of the Boors, returned for reinforcement without attacking them. The Boors, in the mean time, having heard of Dingaan's hostile intentions, availed themselves of the interval, to inform Dingaan who the thief was, and he, unreasonably enough, put them upon proving their own innocence by recovering the cattle. Sikoniela had been warned by James Allison, of the probability, that, by this wicked act, he would bring the wrath of the Boors upon himself; but he would not believe that they would find out his knavery. A few days after this, he informed J. Allison, that some English were in the neighbourhood, and invited him to join him in a visit to them. To this, J. Allison consented, thinking they might be travellers needing assistance; but on coming suddenly upon them, he, at once, discovered the mistake. The Boors concealed the object of their visit, told Sikoniela that they were come to buy land from him, and thus wickedly entrapped him with lies, notwithstanding their pretensions to the fear of God. Sikoniela invited them to his place, and they came near to the mission-house, and outspanned their wagons.

On the following day, when Sikoniela visited them, they seized him, and put him in irons; his eyes were then opened, and he seemed fully alive to his situation. The Boors demanded the 500 head of cattle, with all the horses and guns of the people, for his ransom. The people brought them out slowly, and were with some difficulty restrained from burning the mission-house over the heads of the Boors, who were about forty in number, when they had taken shelter in it, in

inclement weather. Sikoniela began to fear, that they would not release him when the cattle and guns were given up, and he asked J. Allison's opinion on this point. J. Allison replied, that the Boors professed to be Christians, and that if they were so in reality, they would certainly be true to their word; he also informed Pieter Ratief, the captain of the Boors, and his two sons, of what answer he had given. Though they had made themselves parties in the lie about the land, they still seemed to have some respect to the fear of God, and they overruled the objections of the others against Sikoniela's liberation. The Boors returned to Dingaan with the cattle; he inquired for the thief, and was told that he was liberated; he pretended to receive the Boors courteously, and some time after, prepared an entertainment, with dancing, for them, on the Sabbath. This, notwithstanding their pretensions to Christianity, they attended, and on the following morning, at an unexpected moment, he fell upon them, and destroyed them.

This occurred at the time that several American Missionaries, and Francis Owen, belonging to the Episcopal Church of England, were in Dingaan's country, which they immediately left, not considering themselves safe, and finding little opening for their labours. Francis Owen was living very near to Dingaan's house, and was assisted by Wallace Hewitson; he generally had Pieter Ratief among his auditors on First-days, and visited him on Second-days. F. Owen was grieved that Ratief had absented himself, to be present at Dingaan's ungodly entertainment, and while deliberating whether he should manifest his displeasure by foregoing his Second-day's visit, or do it in some other way, his attention was diverted from the subject by a book, and occupied till a man apprized him of the massacre of the Boors. He would probably have fallen among them, in the confusion, had he gone to them at that time, as he would have done, had it not been for this overruling of Him who "knoweth how to deliver the godly out of temptations."—Before leaving Imparani, Pieter Ratief pressed J. Allison to preach to them; to this he reluctantly consented, but dealt faithfully with them, and forewarned them that judgments might fall upon them.

23rd. Accompanied by James Allison, we called, at an early hour, at a village close by that of Sikoniela, to see his mother, who ruled jointly with him, and from whom the tribe took its name of Mantatees: her eldest child was a daughter, and named Ntatees, from which circumstance, the old Queen took the name of Mantatees, or Mother of Ntatees. She was rather a young-looking woman for her age, which could not be less than fifty. It was difficult to find her sober, except early in a morning, as she was much given to drinking the native beer, which is a sore evil among these tribes. Many of her people were assembled about her, and we had an opportunity of bearing testimony among them, to the blessings of the Gospel, both temporal and spiritual, and to the awful doom that awaits those who resist the offers of divine grace. This doctrine, and that of the necessity of peace to prosperity, we had several opportunities of enforcing while among the Mantatees.

In conversing with James Allison on the consciousness of sin among the Mantatees, he told us that they had often, in the pride of their hearts, denied having any such consciousness, till he inquired if they had not been guilty of an act of gross immorality, of the existence of which amongst them, they had no idea that he was aware; on being asked this question, they laid their hands upon their mouths; and from this point, he began to speak to them of their need of a Saviour.

After halting for a short time on our way to Umpukani, we parted from James Allison, in the feeling of much love. Having been brought up in the Colony, he had some advantages over many others, in his knowledge of the habits of the people, and in his skill in managing wagons and oxen. These qualifications combined with an industrious disposition, and adroitness in building, carpentering, gardening, &c. contributed much to the comfort of his own family, and to the advancement of the civilization of the restless and barbarous people amongst whom he was labouring, and amongst whom he took up his residence, under such a sense of the constraining influence of the love of Christ, as he described to be "a burning desire to do them good."

Imparani is not considered to be much more than 200

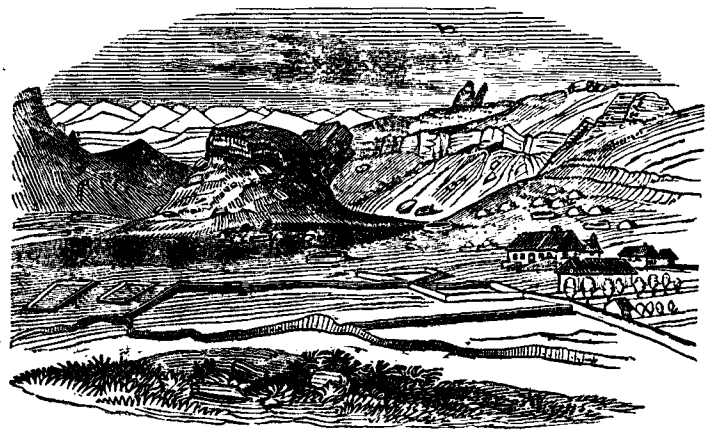
miles from Port Natal, but in travelling thither with wagons, a circuitous route has to be taken, to cross the intervening mountains by a pass called the Drakkenberg. At the time of our visit to Imparani, hostilities had again been commenced between Dingaan and the Boors; and under these circumstances, we did not apprehend it to be our duty to visit them. Subsequently, a section of the Zoolus joined the Boors against Dingaan, and he was supposed to have been destroyed by some of the tribes on whom he fell back, and over whom he had formerly tyrannised. From all we could learn the Natal country is fertile. The mountains seen from Imparani in that direction appeared to be woody.

CHAPTER XXV.

Wild Animals.—Umpukani.—Cave.—Makwatling.—Rheumatic Fever.—Volcanic Mountains.—Hunting Party.—Lions.—Thaba Unchu.—Barolongs.—Labours of T. L. Hodgson.—Sifonello and his People.—Migration of the Barolongs.—Tauani.—Moroko.—Native Teachers.—Schools.—Printing-press.—Royalty.—Vermin.—Trade.—Missionary Labours.—Costume.—Karrosses.—Complexion.—Food.—Government.—Civil Arts.—Boors' Marriages.—Condescension.—Congregations.—Interdiction of Spirituous Liquors.—Servants.—Boesak takes the Measles.—Traders Hut.—Untoward Scotchman.—Barolong Guide.—Journey.—Herds of Wild Animals.—Bushmen.—Hospitable People. Bethany.—Basaltic Hills.—Korannas.—Beads.—Koranna Christian.—Bushmen's Kraal.—Bows and Arrows.—Boor and Bushwoman's Children.—Koranna Villages.—Indolence.—Uses of Cow Dung.—Language.—Death.—Huts.—Cold.—Chapel.—Missionaries.—Wives of Missionaries.—Error of Paris and Berlin Missionary Boards.—Measles.—Letting of Fountains.—Boors.—Fish.—Rond Fontein.—Friendly Boor.—Journey to Philippolis.—Transfer of Huts.—Emigrant Boors.

7th mo. 23rd. On our way from Imparani, we again saw many electric columns, and we again fell in with herds of Hartebeests, Brindled Gnus, and the Zebras of the Plains; the two latter we only saw in this part of the country.—We were pleasantly met at Umpukani by George Bingham, from Lishuani, and Eli Wiggil, from Mirametsu. John Edwards, the resident Missionary, was at Grahams Town on account of the ill health of his wife. Umpukani is a Basutu Station, at which three families of Bastaards, or Newlanders, also resided. The coloured people of mixed descent, at the Wesleyan Stations in this part of the country, are often called Newlanders; the country itself is also often called Nieuwland. The Basutu villages in the neighbourhood are numerous. Twenty Basutu and six Bastaards were members of the Wesleyan Church here. We could not collect many of the people on account of the prevalence of the measles; the difficulty

was also increased by the want of means of communicating notice. There was no bell on the station, and no substitute for one could be found, such as the rim of a wheel, to strike, or a wagon-whip, to crack. We had, however, a religious opportunity with a small number, a coloured man, brought by George Bingham, from Lishuani, interpreting. The Station ofUmpukani is represented in the accompanying cut.



Umpukani, a Wesleyan Station.

The mission-house and chapel, at this place, are under one roof; they form a commodious, neat building, of raw brick, and are whitewashed, as are also the outbuildings. The fruit-trees in the garden were the most grown of any we saw on this side of the Orange River. At a short distance from the Station, there is a remarkable hill, with a rock projecting from one side, and a rocky cap; under the latter there is a horizontal cavern, scarcely fifteen inches high. In this place, there are the remains of several skeletons, which, not many years ago, were entire; they seem to have been those of persons who had taken refuge here, in time of war, and who were prevented from coming out again, by their enemies placing stones before the opening of the cave. When the Missionaries first came hither, the country around was strewed with human bones; though many of them have been washed into the rivers by floods, numbers are yet to be seen,

in many places, proving the devastation of human life in the wars of by-gone years.

This part of South Africa is principally watered by thunder-rains which fall in summer; they are so heavy and frequent as not only to sweep loose materials off the surface of the ground, but they make deep fissures such as are represented in the border of the enclosed ground in the view of Umpukani, and in some of the other illustrations in this volume: they keep the Orange River in a state of flood during the greater part of the summer months. As these rains fall upon ground heated by the sun, the temperature of the water of the river in the summer months is often about 90°.

24th. We returned to Makwatling. On arriving there, we found Francis Daumas suffering from rheumatic fever, the effect of cold taken on the 19th; his wife had been anxious for our return, fearing danger from the attack, and being far from medical advice. I ventured to administer such remedies as they had by them, and he obtained a little relief.—In the course of our journey, after leaving Thaba Bossiou, my attention was often directed to the formation of the numerous isolated, tabular, and peaked mountains, of this part of Africa. The country itself, is an elevated plain, on a formation of sandstone, less dense in the grain, and of a yellower colour than that of the primitive range on the south coast. The surface soil is a sandy loam, covered with grass. The mountains are about 400 feet above the plain; they have probably been raised by volcanic force. There are narrow veins of decomposing basalt, issuing from the tops of all I had the opportunity of examining. These generally originate from near the margins of the tabular mountains, and from the tops of the peaked ones; but one, behind the mission-house at Imparani, comes from the further side of the mountain. About 500 yards south of this, there is another, which has widened, as the force of the accumulating lava, behind, has urged it about a quarter of a mile into the plain. One nearer Makwatling, runs about a mile into the plain, continuing narrow. These veins of basalt, which I conclude must have been streams of lava, are very superficial, and much decomposed and broken; a dark, rough, oxidized crust, generally covers the stone. Some of them

pass down narrow kloofs, others form prominent ridges, and in many instances, the upper portion occupies a narrow pass through the sandstone, and the lower portion is prominent. Generally, they form the only points of access to the tops of the mountains, the upper sandstone rocks of which, are perpendicular or projecting. In many instances, the sandstone appears to have been fused by the lava, and to have cooled into a sort of Touchstone. No active volcano is known in South Africa, but north of Imparani, there is a marsh, out of fissures in which, smoke and light flame are said to arise; another of a similar kind is said to exist in the country contiguous to the upper part of the Hart River; there are hot springs in various places: but probably neither these, nor the flames from the marshes are of volcanic origin.

26th. A pious man, of the Basutu nation, accompanied us as guide to Thaba Unchu, distant about forty miles from Makwatling. Our road lay along grassy vales, the country assuming a more basaltic character as we advanced. In crossing the road, leading to Port Natal, we saw twelve wagons of emigrating Boors, with some large flocks and herds, proceeding in that direction. In the course of the journey, we met a man from Plaatberg and another from Thaba Unchu, seeking strayed horses and cattle. From the former, we learned, that the hunting party from Plaatberg had returned; that they had all had the measles, and had lost, by Lions, two cows and a horse, which were of half the value of all the game they had taken! These hunting excursions are considered very inimical to the temporal prosperity, as well as to the piety of the Griquas. We crossed a few rivulets, having numerous pitfalls on their margins for catching such game as might come to drink. These pitfalls are too narrow at the top, to admit of Gnus or Antelopes leaping out; a pointed stake is sometimes placed at the bottom of them, by which an animal falling in, is generally disabled. One of these brooks is named the Lion's River. When T. H. Sephton, of Plaatberg, stopped at this spot, a few years ago, one of the men, who had gone out to see if any game were in the pitfalls, came from the bank of the Lion River, with great speed, crying out for fear, apprehending that lions were

Wesleyan Miss.y Station amongst the Bordonys at Thaba Nchu. 1839.

following him: on his asserting that he had seen some among the reeds below the bank, the party prepared their guns, and went to the place. A Lion and Lioness sprang out on the opposite side, and retreated; but another Lioness remained; this they shot; they also brought away three cubs, which they sent into Albany, as presents to their friends. Two of the cubs were ultimately purchased by a person who was making a collection of the animals of this country, to send to America. The other Lioness was seen several times, while the party were firing at her fellow, coming just within sight of the spot.

About the same period, one of the natives, living in this neighbourhood, went one morning to see if any game had been entrapped in the pitfalls. The weather was cold, and he had pulled his karross up, so as to enclose his head. Just as he was getting down the precipitous bank, to the flat below, a Lion that had stolen upon him unperceived, caught his head in the karross, between its paws. The man dropped out of his karross, and taking advantage of the moment in which the Lion shut its eyes, he slipped away among the reeds below, and got off. Soon after, he met a wagon, the people belonging to which had guns; they returned with him to the spot, hoping to shoot the Lion, but it was gone, and had left the empty karross; this the owner took, and went his way. Within the last year, a young Lion walked into one of the towns at Thaba Unchu. The natives of this part of Africa keep great numbers of dogs, which are generally so lean that their ribs are very prominent. A multitude of these turned out after the royal intruder; they chased him into the plain below the towns, (where he is represented in the annexed etching of this interesting spot,) and aided by the people, they killed him. Lions are said, always to shut their eyes instinctively, on seizing their prey, to avoid injury.

The Wesleyan settlement of Thaba Unchu, is situated near the foot of a mountain of that name, which signifies Mountain of Night. It is the largest assemblage of human habitations in this part of Africa: it comprises two large Barolong towns and a few smaller villages, scarcely separated from each

other. The mission premises, comprising a house and chapel, are situated between the two towns. Here, at the close of a fatiguing day, we met a kind welcome from Richard Giddy and his wife.

27th. In company with Richard Giddy, the Missionary, we walked over the respective towns and villages, forming the missionary station: the people inhabiting them belonged to different Chiefs, who received us courteously, and expressed satisfaction at seeing teachers come among them. This feeling may well exist in the bosom of these people; they were poor, and had only thirty-five houses, when my valued friend, Thomas Laidman Hodgson, now of Cape Town, first commenced his labours among them, under Sifonello, or Sibunello, at Makwasse, a place about 150 miles north of this. For some time, they were unsettled, but at length, they went with their Missionary to Plaatberg, now called Old Plaatberg, near the Vaal, or Yellow River, where they remained a few years, and increased, chiefly by others who had been scattered about the country, settling down among them. About four years and a half since, they emigrated from thence, under the direction of a Missionary named James Archbell, and settled at this place. From this period, they accumulated rapidly. The towns and villages include more than 2,000 houses, and 9,000 people. The houses of the Barolongs are circular, with erect mud-walls, and thatched roofs; they are enclosed within circular fences, formed of the briery stems of a thorny species of shrubby Asparagus. These dwellings are snug and warm in cold weather; when it is warm, the people sit outside. The children often sleep separately, in little conical buildings resembling ovens. There are fourteen villages in the vicinity of Thaba Unchu, most of them Basutu; the population of these may be 3,000, making with those on the Station, a community of about 12,000 within the range of Missionary influence.

Tauani, one of the Chiefs residing here, was formerly a great warrior; he had several contests with Moselekatse; these two Chiefs, with Sikoniela as a third, were the great terror of this part of Africa. On the power of Tauani being broken, he settled here, as an ally of Moroko, the principal Chief at

this place. Motsigare, the eldest son, and principal successor of Tauani, was also living here, as well as his second son, Molama, who also had considerable influence; the latter had come under the power of the Gospel, and was a local-preacher. There were likewise two other natives, Mutla and Maperi, filling this important office. Without the liberty of exercising spiritual gifts being extended to the native converts, there would be little hope of the Gospel ever making much progress in this part of the world. The Wesleyan church here, had, at this time, about 100 members, inclusive of about twenty inquirers. Several of the members, besides those named, took a part in the religious labours of the place and neighbourhood, in exhortation, prayer and pastoral instruction. The chapel was built of raw brick and plastered; its form was that of a T, the top and shaft being each eighty feet long and thirty wide; it was calculated to hold about 1,000 persons. A school for adults was held daily, in a room in an unfinished house, that also accommodated printing apparatus, &c. The pupils varied from sixty to seventy. A school was likewise held with a more juvenile class, the attendance of which was from forty to sixty. Like other Bechuana tribes, among whom a taste for reading had been awakened, the Barolongs were diligent in learning, when at home, as well as when at school; and the Missionary here being a printer, and supplied with a good printing-press, was able to furnish them with lessons.

In this part of the world, royalty is exhibited under circumstances far removed from the state and pomp with which it is invested in civilized nations. The side of the cattle-kraal is the common place of state discussions;—to-day, while having an interview with a noble Chief in such a situation, I observed, that one of his counsellors was occupying himself in picking vermin off the Chief's karross! It is true, that intruders of this kind find their way into better company in warm climates, than in England; but to such of the natives as are of cleanly habits, they are a great annoyance. One of the first sounds to be heard in a morning at some places, on this side of the colonial boundary, is the beating of fleas and lice out of the karrosses in which the people have slept.

Many Boors had located themselves upon the Modder

Rivier, *Mud River*, in the vicinity of Thaba Unchu. Moroko and they stood in mutual awe of each other, and thus both were preserved in peace, and on friendly terms. Hitherto, the residence of the Boors in the neighbourhood, had been an advantage to the Barolongs, who are a trading people. They bought corn of the more agricultural tribes, particularly the Basutu, and sold it to the Boors for a good profit; some of them hired themselves as servants to the Boors, obtaining, a cow for about eight months' labour. When the Barolongs removed hither, they purchased an inheritance in the land of Moshesh: he received the native tribes willingly, but was unwilling that the Boors should dwell within his territory; he said, that he would encourage three godly farmers, who would teach his people improved modes of agriculture, to settle in his country, but no more than three. The people here were peaceably disposed, and sufficiently numerous to discourage the kind of attack that was frequent in former days, from other native tribes, and by which the land in this part of the country, was desolated. The scattered people, finding that peace prevailed where there were Missionaries, gathered together around them; and with few exceptions, they quietly cultivated the land, and tended their cattle, while their instructors acquired their language, and endeavoured to spread among them a knowledge of the Gospel.

Polygamy was growing disreputable here, notwithstanding Moroko and many others were yet polygamists. On the decease of near relatives, the party inheriting the property, inherited also the wives. Lately, one of the Christian converts, named Garinyani, declined inheriting some property on this account.—All the Bechuana tribes clothe themselves in dressed or tanned skins, generally with their fur on; a few of the men have adopted trousers, but their native dress is a light piece of skin, effectually preventing the disgusting exhibitions prevalent among the Caffers. The women have a sort of petticoat, and both sexes wear neat karrosses, with the fur side inwards, except on the upper margin, where the skin of the heads of the animals, of which these garments are made, is turned over, so as to shew exteriorly. These karrosses are thrown over the shoulders as cloaks, and are

very comfortable garments in cold weather: they are beautifully sewed with fine sinews, every stitch being knotted, and every piece fitted into its proper place; all the little holes are also carefully filled up. The karrosses are about 6 feet wide at the top, exclusive of an appendage at the corners; and they are about 5 feet long; the bottom is usually made of the skins of the legs and feet of the animals, and is scalloped, and neatly bound with white leather; the skins forming the whole, which are about thirty in number, are tanned with acacia-bark. Those we noticed at Thaba Unchu, were of the skins of the Jackal and the Coney. The hides of Quaggas stretched by sticks, so as to form square bags, and supported above the ground with four poles, sufficiently high to be out of the way of jackals, form their tan-pits.

The Barolongs are not so dark as some of the other Bechuana tribes, but they are a shade darker than the Korannas, who are the darkest of the Hottentot race. Originally this country seems to have been occupied by the Bushman Hottentots, of whom there are still many groups in the mountains. Neither they nor the Bechuanas limit themselves to what White Men call Game; Quaggas and Zebras are favourite food; the flesh of a Jackal or a Lion is not refused by some of the Bechuanas, but they reject fish; the Caffers reject the flesh of the African-hog; only Hottentots who have been among White Men, eat these animals.—A system of government prevails among Bechuana tribes, like that of captainship of tens, and fifties, and hundreds. Every house is thus under some kind of government; affairs of importance come regularly to the Chief in council, and there is a sort of advocate or attorney-general to bring them forward.—These tribes speak the Sechuana language in greater or less degrees of purity, and they have considerable knowledge of civil arts and agriculture. They smelted and worked metals, made coarse earthenware and baskets, tanned skins, and made karrosses, before they had any knowledge of Europeans.

28th. In the forenoon, my companion was largely engaged in gospel labour, with a congregation of about 300 persons, Richard Giddy interpreting into Sechuana.—The prejudices of Boors residing within a few hours' ride of this place, upon

the Modder River, were rapidly declining. Two couples came here to-day to be married: they would only be married in the house; though they sometimes came far for this purpose, they often would not speak on these occasions, but merely signified their consent or assent to what was said by nodding. The parents of these couples shook hands with several of the Coloured People, and the young ones with us, after having seen us shake hands with a number of Korannas and others of darker complexion.—In the afternoon I expressed the exercise of my mind on behalf of the people who had come under the influence of Christian principle. In the evening, we had an interview in R. Giddy's house, with a company of Newlanders residing in the neighbourhood, who understood Dutch, and were descended of white and coloured parents. They had had the Gospel preached to them for a considerable number of years, and not without effect; but there was an unsettledness in their character, unfavourable to practical piety. I could not but fear, that they, with many others, had suffered loss, by being strongly pressed to the use of what are called Means, for growth in grace, instead of being sufficiently directed to the witness and teaching of the Holy Spirit, manifested in the secret of the heart; and to the practice of self-denial, under the teaching of this Spirit, by which alone true communion with Christ, the spiritual Head of his church, as well as the Propitiation for sin, is known. Those who enjoy the most of this communion, will most truly esteem all means of edification that are consistent with the Gospel; but where means are too exclusively pressed, the end for which they ought to be employed, is not properly kept in view, and many of the people seem to miss it, while they adopt or retain something of the form of religion, and are not very backward in expression. There was much freedom felt in labouring with these people; and our plainness appeared to be well received.—Moroko was present at the meetings in the morning and afternoon; he was favourable to Missionaries, esteeming them very highly on account of the temporal blessings derived through them by his nation: he had forbidden the sale of spirituous liquors at Thaba Unchu, and had lately declared the wagon of a

Dutchman who brought some, to be a forfeit; but he returned it, on the man's publicly asking pardon for having broken the law of the place, and for having lied, by saying he had none, when taxed with having given some away. Moroko had also forbidden the travelling of wagons on First-days.

29th. The thermometer was now usually below the freezing point, at night, and the wind was very cutting in the day-time.—Our attendant, Boesak, had taken the measles, and we were obliged to leave him under the care of Richard and Mary Ann Giddy, who had a large, young family, and found it difficult to keep servants. After the servants got a little instruction, they usually married, and at no time could their services be calculated upon with certainty; sometimes they would absent themselves for a day or two, without notice. It was painful to us, thus to leave one who had been faithful to us, and whom we esteemed as a christian brother; but we had the satisfaction of learning subsequently, that he recovered, and after visiting his parents, returned to the Kat River in safety.

The people here being only just recovered from the measles, it was with difficulty we obtained another attendant; but one being provided, we left Thaba Unchu, in company with a young man casually there, and travelled about nine miles on the way to Bethany, stopping at a place where William Christian and Susanna Bauer, a young Dutch couple, received us kindly, in a hartebeest hut; they provided us with a tent to sleep in, and afforded us all the attention that their circumstances admitted. W. C. Bauer was engaged in trading with the Boors, sojourning on the Sand and Modder Rivers, on which there was grassy country, where many of them found pasturage for their sheep and cattle: he also traded with the native tribes.

30th. Rain, with lightning and thunder, came on in the night, and disturbed our tent, by throwing down the ridge-pole. We were favoured to escape without injury, and succeeded in replacing it, so as to maintain a good shelter from the wet and cold. About ten o'clock in the forenoon the weather became more moderate, and we prepared to proceed on our journey; when all was ready, our guide refused to

go, alleging, it was too cold. Expostulation was in vain, and we reluctantly abandoned our project. A Scotch trader, who happened to be here, began to handle the young man roughly, but this we would not suffer; he seized the Barolong by the throat, shook him, and declared, that if he were in our place, he would throw him into the river, if he would not proceed. This we could not but regard as an exhibition of that untowardness, which is but too frequently practised by those, who, as they profess to be civilized, and to be Christians, ought to exhibit gentler conduct. Perhaps no class of men are more untoward, when out of the reach of the law, than those who have lived in the habitual rejection of the Gospel, while professing to be Christians. This man was one who had argued against temperance principles, declaring that a little spirits would do no harm. Soon after he used this argument, he was evidently half intoxicated; and now, the excitement from liquor was sufficiently obvious to be noticed by the Barolong, who asked him in Dutch, why he interfered with him, seeing that himself was drunken! The Barolong left us, and returned to Thaba Unchu on foot. We felt less reluctant to let him go than we otherwise might have done, because his knowledge of the way appeared doubtful, and he could not ride without difficulty, not being used to horseback. The neighbouring mountains were covered with snow; though there were gleams of sunshine, the coloured people in the employment of the Bauers were very reluctant to go out, even for food or water.

31st. I went out early to look for the horses, which were not easy to trace after the rain, especially in a grassy country like this. Many antelopes, of the more solitary species, started on hearing my foot, as the day dawned; as I missed the horses, we did not get mounted before ten o'clock. We then set forward for Bethany, by ourselves, with six horses, having ascertained that the road was good, well tracked, and easy to find. Africa, in the parts in which we had travelled, was generally far from being a "trackless wilderness;" the tracks were often so numerous, that it was difficult to keep the right one. We reached the Caffer River at half-past one, and stopped an hour, having called at a Boor's encampment, and

spoken to a party with two wagons, on the road, and passed four places where Boors were living in wagons, and feeding their cattle at a distance. The country continued covered with grass, mostly of a sour character, and it was now brown from the cold. It was depastured by herds of Gnus of from 30 to 200 each; Hartebeests and Blesboks were in larger numbers, and Springboks in countless thousands. Before we had passed one herd, another came in view, so that our journey was greatly enlivened by the interesting sight. Blue Cranes, Vultures and Crows were also numerous. While we were dining, some of the Gnus came and laid down within gun-shot, perfectly safe, as we were unarmed. Two Bushmen, with their bows, also joined us, inquiring for tobacco, which we could not supply; but being received in a kind manner, and treated with a morsel of food, they seemed well pleased.

From the Caffer River, the grass became sweet but less abundant, the country changing to an argillaceous character. Just as it was becoming dark, we thought we saw something in the form of a White-man's dwelling, not far from the road, and made for it, hoping to ascertain, whether, after riding about forty-five miles, we were still in the right path. It proved to be the hartebeest hut of a Boor, who satisfied us in regard to the road, and put the usual questions, as to our names, object in travelling, &c. All these inquiries were duly answered, and we were about to turn the heads of our horses again to the road, when his wife, who had received a tract gratefully, suggested that it would soon be so dark as to endanger our losing the way, and proposed that we should remain with them all night. To this, we willingly consented, and speedily off-saddled, and knee-haltering the horses, turned them loose to graze. The names of our host and hostess were Solomon and Adriana Katharina Norgi; they were the parents of nine children, five of whom were married and living at a distance. Their house presented no attractions in regard to cleanliness; but it was the abode of hospitality, and in some measure, a shelter from the cold. It was built of sticks and reeds, and plastered with clay and cow-dung. The door reached to within a foot of the top of the aperture that

it partially closed. The furniture consisted of a low bedstead; two wagon-chests, that served as a table; two folding-stools, a chair, a komfoor, for the good woman, who was without shoes, to set her feet upon, a few iron cooking-pots, and one with a hole in its side, that stood in the middle of the floor, and contained a little fire of wood; also a kettle, a gun, a few smaller items, and a parcel of skins, on which the children slept.

These people had left the Colony about a year. The woman was unwilling to go far, lest her children should not be properly baptized or married; she was only forty years old, but her husband, fifty-four. Finding here a vacant place, and food for their cattle, they had wisely halted, and had erected the hut, with a few outbuildings, and a screen of reeds that sheltered their cooking-fire, which a Hottentot youth attended. Tanned Antelope-skins formed the chief material of the clothing of the man and boys. Bread with a little beef, of which we had a small quantity remaining, of the provision made for us by our Missionary friends at Thaba Unchu, was a great treat to them, as was to us, a good mess of stewed Gnu's flesh, some boiled Caffer-corn, and a little coffee, without sugar or milk, the cows being dry at this time of the year, and the sugar expended. The evening was spent in conversation and reading, around their little fire. They had not a copy of the Scriptures, but the woman was well acquainted with their contents, and manifested some religious sensibility. We were glad to be able to furnish them with a Dutch New Testament, and a few tracts and other little things, as an acknowledgment of their kindness. A rush-mat was spread on the floor for us to sleep upon; over this, we laid a Mackintosh tarpawling, and wrapping ourselves in our blankets and karrosses, we composed ourselves to sleep, thankful for the accommodation afforded us by these friendly people, and for the kindness of Him, who, in the overruling of his good providence, had brought us, so timely, to this shelter from the cold.

8th mo. 1st. The grass, this morning, was covered with hoar-frost. Our horses had not gone much more than a mile away. Four of them had taken shelter on the side of a

Bethany.

hill of tumbled basalt, and two were still in the plain. While I went after them, my companion had further conversation on religious subjects with our hostess, who seemed in a tender frame of mind, and explained what was said to her, to her husband. They again refreshed us with coffee, out of their little stock; and when we parted from them, they sent one of their sons to shew us the only place in which there was a danger of missing the way. After riding about an hour and a half over a plain, we descried some Koranna huts, at the foot of a low ridge of tumbled basalt, a little to the north of a remarkable conical hill; and on coming round a point, we were cheered by seeing the flat-topped, white house of the Berlin Missionaries, at Bethany, where we met a very cordial reception from Carl and Johanna Wuras, and their companions Theodore Radloff and Ludwig Zerwick, and Dorothea, the wife of Adolph Ortlepp, who was a temporary inmate in the family.

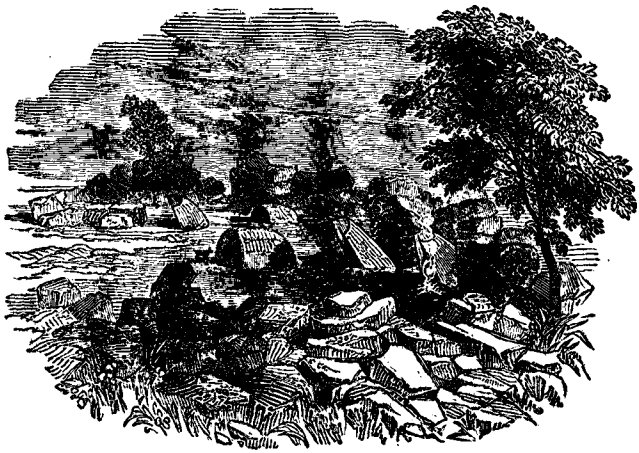
The Missionary-Station of Bethany, which is represented in the annexed etching, is situated near some pools, among a considerable number of curious hills, of tumbled basalt. These hills, some of which appear to be the remains of basaltic veins, are in such a position as to render it probable, that the land, above the plain, from the level of their tops, has been washed away. The quantity of clayey matter, continually washed from these elevated plains into the Orange River, is so great as often to render it muddy to its mouth, and in some measure, to favour this idea. In this part of the country, basalt seems in no degree, to render the earth more fruitful. A small portion of ground is made productive by irrigation from the pools, which are supplied by copious springs.—Some of the Missionaries were busy building a brick chapel, which was also to serve as a school-house. The house in which they dwelt was of their own building, and of brick. Some of the old hartebeest houses, which they at first occupied, and which were not yet quite forsaken, were almost in ruins.

The Korannas at this Station were a tribe of Hottentots originally inhabiting the Cape Colony; from thence they emigrated into Namaqua Land. Subsequently, they removed

into the Griqua Country, from whence they were driven, on account of the marauding practices which they had adopted. Some of them carried off a considerable quantity of cattle from the Missionary Station of Beersheba, not many months ago; these had now settled down in this neighbourhood. They possessed guns, and were dexterous in using them; they had been a great scourge to many parts of the country. Their Chief was named Piet Witvoet. Their complexion was sallow and rather light; in features and language they resembled the other Hottentot tribes; their hair was woolly and dark. Their habits were far from cleanly; they decorated themselves with beads more than any other people we had seen; the beads were of various sizes, but generally very small. Some of the women had as many as a couple of pounds weight of them, pink, red, white, black and spotted; some about their necks, and others hanging in front from the loins, along with greasy aprons, and rags of tanned sheep or goat-skins. The children, who were generally almost naked, were also decorated in the same way. Many of the Korannas were obliged, at this season of the year, to live at places a short distance from Bethany, in order to obtain pasturage for their cattle.

2nd. The cold was so severe in the night, that the windows of a room, in which six persons slept, were frozen inside. In the forenoon, we rode with Carl Wuras and Theodore Radloff to see a Boor's family, who were living at a fountain belonging to the Station. The Boor was out hunting; his wife had been an invalid many years; she was favoured to know something of heavenly comfort in her sickness. We next went to a Koranna village, of about a dozen hemispherical houses, among some rocks. Here we had an an interview with a man, blind from the smallpox, named Johannes Hoffman, and who was affected with strong conviction of sin, before he had even heard of the Lord Jesus Christ. When very miserable, he met with some of his countrymen, who had been at a Missionary Station, and they were able to instruct him in the way of salvation; he was favoured to attain to peace with God, through Jesus Christ, but did not retain it. When he came to Bethany, he was in a seeking state, and the Missionaries encouraged him to

seek the renewal of peace with God, through that gracious Saviour by whom he had found it before. This, after a time, he was favoured to find; and he had been enabled to attain to such an establishment in that faith in Jesus, which worketh by love, to the purifying of the heart, as to become an encouraging example of the happy effects of the Gospel. There were also a few other pious people at this place. Our next visit was to a Bushman's kraal, on a ridge of tumbled basaltic rocks, represented in the annexed cut. It consisted



Bushmen's Kraal.

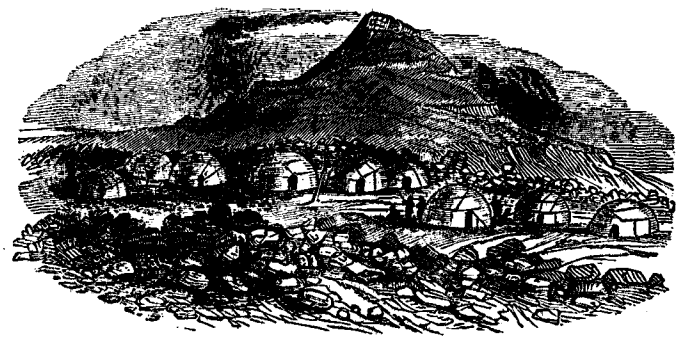
of half-a-dozen shelters, formed of mats, supported by inclined sticks; the best of them formed a quarter of a sphere, and might be compared to an alcove. These dwellings are easily turned, so as to afford some protection from the wind. There were little fires in the front of them, at some of which were the remains of the very small, bulbous roots of Ixias, and other plants of the same tribe, many species of which afford these people food. They are called Uyentjes, *Little Onions*, in the Colony, and abound in most parts of Southern Africa. The women were out collecting roots, and some of the men were hunting; the others were sitting in a sunny place, under a tree, smoking with short, curved, bone pipes. They were dirty in their persons, but of rather light, though

yellowish complexion; they wore karrosses, and were decently covered. One of them had on a hat, tolerably well formed of the skin of a Ratel; the others wore skin-caps. Their bows, which were only 2½ feet long, and their little, poisoned, reed arrows were lying by them, and they shewed us their manner of using them. They keep their arrrows in a little quiver, formed of skin, but when they want to have them ready quickly, they stick them in their hair. Some of their arrows have bone piles, but those that are poisoned, have a small, triangular piece of metal fixed on the point, as a barb. Below this, the poison is laid on, in the form of a gum.

Here we saw one of three children, who, a few months before, were carried off by a Boor, who was temporarily residing in the neighbourhood. He came to the kraal with a few goats, which he left as a bribe with the men, not to interfere with him, while he carried off the children. Their mother, finding they were gone, went in great distress to the Missionaries, two of whom rode to the encampment of the Boor, who asserted that the mother had sold the children, not being aware that she was close behind to denounce his falsehood, and weeping in distress. He then put on a stern front, went into his tent, and brought out a gun, declaring he would shoot any one who interfered with him. One of the Missionaries now suddenly turned his horse, and rode off rapidly toward the Station. On this, the man became more quiet, it may be presumed, fearing the Korannas should be brought against him, and the remaining Missionary obtained possession of the youngest child, with which he went home, the woman following him. The second child had contrived to creep away and hide itself in the night. In a short time, the eldest arrived, bringing a note from the Boor, importing, that as he wished to live peaceably with all men, he had sent the child to be restored to its parents! Having parted with the children, he lost no time in returning to the kraal, and bringing away the goats that he had left, and shortly after, he went from the neighbourhood.

When the Missionaries first arrived in this part of the country, the Bushmen were very shy, but now they had gained a little confidence, and were employed in herding, and

occasionally in other matters; they were beginning to take a little care of a few goats, which they had received as wages.—We next rode to visit another group of Korannas, on the opposite side of the Riet Rivier, *Reed River*, at the foot of a remarkable conical hill, which serves as a landmark in this part of the country, and on the very spot on which the Boor was living when he carried off the children. The people of this village, which is represented in the accompanying cut, were



Koranna Village.

like the first we visited, but more numerous, the Gospel had also produced some effect among them. From this place we returned to Bethany, and spent a pleasant evening with our Missionary friends.—The Korannas of Bethany had several Bechuanas in their service, who were the descendants of prisoners of war; they received little in the form of wages, and might be regarded as a sort of slaves.

3rd. Two persons who were formerly slaves in the Colony, were living at Bethany in a hartebeest hut; their industry formed a striking contrast to the indolence of the Korannas, who could scarcely be roused to activity by anything but the excitement of hunting. Many of them would hardly assist in cutting up an ox, even when expecting to partake of its flesh. In some of their huts, I noticed animals that had been slaughtered, only partially skinned, when partially consumed. Like many others, perhaps all of the native tribes, their mode of cleansing their hands was by smearing them with fresh cow-dung, and rubbing them till it came off in rolls. Cow-dung

dried, formed also their principal fuel. When travelling with our wagon, we were sometimes reduced to the necessity of using this article for fuel, to cook with.—A few Wild Olive trees were yet remaining on the hills in this neighbourhood. The Station is about half a mile from the Riet Rivier, which is bordered with willows and reeds, and near which, there is much of the kind of shrubby Asparagus, which is used at Thaba Unchu, for making skerms, *shelters*, round the huts of the Barolongs.

The Koranna population of Bethany and the vicinity was about 400. Six persons had been received as members of the church, and there were ten inquirers.—The frequent combination in their language, of harsh, guttural sounds, with clicks, presents such an impediment to its acquisition by foreigners, that I am not aware of its having been overcome by any one past the stage of early childhood. These clicks have been noticed in the languages of Africa, nearly as far north as Abyssinia. The hopes of the Missionaries are chiefly in the rising generation, whom they are teaching Dutch.—When a person dies, the Korannas bury his karross with him, and remove the house in which his death took place. This being formed of a few bent sticks and mats, is easily transplanted; they consider the ground on which it stood at the time, polluted. It is surprising how they endure the cold in these frail habitations, at this season of the year; but like other native tribes, and some of the emigrant farmers, they are reluctant to go out till the sun is well up; and the frosty mornings and evenings, and cold days, are chiefly spent in shivering over little fires, scarcely sufficient to keep the hands and feet warm. The Korannas of this part of the country, too often let their fountains to Boors from the Colony, even for tobacco or brandy, sorrowing for their folly when it is too late.

4th. The chapel, which is a temporary structure of reeds, was partially eaten, a few days ago, by some hungry cows, but having been repaired, about 200 persons assembled in it this forenoon. They were chiefly Korannas, but a few Basutu and Bushmen, and a large Dutch family, were also present. The congregation was addressed by G. W. Walker,

two of the Missionaries, and myself. C. Wuras interpreted into Dutch, and one of the converts into Koranna. In the afternoon we had an interview with fifteen of the native members of the church, and catechumens.

The Missionaries here lived in much simplicity, and harmony; a precious feeling of divine influence often attended their devotional exercises. In those of a routine character, they took turns, being very tender of each other's feelings, and carefully avoiding anything like exercising lordship one over another. Their domestic comfort as well as their usefulness, was much increased by the marriage of C. Wuras, whose wife was a daughter of Christopher Sass, of Theopolis; she was an excellent helpmeet, and well trained to missionary life. Several such are to be found in the Colony, in the families of the older Missionaries. Women coming to this country in a right spirit, surmount the difficulties of African travelling and settling, wonderfully well; and Missionaries are of comparatively little use without wives. Before the marriage of C. Wuras, those at this place had their food badly prepared, and lived in a way ill calculated to maintain their health. Both the Paris and Berlin Missionary Boards fell into an error, in sending their Missionaries out single; and the latter, in requiring that their consent should be obtained previous to a marriage in this country, which could not be had under many months.

5th. The Captain, Piet Witvoet arrived, having been absent during our visit: his son, a young man, known by the appellation of "Klein Piet," that is little or young Peter, agreed to accompany us, as guide; we therefore took leave of the interesting group of missionaries at Bethany, and proceeded on our journey. The country was chiefly clothed with thin, sweet grass. Clay-slate showed itself in the watercourses, and hills of tumbled basalt, on the surface. The principal wild animals that attracted our notice were Springboks in small herds, Cranes, Doves, and Partridges, in flocks, and a few solitary Secretary-birds. We passed several stations where Boors, who were civil, were living in wagons and tents, a family or two in a place: one of them had taken a considerable quantity of fish, about the size of herrings, in an

adjacent river. In the evening we reached Rond Fontein, *Round Fountain*, where there was an empty hartebeest hut, wanting an end, and defective in some other parts; here we took up our quarters, being glad even of such a shelter as this. A few Hottentots were living near, in a mat hut; they were in charge of some cattle and springing corn. With difficulty, we obtained from them a little wood; with this and some dry cow-dung, we raised a fire, by which to warm ourselves and take a meal. Water from the spring, quenched our thirst, and when ready for rest, we wrapped ourselves in blankets and karrosses, and lay down on the mud floor, thankful for the mercies bestowed upon us.

6th. The water having been to leeward of our horses, they could not smell it, and not having been shown where it was, such of them as were not too tired, strayed far in search of it, and were not found till near noon. While G. W. Walker and Piet Witvoet, jun. were searching for them, a Boor named Van Wyk, who was out hunting, or rather as we should say in England, shooting, came up, and kindly invited us to his residence, which consisted of a hartebeest hut, a tent, and wagons, distant about three miles; he offered, in case the search for the horses should prove unsuccessful, to send some of his men after them, and to replenish our stock of food, which was getting low. I remarked to him, that this was a fine, grassy country; he sighed, and said, it was not equal to that which he had left, in the Winterhoek, when rain fell there; but that, for six years, the drought had been so great that he had been obliged to leave. The Winterhoek is near the Moravian missionary station of Enon, the dry state of which when we visited it, will be remembered.—When our guide arrived with the horses, his own was too tired to proceed, and he was unwell; we therefore paid him his wages, and divided with him our remaining food, he preferring to return, and we set out alone. The country continued of the same character, but with occasional traces of lime on the surface. We passed eight places where there were Boors, two where there were Bastaards, and a village of Griquas, situated near some copious springs, irrigating considerable pieces of land, on which the corn was coming up. Near sunset we

came at a place where some Bushmen were collecting their goats for the night; we had a little difficulty in keeping the road after it became dark, but we were favoured to arrive in safety, at Philippolis, where we again met a kind welcome. Near Philippolis we saw some lights at a group of mat huts, from the people of which, we obtained assistance in getting over a piece of road that was cut into deep fissures, by the water of a spring, and the late rains.

7th. In the morning I returned to the spot where the mat huts stood the preceding evening, with the intention of thanking the people for their kindness, but they were all gone. They had been stirring early, had packed up their houses and goods, and departed to some other place.

The portion of Southern Africa which we visited on this journey, from Philippolis, including also this place, was subsequently attempted to be taken possession of by the emigrant Boors. They set fire to the corn of the Griquas, issued proclamations highly unjust toward the natives, and thus, both in conduct, and in open declaration of principles, showed how little they regarded the equity required by the Gospel, or were imbued with the spirit of Him, who laid down for his followers, the uncompromising maxim, "Whatsoever ye would that men should do to you, do ye even so to them."

CHAPTER XXVI.

Sending to buy Corn.—Missionary Visitors.—Catching Springboks.—Wild-dogs.—Cold.—Indications of Spring.—Flowers.—Fever.—State of the Philippolis Griquas.—Religious Labours.—Drie Fontein.—Marsilea.—Scheid Fontein.—Scarcity of Water.—Esculent-rooted Mesembryanthemum.—Birds.—Cattle Scent Water.—Visit from Bushmen.—Poison of Arrows.—Garments.—Knapsacks.—Articles found in unlikely places.—Esculent Aloe.—Cross Mountain.—Remark of a Boor.—Ramah.—Visit from two Bastaards.—Crossing the River with Wooden-horses.—Divine Teaching.—Loss of Reckoning as to time.—Weather.—Mankey River.—Hippopotamus Station.—Scarcity.—Indolence.—Euryotis unisulcatus.—Thrifty Barolong.—Visiting.—Kameeldoorn Fontein.—Kameeldoorn.—Fear of Lions.—Vaal Rivier.—Saltpans Drift.—Tired Cattle.—Broad-tailed Sheep.—Wild Geese.—Heat.—Meeting with the Griquas.—Irrigation.—Road.—Bushman Village.—Great Orange River.—Traveller.—Aitonia.—Spuigslang Fontein.—Bushman's Fiddle.—Namaqua Partridges.—Doves.—Ostrich-egg Bottles.—Limestone.—Griqua Town.—Failure of the Spring.—Bergenaars.—Conquered Basutu.—Cheta.—Andries Waterboer.—Schools.—Buildings.—Assemblies for Worship.—Interpreters.—Awakening.—Kindness.

8th mo. FINDING that we were in danger of running short of provisions, in the continuance of our journeyings, we purchased a quantity of Caffer-corn, at Morija, and agreed that the Missionaries of Philippolis, for whom we also purchased some, should send their wagon and oxen, with two of our men and some of theirs, to fetch it. Waiting for the return of the wagon, and some other circumstances, detained us at Philippolis till the 28th of 8th month. During this period, we had the company of Wallace Hewitson and his family, and of a medical man named Philips and his wife, who were about to join Francis Owen of the Episcopal Church, in attempting to settle a mission at Mosega, about four degrees north of this place.

Wallace Hewitson had contributed greatly to the support of his family, on their journey hither, by catching Springboks

by means of Greyhounds, and when here, he sometimes went out for this purpose. On one of these occasions, his dogs were attacked, and one of them was injured, by some Wild-dogs, *Hyena venatica*, upon the hills on which I was daily in the practice of walking alone, for the sake of exercise, which I found needful to keep up circulation in the cold weather. I could not but regard my not falling in with these, and other ferocious animals, as the merciful preservation of the Shepherd of Israel.—The boldness of the Wild-dog is displayed in the following circumstance:—My friend, Thomas L. Hodgson, was once travelling in this part of the country, with a wagon, and when yoking, he saw a pack of Wild-dogs coming from the hills, direct for his oxen; he and his men took their guns, fired amongst the Wild-dogs as they approached, and shot some of them; the rest varied their course a little, and went off at a slight angle from the line in which they had come toward the wagon.

The temperature was so low, at the time of our sojourn at Philippolis, that the water which was running gently in the ditch, leading from a neighbouring spring to the gardens, was sometimes frozen in the night to a considerable thickness. The sun, however, began to impart a considerable degree of warmth in the day-time, and several plants began to put forth their blossoms. Among these were a green-flowered *Massonia*, with spotted leaves, and a few species of *Senecio*, some plants of the *Arctotis* tribe, with flowers resembling Marigolds, a yellow *Mesembryanthemum*, a small, pale-flowered *Lycium*, a *Salvia*, or Sage, with small, blue blossoms, a yellow, fragrant, bushy *Hermannia*, a purple, two-flowered *Mahernia*, and a beautiful, blue *Blepharis*, the various species of which cheer the lonely desert in many places where there is scarcely another flower to be seen at this season. Some of the species of *Senecio*, Groundsels or Ragwort, of this country are purple or lilac, resembling the species from South Africa, cultivated in English gardens as an ornamental annual. A blue-flowered Sage, something like the *Salvia verbenaca*, of England, abounded in the sandy places, where there was little other vegetation at this season of the year.—While at Philippolis, I had an attack of fever, which I tried to overcome by exercise; but

though I succeeded in producing perspiration, the fever did not give way, till treated in the usual manner with active medicines, low diet, and almost entire repose both of body and mind. When sufficiently recovered, I was occupied with writing, making preparations for a journey to Griqua Town, or in visiting the people. We gave them much counsel on the importance of industry and cleanliness, and of living in the fear and love of God, so as to be kept from being discouraged from sowing corn, under the apprehension that an enemy might destroy it. We also advised them against letting their fountains.

There was a remarkable degree of supineness visible among the people of Philippolis. While living under privations, in regard to the common necessaries of life, such as would be very hard for English people to sustain, they seemed ready to lay hold of any kind of an excuse, to escape exertion, or to avoid allowing their children to go from home, even in service that might turn to profit. They were also slow to make improvements; their gardens were suffered to lie waste during the winter, the walls to be broken down, allowing the cattle and goats to browse over them, to the injury, and often, to the destruction of their fruit-trees; their fountain was trampled in by the cattle, and left in such a state from floods, as to allow much of the water wanted for irrigation to escape another way. Want of energy, indeed marked the population generally, but the better training of the children afforded hope of improvement in the rising generation. When we were about to leave the place, several youths expressed a willingness to engage to lead our oxen, but their parents invariably threw difficulties in the way, notwithstanding some of those who would have gone, were spending their time in idleness. We at length met with a stranger, named Hans Kaffir, who engaged with us.

In being present on some of the occasions of public worship at Philippolis, a conviction that had often been made upon my mind, in regard to the labour used at places of this sort, was much confirmed. There is often much well-intentioned zeal exhibited, which brings forth good christian counsel and doctrine, but if the true spring of gospel ministry,

from which the spiritually-minded are often favoured to draw living water, and to hand it forth to their hearers, were better understood by the preachers, their communications would often be much shorter than they are; they would be divested of much that is merely of the will and wisdom of man; this neither edifies their hearers, nor glorifies God, but tends rather to exalt that in themselves which ought to be mortified, and leads their hearers to lean upon them, instead of seeking for themselves, to the Fountain of Life.

28th. We took leave of our kind friends of the Mission-family at Philippolis, and of the people, who appeared really affectionate. We had dealt very plainly with them, but they received our counsel in the love in which it was given. Among them there were some pious people, but others were far from being established in grace; there seemed to be a covert opposition to the Gospel among the latter.—In our journey we were accompanied by Hendrik Hyns, a schoolmaster, from the Kat River, who was going to the Kuruman to visit some relations.—A few miles on the way, we passed Bushmans Fountain, which is appropriated to the use of the Philippolis mission, and where corn is sown, which one of the people takes care of, for half the produce. Here the walls of a house were standing which was burnt about twelve years ago, with the people in it, by a party of Caffers. We outspanned for the night at a place where there was water, and a little sweet grass. In the bed of a pool, lately dried up, a *Marsilea* with small hairy leaves, was abundantly in fructification.

29th. We travelled about twenty miles, making the first stop at Scheid Fontein, *Separation Fountain*, a place where several Coloured People were dwelling in mat huts, and where some of them had sown corn, near to a few, large, shallow pools. At this place there were some wagons belonging to a travelling Boor, and two belonging to a trader, called in this country, a Smous, which literally means, a Cheat. One of the company of the trader was an English comedian, of bad character. At a short distance from this place there was a Griqua village, of fourteen mat huts.—From hence we travelled past many rocky topped hills, hoping to find water, at the foot of one called Los Kopje, *Separate Head*, which was remarkable

for its conical figure, and isolated situation; we were, however, disappointed; nevertheless, we were sure that there was water in the neighbourhood, because of the presence of herds of Springboks and Gnus. A herd of the latter passed us at full speed: supposing that they were going to water, I galloped after them, but it was becoming dark, and they left me far behind; I therefore returned to my companions, and we were obliged to outspan, and leave our thirsty cattle to shift for themselves.

30th. The cattle found water in the bottom of a muddy pool, last night. We travelled all day without finding any more; but we saw several wagons belonging to some travelling Boors, standing at a fountain too far out of the road for us, as we had still a little water in our casks, which served to make coffee. These Boors had come from a district called Uitvlugt, *Subterfuge*, where, they said, everything was dried up and consumed. Some of their children were digging up the edible roots of a stemless, yellow-flowered Mesembryanthemum, out of a place where water had stood. These roots tasted a little like those of the Rampion, *Campanula Rapunculus*. By the side of a dry water-course, there were a few stunted Dornbooms, which were the first we had seen since leaving Cradock. On the left, we passed a hill called Goedmansberg, *Goodman's Mountain*, and another called Blesberg, *White-patched Mountain;* the latter had a remarkable, white cliff, probably of limestone. Being in advance of the wagon, G. W. Walker, H. Hyns and myself went in different directions to seek water, but we found none. After following the track of a wagon for a considerable distance, I came to a range of low, sandy hills, where there was a succession of holes, some of which had been artificially enlarged; water had evidently run into them at no distant period, but it was all dried up, and the remains of several goats were strewed around the place. I was forcibly reminded of the language of Jeremiah, "They came to the pits, and found no water; they returned with the vessels empty; they were ashamed and confounded, and covered their heads."—We stopped for the night between two ridges of rough, basaltic hills, on the clay-slate, which is the formation of the karroo country, on which we were now travelling,

and on which, there was little herbage, except stunted, bushy Mesembryanthemums. We made a fire of dry cow-dung, and a few small sticks, and partook thankfully of the coffee made with our remaining water. Among the few animals seen to-day were two Ostriches and two Brown Storks, *Ciconia nigra*. A large, dense-leaved *Aloe*, with reddish flowers, and a yellow *Gazania*, were in flower in some places; and upon the dry hills, a bushy *Dimorphotheca*, resembling a Marigold, with white flowers, was a very striking object.

31st. Though we found no water last evening, we were not very anxious about it, because we knew that we were only a few miles from the Nu Gariep River. It was to leeward of us, and consequently our cattle did not smell it, but they found water at a considerable distance to windward, at a place where our people replenished our stock. While waiting for them, two Bushmen visited us. They were probably from a place a little to the northward, not then known by Europeans; but from whence, about three years afterwards, a deputation waited on Dr. Philip, when he was on a tour through this part of the country, to beg that he would send them a Missionary. They did not disclose their residence to us, but one of them, who had lived with a Boor, in the Colony, and could speak a little Dutch, enquired for tobacco. When told, that tobacco would pass away in smoke, and not satisfy their hunger, they assented; they accepted thankfully a little Caffer-corn, and allowed that it was better food. I learned from them, that they prepared the poison of some of their arrows from a species of *Euphorbia*, which grows on the hills; but that they used different kinds of poison for different animals, the larger, such as Gnus, requiring it stronger. The covering of these men was scanty, but decent, and of prepared skins; one of them was bareheaded, but had skin-sandals; the other had a close leather cap, and a pair of Velschoenen, *skin-shoes*. Our visitors had also knapsacks, formed of the skins of small antelopes, tanned with the legs on; these are in common use in South Africa, as sacks and bags.—While our men were seeking the cattle, I went to the top of an adjacent hill, to look around. On the way, far from the road, I picked up the shell of a common species of

Oliva. It was in a state that forbad the idea of its being a fossil; probably it had been dropped by the child of some travelling Boor; but it led to reflection on the danger of making theories from the existence of solitary things, in certain situations, without having sufficient evidence as to how they came there. Once when riding, far from the wagon-track, on a desolate part of the Karroo, I picked up a new, tin soup-ladle. It was a very unlikely place for such an article to be found in, and I had no clue by which to find out how it had been lost in such a place.—An Aloe, with spotted leaves, and red flowers, was in blossom on these hills. The blanched bases of the flower-stems of this species are cooked, and eaten by the natives.

Our journey to-day was over the Cross Mountain to Ramah. The higher hills were rough basalt, the lower, calcareous; the limestone, in many places, was covered with red sand. Clay-slate, in a shaly, massive, or thickly stratified state, was, however, the prevailing formation. A small, fragrant, yellow and orange *Gladiolus*, a scarlet *Sutherlandia*, and a few other early flowers, as well as a few Ostriches, Vultures, Crows, Bustards, and Partridges, enlivened the monotony of our ride. We spoke with a travelling Boor, who thankfully accepted some tracts, and said, "A sitting crow catches nothing: if I had not taken a ride out to-day, I should not have got these." At the old missionary station of Ramah, the fountain was so nearly dried up, that the people had left the place, and gone to the side of the river. The houses formerly occupied by a native teacher of the London Missionary Society, and as a chapel, were in ruins, but we took up our quarters under the shelter of one of them. Two Bastaards from near Plaat Berg joined us, as people travelling in the remote parts of Africa are wont to do; they claimed hospitality with little ceremony, seated themselves among our people, and seemed glad to get a drink of coffee; but they were not equally ready in helping, when some of our horses were unruly.

9th mo. 1st. We visited the people residing on the banks of the Nu Gariep River, about a mile and a half distant from the old station: they were Bastaards, Griquas, and Bushmen,

and were under the Philippolis Government. Andres Van Wyk, a Bastaard, was the Field-cornet; he lived in a hartebeest-hut: adjoining his hut, was another of the same structure; the rest were hemispherical mat-huts, except those of the Bushmen, which were only semi-hemispheres. The wagons of three companies of emigrating Boors were standing at a distance; they had remained here till nearly all the grass was eaten up; and the quantity was but small at any time. One of them, wishing to get his goats and cattle over the river to-day, had persuaded the people that it was only the seventh, instead the first day of the week; for too often, the pretensions of the Boors to Christianity are made to bend, like those of too many others, to motives of self-interest. The people were smeared with red-ochre and grease, to repel the water; they were swimming the goats across the river when we arrived, holding one goat on each side of a log of drift willow-wood, called a wooden-horse. These wooden-horses are about 10 feet long; they have a stout peg, a little beyond the middle, standing out sufficiently far to allow the man to hold firmly by it, with one hand. The body of the man is thrown upon the longer end of the log; and in this way, he contends with the struggling of the animals and the current of the river, till he arrives on the opposite shore, unless the goats escape, in which case he leaves his block, and recaptures the fugitives.

These people had now no teacher among them; they therefore did not assemble on First-days for public worship; they seemed to have relapsed almost into heathenism. How superlatively valuable is that teaching of the Gospel which does not leave mankind dependent on their fellow-men for the performance of their duty to God; but which directs them, under the constraining influence of the love of Christ, to the immediate teaching of the Holy Spirit, and to "not forsaking the assembling of themselves together"; seeing that, according to Scripture, they may all be taught of the Lord himself, if they wait upon him, and may receive the blessing pronounced upon the two or three gathered together in the name of Christ, even though not a word be spoken among them. These things along with much other doctrine and exhortation,

we found it in our hearts to bring before these people, about forty of whom, chiefly women, assembled in the house of the Field-cornet. We referred them to the witness of the Spirit against sin, in the secret of their own hearts, as a proof of the love and teaching of God; and shewed from the Scriptures, from which we read the passages, as we were not equal to quoting them satisfactorily in Dutch, without the book, that the same teaching, if followed, would lead to repentance, to faith in Christ, and to the comfort of the Holy Ghost, under a sense of being reconciled to God, through his beloved Son. There was perceptible to my own mind, on this occasion, a considerable measure of the feeling of the love of God toward this company. Some of the people belonging to the Boors, were washing their clothes in the river, which was rather deep. There was a ford below this place, but the current there was too strong for small cattle, except when the water was very low. Several times, while we were on this side of the river, persons belonging to families of travelling Boors, inquired what day of the week and month it was, having lost their reckoning.

2nd. Among the rough, basaltic hills at Ramah, there were agate pebbles; and upon them there was an *Aloe,* with dense spikes about 4 feet high, of greenish-orange flowers; these were beginning to expand in warm places. Within a few days, the weather had become a little warmer. Electric columns of dust were frequent. A slight thunder-shower occurred this afternoon, and a little rain fell in the night. The straying of the horses occasioned us to be late in getting forward on our journey. At about six miles from Ramah, we stopped at the dry bed of the Mankey River, which is the boundary between the country of Andries Waterboer, of Griqua Town, and that of Adam Kok, of Philippolis. On a hill, near the road, there was a settlement called Matjes Fontein, *Rush-fountain,* consisting of half a dozen Griquas' huts, and one belonging to a Bushman. The people were poor; they had only a few goats and cows, but two of them possessed wagons; they had the charge of a large flock of sheep, belonging to a more wealthy neighbour; as we could not meet with him, we were unable to obtain a sheep fit to kill for meat; this was the

case also at Ramah; we were therefore put on short allowance of animal food. We made a little further progress in the afternoon, and outspanned for the night near the river, opposite the place marked on maps, Hippopotamus Station. The grass was all consumed, so that, after the cattle had drunk, our herdsman drove them toward the hills, upon a track by which antelopes, &c. had come to drink, and there he left them to shift for themselves. The sandy ground here produced many plants of the Amaryllis tribe, the leaves of which were now beginning to appear. The two men who joined us on Seventh-day, kept with us to-day, instead of making progress as they might have done; we were therefore under the necessity of telling them, that, if they chose to keep with the wagon, they must be content with Caffer-corn, and a little coffee; the former, though rather despised by them, as being the food of the more deeply-coloured tribes, was now our principal diet, and we did not think it necessary to abridge our own people of the little animal food we had remaining, to accommodate strangers, who were not making the progress which their circumstances admitted. We also offered to supply them with ammunition, if they would try to shoot any wild animals, one of them having a gun; but they appeared indisposed to exert themselves, and even asked our leader for water, which he had to bring half a mile; he was of a race which they looked upon as beneath them. The youth showed no unwillingness to go for water, but I thought it was too much for them to expect to be thus waited upon, and therefore requested the younger of them to bring water for himself.—Near the river, small birds were numerous; in the same place, an animal, the size of a rat, with a head like a marmot, was nibbling a dry twig of Doornboom. This animal was probably *Euryotis unisulcatus;* it collects small sticks into the bottoms of the bushes, and makes burrows among them, as well as in the ground. Two other species, *Euryotis irroratus* and *Euryotis Brantsii* are found in the Cape country; the former makes solitary burrows; the latter associates in considerable numbers, and has numerous holes, in dry places, destitute of shrubs.

3rd. The cattle found grass among the hills, but so far off,

that we could not set forward till eleven o'clock. The country continued very poor; in some places it was bare, red sand. We came at no water, but fell in with a party of Barolongs from Motito, driving sheep thither. One of these, not very fat, we purchased for a common shirt which cost three shillings. The man of whom we bought it, like his thrifty tribe, offered to kill it, and then inquired, if we had any use for its skin, which he obtained as a compensation for his services. We also met a party of people from Griqua Town, with a wagon, going on a visit to Matjes Fontein, where they would be likely soon to create a famine. Visiting of this kind is a great evil among the Hottentots, Bastaards and Griquas; it takes them an unreasonable time from home, sometimes three or four months; the time is idled away, their families are neglected, the provisions of the visited are consumed, and sometimes conjugal affection is alienated.—A few Koodoos passed us at full speed, being pursued by some Boors. On some soft limestone, at this place, there was a remarkable species of *Mesembryanthemum*, with pale, roundish leaves, tubercled like shagreen. A large *Stapelia*, and a *Huernia* were growing on the stony, basaltic hills of this part of the country.

4th. While the men were bringing up the cattle, I walked to the top of an adjacent hill of tumbled basalt, on which four species of *Aloe* were in blossom. A yellow *Zygophyllum*, a bushy, spinous-leaved *Mesembryanthemum*, and a few other plants, enlivened the sombre karroo, over which we travelled eighteen miles; then winding through a narrow pass, and over some loose sand-hills, we came to a place called Kameeldoorn Fontein, *Giraffe-thorn Fountain*, where there were fourteen mat-huts. None of the inhabitants could read, but one of them possessed a wagon. A few of them listened attentively while I endeavoured to direct their attention to eternal things; but here, as well as at Matjes Fontein, I felt little openness in religious communication; probably the parties might not easily understand my Dutch, as they chiefly used the Hottentot language in conversation among themselves. Here the horses and cattle were taken to the river to water, at a place where it was rushing through a

narrow channel, hemmed in with basaltic rocks. The cattle had not drunk since the morning of the previous day. After filling our water-casks at a spring, we proceeded into another pass, where our cattle had a luxurious feed upon fine grass, and we a pleasant shelter under a large bush. The Kameeldoorn, *Acacia Giraffe*, is a handsome tree; in the places formerly inhabited by the Giraffe, the trunks of these trees are naked as high as the Giraffe could browse off the branches; above this point, they spread out with flat heads, of close, spinous branches, and elegant, compoundly pinnate foliage; in other places, or where the Giraffes have been destroyed, and the trees are young, they branch to the ground; they now began to be decorated with globular heads, of yellow, filamentous flowers, like those of the more common Doornboom. This tree is represented in the etching at page 293.

5th. Our herdsman said he heard the growl of a Lion at a distance, early this morning, but all the cattle were found safe, and near at hand. As we came into the country infested by lions, I observed considerable excitement among our company, in talking about them. As I had seen sufficient proof that they were such poor marksmen as to be much more likely to enrage a lion, than to destroy one by firing at him, I became uncomfortable, being unable to obtain a promise from them, that if one should visit us, they would allow him quietly to take an ox or a horse, without risking their own safety by attempting to shoot at him; but my uneasiness was mercifully brought to an end, by a feeling of near access in prayer to the footstool of Him who can stop the mouth of lions, that we might be preserved from all annoyance by wild-beasts, and that we might neither hear the lion's roar, nor see the print of his foot.—We kept near the river, preferring the heavier road, because it hurt the feet of the cattle less than that which was hard and stony; it had also the advantage of water. In the course of the day, we passed two little groups of Koranna huts.

6th. The oxen and horses having gone far for grass, we were unable to proceed till eleven o'clock. The tracks of Antelopes of various species, were numerous from the hills to

the river; in some places, the land had been trampled by oxen; it was now almost destitute of vegetation, except a few stunted, little bushes. A tedious pull of three hours and a half brought us to the verge of the Ky Gariep, Vaal, or Yellow River, at a place where the earth was bare, for a considerable distance. Passing this desolate spot, we stopped under a large Kameeldoorn, and made Coffee to assuage our thirst. Some sheep were feeding here on the scanty grass; they were in good condition, and from the information of a shepherd-boy, we were induced to visit an adjacent village to purchase one. The wagon crossed the ford at Salt Pans Drift, near which we had concluded to remain, to allow the cattle to rest, as some of them could no longer draw, and were so tired that they lay down whenever they had opportunity.

At the village we met Dirk Kok, a native teacher, belonging to Griqua Town; he was residing near this place along with a number of people, who had been under the necessity of leaving Griqua Town, on account of the diminished supply of water at that place. A Bechuana interpreter, acting as schoolmaster, was also living here. There were Bechuana villages in the neighbourhood, and considerable towns further up the river. We made known our wish to meet the people on First-day, and it was concluded that the place where Dirk Kok lived would be the best situation, as the population there was the most numerous. On the desolate country, over which we had travelled, the hillocks of the White-ants were forsaken; the outer covering was destroyed by the weather; they had not been scooped out by Anteaters, but probably, the insects might have perished from long-continued drought. Where one still remained inhabited, the covering was good. The bed of the river was wide and stony, but the quantity of water was small.

7th. This morning, several Griquas and Bechuanas called to see us: their visit was designed as one of respectful attention, and it was received as such; but time being of little value with them, their loitering about the wagon was an inconvenience, as we were all busy. Our people were at the river washing, or were occupied in mending their clothes; and we were getting out stores, and attending to other things

connected with the provision of our establishment. Getting at stores in a wagon, is attended with no small labour, as things are necessarily closely packed, but system had reduced the difficulty, and custom reconciled the fatigue. We purchased a sheep for six shillings; its tail yielded about two quarts of fat, which was a good substitute for butter; the points of these enormous tails yield oil, adapted for lamps, and for many other purposes. A Griqua sent us milk three times, and a Bechuana once; though we could not look upon this as a present, as something was expected in return, yet it was received as a civility. There were many ducks and geese on the river; the geese were of a small species, prettily coloured. The heat and dryness of the atmosphere was so great, that it warped the lids of our writing-desks inside the wagon.

8th. We went about six miles up the river on horseback, to the place where Dirk Kok and several other Griquas were residing, in mat-huts. The road proved very stony, so that we were rather late, and the people had met early; they had concluded their usual meeting, and were separating when we arrived; but they readily assembled again under the shade of some trees, to the amount of about 200; they were well dressed, and about thirty had Bibles and hymn-books. They turned to the former with facility, as I referred to various passages, to illustrate and establish the doctrines of the Gospel. The effect of the care and labour of the London Missionary Society in this remote situation, was very satisfactory. On returning to the wagon, several persons came to obtain tracts and books, and remained while we read the Scriptures to our people. At the conclusion, they sang a hymn, of their own accord, and selected one so fully in accordance with what we had expressed among them, as to afford evidence that they had felt its force; they sang in like manner at the conclusion of the meeting in the morning.

The place where we met the people in the morning, was subsequently selected by the Griqua Town Missionaries for leading out the waters of the Vaal River, to irrigate the contiguous land, in order to relieve the people of this part of the country from the effects of the long-continued droughts,

to which they are subject. To aid the people in effecting this object, many of our friends in England contributed liberally, after my return from Southern Africa.

9th. Before setting forward, we were again visited by several Bechuanas and Griquas, who came to sell milk, and to obtain tracts and books. Dutch Bibles and Testaments, and the Selection of Hymns, printed by the London Missionary Society, were most in demand; it was but few that we could supply. Not feeling that it was in the line of our duty, to visit a small settlement called Campbellsdorp, on the way to Griqua Town, our guide was told to take the path that he considered best for the oxen; the best roads in this part being very hard and rough. The road next the river, was consequently chosen; some parts of it were sand or gravel, others, basalt mixed with silicious pebbles: after passing the junction of the Vaal and Zwarte Riviers, we came upon a rough, limestone formation, intersected by numerous, hard, silicious veins. Near to where we stopped at noon there were three good hemispherical mat-huts, inhabited by Bushmen: some of the people belonging them could speak a little Dutch. The women were carrying loads of firewood on their heads, with no other garments than skirts of numerous rags of leather; on our approach, they dressed themselves in decent karrosses. The men were dressed in karrosses, and they had leathern trousers; a few had likewise jackets of the same material. These people might therefore be regarded as belonging the more civilized of the Bushman race.—In the evening we stopped in a bushy, but stony place, still within sight of the confluence of the two great rivers, which, after uniting, become the Gariep or Great Orange River.—In the course of the day, another horseback traveller joined us; he, however, modestly asked leave to do so; and when we stopped, he collected fuel, and showed a disposition to be useful; the former two left us, soon after being limited to Caffer-corn.

10th. The hill on which we outspanned, was very rough; trap, clayslate and limestone were lying on the surface. It afforded a little grass, and numerous bushes, some of which were 10 feet high. The cattle eat with avidity the branches

of a willow-leaved *Eriospermum*, and the horses some of the smaller shrubs, which had composite flowers. A beautiful Aloe, *Aloe reclinata*, with large spikes of pale, red flowers was growing here, also a spotted, blue *Moræa*. Our road was so stony as to render it necessary for the horses to travel at a foot's-pace. The first series of hills being passed, a second was ascended, having a limestone front. A species of *Aitonia*, smaller than *A. capensis*, a red, tubular flowered *Loranthus*, and various other plants were in blossom on the limestone.

After travelling till near sunset, at about two and a half miles an hour, we arrived at Spuigslang Fontein, *Spit-snake Fountain*. This was a little hole in the limestone ground, at which some Bush-boys were drawing water in little pails, scooped out of solid willow-wood, and called Bambooses. Our people found it necessary to enlarge the place with a pickaxe and spades, and to watch it, while the water sprang slowly, to prevent the few cattle in the neighbourhood from taking precedence of our own in drinking. A portion of a Bushman's fiddle was thrown out with the mud; the sounding part was formed of the shell of a tortoise, which had probably had a skin stretched over it. Doves and Namaqua Partridges came in considerable numbers to drink. There were several places near, that had been used by the Bushmen for taking game, none was however to be seen; desolation reigned in the wilderness for lack of water; we neither saw nor heard wild beasts till we reached the fountain, where, in the evening our ears were assailed by the well-known jackals' cry. Under the name of Namaqua Partridges, several species of *Pterocles* are probably included; they feed in pairs or solitarily, but resort to the water in flocks, quickly leaving the place again. The Doves are various species of *Columba;* they also resort to the water; their cooing is often an indication of its presence, in this thirsty land.

11th. Some Bushwomen and their children came to the fountain for water; they used Ostrich egg-shells for bottles and drinking vessels; these were furnished with a short neck, formed of some sort of gum. To-day we continued to traverse a limestone formation; a compact blue stratum emerged at intervals from under the upper one, which was softer and

whiter. The road continued very bad, and there was no water till we came near Griqua Town, where we were favoured to arrive soon after sunset, thankful for the mercies that had been extended to us on this tedious journey, and for a kind welcome from Isaac and Elizabeth Hughes, who had sent us an invitation, when we were at Philippolis.

Griqua Town is situated on the edge of an extensive, limestone plain, and at the foot of a range of low hills of silicious schistus, producing yellow asbestos. Its original name was Klaarwater, *Clearwater*, taken from its clear and copious spring, which not only supplied the town, but watered the vale extending toward the Orange River. At the time of our visit, a drought which had lasted about six years, had reduced this spring to a standing pool; the water did not reach the surface by a foot and a half, notwithstanding that a few smaller springs, which were more superficial, within two or three miles, continued to flow. The gardens and adjacent lands were desolate; a solitary peach-tree and a few fig-trees were all that survived in the former; and few of the Griquas remained upon the place. Many of the houses, that had been forsaken in consequence of the drought, were in ruins. The occupied houses were those of the Chief, the Missionaries, the school-teachers and a few others. But in the vicinity there were some Basutu villages, inhabited by people who were rescued by the Chief, Andries Waterboer, from the Bergenaars, who were a horde of banditti that separated from the Griquas of this place. Among other depredations which the Bergenaars committed, they attacked a portion of the Basutu, and carried off their cattle; the conquered Basutu followed them, and became their servants for the sake of the milk which they obtained from them, and which was their subsistence; they were treated with great cruelty, and some were even shot at as marks! The Bergenaars were at length overcome and dispersed by Andries Waterboer; and the Basutu, who were thus delivered from oppression, settled at Griqua Town. They cultivated some portions of land after their own manner, that would have required more labour than the Griquas would have been disposed to bestow upon them.

Griqua Town London M S.

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In the annexed etching of Griqua Town, the houses of the missionaries and teachers, with the schools, the chapel, and some other buildings, form the irregular line on the left, and that of the chief, with two mat huts at the end, is at a distance, in front. Those at the foot of the bushy, schistose hill in the foreground were in ruins. The Cheta or Hunting Leopard, represented in this view, is met with in this part of the country. The skin of one that was shot on the plain, below the houses, was given me by Isaac Hughes, who was at this time the only missionary here, his coadjutor, Peter Wright, being in Cape Town.

12th. We called on Andries Waterboer, the intelligent, christian Chief or Captain of this district, who is a remarkable illustration of the power of divine grace. He is maternally of Bushman descent. In a speech, at Cape Town, he once declared that he owed everything to the Gospel, temporal and spiritual; that but for the Gospel, he should then have been a wandering savage.—We also visited the infant-school, which was conducted in English, by a coloured native of the place, and in which about sixty children were present.

13th. We visited the school taught by Isaac Hughes, assisted by John Fortuin, a native, the brother of the infant-school teacher. This school was held in the chapel. The languages taught were Dutch and Sechuana. The attendance was about the same as in the infant-school. The whole population of the place was at this time only about four hundred. The pupils in the schools were clean and tidy, and the school-rooms were creditably neat. Some of the children had advanced in arithmetic as far as Practice. The circumstances of the country scarcely admit of the use of the more advanced Rules. A considerable number of the children, and nearly the whole of the adult Griquas could read the Bible.—Many of the houses of Griqua Town were of raw brick, plastered with clay and cow-dung. Lime entered largely into the composition of the clay, and consequently, the brick would not stand when burnt; in the raw state it endured the weather well.

15th. The people held a prayer meeting at an early hour. At nine o'clock, the infant-school met in the infant-school-room, the school for older children and adults, in the chapel,

and one for the more proficient readers, in a small apartment adjoining. The number of the last was considerable, though much below that of the two others. At ten o'clock the people met for worship, in the chapel. Andries Waterboer addressed them first, in a lively, energetic manner, from the sixtieth chapter of Isaiah; I afterwards pointed out to the congregation, that it was the Holy Spirit which had made the things that were reprovable, manifest in their own hearts to be sin, and had led them through repentance, to faith in Christ, and thus brought comfort to their troubled souls; that they had become a church of Christ, and had seen their own Chief, with others in Africa, come also to the brightness of the rising of the light of Christ. Much more was also expressed in connexion with the striking prophecies contained in the sixtieth chapter of Isaiah, on the fulfilment of some of which, I felt I could with confidence appeal to them, on the ground of past and present experience; at the same time, I pressed upon them the importance of continued and increased attention to the light of life, which those have, who truly believe in Christ the light of the world.

In the afternoon, the schools again assembled for an hour; I afterwards addressed the Basutu, John Fortuin interpreting. I was again under the necessity of speaking in Dutch, as my interpreter was not familiar with English, but I was enabled to proceed satisfactorily, believing him to be one prepared, in some measure, to enter into my exercise of mind. Sometimes it seemed to be one part of our service, thus to bring others under our mental exercises, and it was a means by which those who occupied prominent places in the churches of this land, were made to feel more deeply the force of those truths which we had to inculcate. No meetings were held in the evening, a large number of the people living at a distance.

16th. We were occupied in preparing for a journey to the Kuruman and Motito, which we concluded to attempt in our own wagon, with hired oxen, that were offered in Christian sympathy, by some Griqua young men, who saw that neither our own oxen nor horses were equal to the task.

CHAPTER XXVII.

ourney to the Kuruman.—Kogelbeen Fontein.—Cold.—Want of Comfort.—Daniels Kuil.—First Purchase of Landed Property.—Sina Bergover.—The Eland.—The Giraffe.—Kramers Fontein.—Unruly Cattle.—The Ostrich.——Roger Edwards and Lions.—Bushwoman and Baby.—Konings Fontein.—Jackals and Quaggas.—Kuruman.—Buildings.—Gardens.—Population.—R. Moffat.—Translation of the Scripture Lessons of the British and Foreign School Society.—Motito.—Inhabitants.—Karrosses.—Maternal Affection.—Makkwarin Fountain.—Tauns.—Kuruman.—Congregations.—Convert.—Attendants.—Kosi Fountain.—Bushman Musick.—Acacia Robusta.—Milk-bags.—Tsantsabane.—Minerals.—Uncaria.—Rhigozum.—Ongeluks Fontein.—Moses Fontein.—Watering Cattle.—Griqua Town.—Boring-tools and Pumps.—Congregational Church.—Aged Korannas.—Slavery.—Bushmen destroyed.—Native Teachers.—Acquirements.—Slates.—Awakening.—Deaconess.

9th mo. 17th. We set forward on our journey, toward the Kuruman, having a Griqua, named Luke Vanderwesthuis, as driver, the people wishing their oxen to be driven by a person with whom they were acquainted. Our Hottentot, Abraham, went as leader, and our own driver, Jeremiah Hayes, rode on a horse belonging to Hendrik Hyns, who also accompanied us. After travelling about twelve miles over a sharp road, on gravel or hard limestone, we arrived at a mud pond, called Kogelbeen Fontein. The water was about 5 feet from the surface; when the cattle, with some neighbouring herds, had reduced it considerably, it sprung again freely, till it reached the former level. In the afternoon we proceeded to the place marked on maps Mimosa Station, and outspanned by a handsome bushy Acacia, with slender thorns, and elegant small leaves, of a greyish green, probably, *Acacia reticulata*. Antelopes and Lions are numerous here in winter, but the water being dried up, both had now left this neighbourhood. The country began to be grassy.

18th. There was much lightning and thunder in the night, and in the forenoon there were heavy showers of hail and rain; the cold was so extremely pinching as to destroy many calves. Our cattle, which were only eight slender ones, having been tied to the yokes all night, we set forward early in the morning, and rode to Jacobs Fountain, where our driver hoped to get more oxen. Here we succeeded in kindling a fire: the remainder of the day was spent in such a way as our circumstances, with the cold, admitted. The men were chiefly occupied in drying their clothes. I visited some people who were living here in a wagon and some mat-huts; they also had raised a fire, at which they were warming themselves; everything about them looked comfortless and forlorn, as must necessarily be the case in wet weather with such poor accommodation. I could make but little out in conversation with them, but they accepted a Dutch tract gratefully.

19th. One of our men was attacked in the night, with violent spasms of the stomach; another was also dangerously ill from the cold. The day was showery and pinching, but we travelled six hours and a half, to Daniels Kuil, *Daniels Den*, a scattered settlement of cottages and mat huts. This place was purchased by Waterboer from a Griqua Chief; this purchase of landed property was the first which took place in this country, where if a man broke up land, and cultivated it, this act was considered to give him a right to the place, until he abandoned it. The native name of Daniels Kuil signified Elephants' Reeds, but elephants are not now found within a great distance of this place; its present inhabitants are connected with Griqua Town; they grow their corn here, being able to irrigate the land from springs which rise under the hills. We were kindly received by David and Sina Bergover. Sina Bergover was a superior woman; she had charge of the school here, in which there were now about forty pupils; sometimes they amounted to sixty: she also bore a large share of the burden of the little church in this place, in which she often laboured in word and doctrine. There were likewise two men who took part in the labour, but the gifts of this "Deborah" being evidently such as to place her as "a mother in Israel," they were prudently not restrained.

20th. Our herdsman said he heard a lion, at a distance, in the night; the barking of the dogs awoke me, and I listened till sleep overcame me, but heard no lion's voice. Some of the people who returned from hunting last evening, lost a foal by lions, a few nights before; it had strayed a little from a mare that was tied to their wagon: they had been hunting Giraffes and Elands, west of the Kuruman. Their wagons returned to-day, laden with dried flesh and skins; we obtained some of the former for food on our journey.—The Eland, *Boselaphus Oreas*, is an animal of the antelope family, about six feet high at the shoulders, and nine feet from the nose to the insertion of the tail; the tail two feet; its proportions resemble those of a bull; it has a deep dewlap descending to the knees, and fringed with long, wiry, brown hair; its horns are about two feet long andnearly straight, but having a strong spiral ridge.—The Giraffe or Cameleopard, *Camelopardis Giraffa*, is so well known in England that it is unnecessary to describe it here.—As the oxen were long in coming up, we visited the school, which was kept in a long, mud building, used also as a chapel; the pious mistress was catechizing thirty-two children. We also walked to the Kuil or Den, which is a hole in the limestone, thirty feet deep, and ten feet across the mouth, widening a little downward; it was inhabited by pigeons; it was now free from water, in consequence of long drought. We travelled about seven miles, under a continuation of schistose hills, and through a valley having several springs, to Kramers Fontein, where we outspanned, intending to stop for an hour, not being likely soon again to meet with water, and this necessary article being good here. In the hollow, through which a brook flows in rainy weather, there were a few Wild Olives and other trees, and near it, there was a garden with peach trees, but at present the houses were not here. The ground was undulating and bushy, and there was a good supply of grass, which was the chief covering of the plains and low hills to the east. Among the drawing cattle, we had a miserable looking cow, and several "bullocks unaccustomed to the yoke:" when these were collected, some of them became unruly, broke away, and ran off; they were pursued on horseback, but

before they were effectually secured, one of them got back nearly to Daniels Kuil, three successive times; the consequent delay obliged us to stop all night at Kramers Fontein.

21st. We travelled about twenty-four miles, on grassy country, with bushes, having the hills of silicious schistus to the left; we passed two small hills with rocky tops, on our right, in which direction the country was generally open. Passing Neals Fountain, where there was now no water, we outspanned for the night six miles further on the road, among some thick, isolated bushes. Near to this place, we met five Griquas, who were driving cattle, and were known to Vanderwesthuis; they turned back, to avail themselves of the society of our people, for mutual protection against wild beasts, and to obtain something to eat; we were able to supply them with a little Caffer-corn meal, and a small quantity of water to cook it with. Lions are met with here at some seasons. Soon after we were settled, a sound was heard that excited momentary alarm, but it proved to he only the voice of a harmless Ostrich. The voice of the Ostrich, *Struthio Camelus*, is sometimes so like that of a Lion, as not to be quickly distinguished, especially by an unaccustomed ear. We saw several of these birds, as well as a Bustard and some Vultures and Crows, also a few Hartebeests, and some other animals of the antelope tribe. We passed three Bushmen collecting the eggs of White-ants, for food; one of them came to the wagon to beg tobacco; they got water in a cave, to the east of the road, in which several of them were destroyed a few years ago by some Griquas.

22nd. The Griquas left before daylight, and our cattle and one of the horses followed them several miles. While the people were absent after them, I looked into a cave that had a few trees about it, first, however, carefully examining the neighbourhood, to be satisfied that it was clear of the footprints of wild beasts; it was such a place as imagination might picture for a Lion's den; lions are said generally to lie under the shelter of bushes or rocks in this country.

A few months ago, Roger Edwards, a Missionary residing at the Kuruman, had a narrow escape from lions, near this place. He was on his way from the Colony; and after resting

at Daniels Kuil, he had set out, with the intention of riding to the Kuruman in the night, having a led horse, and being accompanied by a Hottentot, who rode a mare, by the side of which a foal was running. Just as he arrived at some large, scattered bushes, a sudden impression on his mind induced him to alight from his horse, saying to the Hottentot, that they would stop there. The Hottentot accordingly dismounted; they took off their saddles, knee-haltered the horses, turned them loose to feed, and lay down under one of the bushes. They had not been there many minutes, when the mare screamed; they listened, and a lion roared; they raised themselves upon their knees; the horses having got clear of their knee-halters, gallopped past them, taking the road toward the Kuruman; the mare followed as fast as she could, but her knee-halter had been too tight to allow her to release herself from it; they were followed by four lions, at full speed; a fifth stopped short, and gazed for a time at the travellers, as if deliberating whether to spring upon them, or to follow the others. The moon was just setting, but it still cast sufficient light to enable them to distinguish the terrific beast. The Hottentot in alarm, began to make a noise, but was immediately hushed by the Missionary, whose knees, though kneeling, smote together, and who said, if ever he prayed in sincerity, it was then, though it was a silent prayer. He thought five minutes might elapse while they were thus situated, but remarked, that it might not be so much, as under such circumstances, minutes necessarily seemed long. The lion at length sprang upon the path, and went after the others. The cries of the mare were heard at a distance, more and more faintly, till they ceased. The Missionary and the Hottentot agreed to listen, lest the lions should return; as, in case of such an event, a few low trees near them afforded a forlorn hope of escape; but overpowered by fatigue and fear, they fell fast asleep, and did not awake till dawn of day.

In their first conseiousness, they were in such terror as scarcely to know whether they were still living inhabitants of this world, or had been killed by lions. On coming to themselves, they put their saddles and luggage into the trees, to keep them from hyenas and jackals, and pursued their way

to Konings Fontein. On arriving there, they soaked some bread in water, but could not eat. The way seemed longer and more tedious than ever before. At length R. Edwards said he could proceed no further, and he lay down under some bushes. The sound of human footsteps soon caught his attention, and he desired the Hottentot, if they were those of Kuruman people, to tell them that Edwards was there. They proved to be Kuruman people, and he told them to go to the Kuruman, and tell Robert Moffat what had befallen him. They set out, but the idea of obtaining help revived the exhausted man; he followed, and when Robert Moffat reached him, he was bathing in the ford of the Kuruman River to refresh himself. The mare was eaten by the lions; the foal had remained with its mother till the claws or teeth of a lion had been applied to its throat; it had then gone off with the horses, with which it was afterwards found. R. Edwards said, that up to the moment on which he received the impression to stop there, his intention was to ride to the Kuruman; and that he could not but account the impression to be from the Lord, for he had no doubt that the lions were watching by the bushes, and that, if he and his companion had gone a few yards further, they would have sprung upon them.

Want of water obliged us to travel on First-day, but it was eleven o'clock before we started. In the meantime, a Bushwoman, with a baby, came to the wagon to beg tobacco. These people, like the Ostriches, start up in the desolate wilderness, where no living creature would be expected. Luke Vanderwesthuis said this woman was sister to the man we saw yesterday; she told us that they now got water in rain-pools, not far distant. A little bread and dried flesh seemed very grateful to her; the former we used only once a day, our stock being low. The Bushmen quickly discern whether they may safely approach a wagon, having a pretty correct idea where they will meet with a friendly reception. In the afternoon, we arrived at Konings Fontein, *Kings fountain*, a spring forming a large, shallow pool, the margin of which, as well as some marshy ground below it, is clothed with reeds. Along the bank, there are arboreous Acacias, and large bushes. This place is a great resort for wild animals; lions are often

Kreuman or New Lattakoo. London Missionary Station.

very troublesome here. A man at Daniels Kuil told us, that about a fortnight previously, he was obliged to tie up his oxen when here, and to sit by them all night, cracking his whip to frighten off the lions. We had not intended remaining here over night, but the oxen were too weak to proceed: as there were now no lions' footprints to be seen, Luke turned the cattle loose to graze. After washing and taking some food, we read with our company, and spent the remainder of the day as a day of rest.

23rd. No lions were permitted to disturb us. Jackals began to cry as soon as the sun set, as did also some birds, in the marsh; frogs at the same time began a rattling croak, which they kept up through the night. The cattle and horses were collected in the evening, and fastened to the yokes and to the wagon; they remained quiet, except an unruly horse, that disturbed us frequently. A troop of Quaggas, which came to drink, rushed impetuously through the marsh, several times, being alarmed by our dogs, and by jackals, that perseveringly hunted their foals.—Our journey to-day was over a similar country to that on which we had travelled lately, and through a shallow sandy, valley, where the grass and bushes were stronger, and there were some large Acacias; on the rocks, a gay Aloe was in flower. Six hours brought us to the Little Kuruman, where a stream that would turn a mill, issues from under some rocks, and there are a few habitations. In another hour we were safely at the Kuruman Missionary Station, where we met a kind welcome from Roger Edwards and his wife, and their aged coadjutor, Robert Hamilton.

The Kuruman Missionary Station, which is sometimes called New Lattakoo, is situated by the side of the Kuruman River, a clear, permanent stream, which rises at the Little Kuruman, disappears at intervals, a few miles further from its source, and at length is only marked by a dry water course, except in rainy weather. At the Missionary Station, the back of which, is represented in the accompanying etching, its margin is planted with willows, and its waters are employed in irrigating some fertile gardens and corn-lands; below these, there is a piece of marshy ground, on which rice has sometimes been grown. The houses of the Missionaries, which are plain

dwellings, in rural farm-house style, and the other buildings stand in a line, on the side of the road, opposite to the gardens. They are built of hard, dove-coloured limestone, and thatched. The chapel will hold upwards of 1,000 people. Behind the houses, there are several patches of the low, thorny, *Acacia Lattaku;* among these, the burial-ground is situated; it is marked by a few little piles of stones. Contiguous to the Station, there are several Bechuana villages; others are scattered more remotely on the side of the river, and in the adjacent country. Wood is so scarce, that the timber used for the roof of the chapel was brought from the neighbourhood of Mosega, distant about 200 miles.

24th. We walked with Roger Edwards through the gardens, in which there are Peach, Fig, Pomegranate, Quince, Apricot, Apple, Plum, and Pear trees, as well as Vines, of sufficient growth to afford the missionary families an ample supply of fruit, both to use fresh and in a dried state. Great vigilance is required here to save the grain from birds; it is also liable to be destroyed by summer frosts. Many of the natives now on the Station, had had their crops destroyed, and were suffering for want of necessary food: they were of the Batlapee, or Batlapin tribe of Bechuanas, with a few Barolongs, and persons of other tribes. About 3,000 were sometimes resident at this place. The principal Chief of the Batlapees was Mothibi; he fled from hence many years ago, and was now settled at Lekatlong, near the junction of the Hart and Vaal Rivers. Being favourable to Christianity, those of his people who had come under the influence of the Gospel, associated themselves with him, while those that remained attached to heathenism were with a younger brother, named Mahura, at a place called Tauns, further northward, and on the Kolong or Hart River. They were occasionally visited from the Kuruman, notwithstanding the distance is about 110 miles. R. Edwards attended to the school for adolescent children at the Kuruman, and his wife to the infant-school; both were very fluctuating in regard to the number of pupils, in consequence of the state and occupation of the parents.—The selection from the Scriptures, used by the British and Foreign School Society, had been translated

by Robert Moffat, into the dialect of Sechuana spoken here, and printed by him and his coadjutors.

Robert Moffat was at this time in England, where I met him on my return thither, in 1841. By the liberal contributions of many persons of the Society of Friends, I was enabled to supply him with the means of printing six thousand copies of the Scripture Lessons of the British and Foreign School Society, in the Sechuana language, which is the tongue of the Bechuana people. These were appropriated to the use of the natives of this part of the country, to that of those associated with the Wesleyans at Thaba Unchu and other places, and to that of those connected with the Paris Missionary Society. There is not, perhaps, among the Bechuana tribes, from the Kuruman to the Quathlamba Mountains, a greater diversity of dialect than is to be found in the English, of the various counties of Great Britain; and it is easy to see, where this is the case, how great an advantage would result from having but one printed language or dialect.

Being desirous of proceeding to Motito, for which journey the cattle from Griqua Town were not equal, R. Edwards provided us with a fine stout span of his own oxen; his wife supplied us with several articles of food, and accompanied by a Batlapee guide, named Tabatow, we proceeded over a sandy, grassy country, to Makkwarin Fountain, distant six miles.

25th. Our route continued over flat, sandy, grassy country, varied by the upper limestone lying to the surface. In this case it is covered with bushes, and supports small trees, in some places, especially near pools; we passed a few of these, and spent a short time at noon, by the side of one of them. Antelopes of various species, Quaggas, Ostriches, Guinea-fowl, Ducks, Pigeons, and Crows were numerous, but we saw no formidable wild beasts. Soon after sunset we arrived at Motito, a station of the Paris Missionary Society, and were welcomed by Prosper and Eleonore Lemue, and Jean and Graciette Lauga.

Motito, which is represented in the accompanying cut, is situated about ten miles west of the low, conical hill of

Takoon, from which Old Lattakoo took its name. After that station was deserted, in consequence of invasion by some native hordes, the Missionaries of the Paris Society re-occupied

Motito, Paris Missionary Station.

it, but they subsequently removed to Motito, on account of the latter place being better supplied with water. The most remote house in the cut is the mission-house, the nearer ones are a chapel and a store. They are built of raw brick.

26th. We had a religious interview with about 300 of the people, in the forenoon, whom we addressed on the things that belong to eternal life, through the medium of P. Lemue; they are principally Barolongs, but there are among them, some of the Batlapee and Batlaro tribes. They have settled here for the convenience of cultivating the ground, several springs breaking out where the limestone terminates against a basaltic dyke, at the other side of which, there is primitive sandstone, forming low hills. Some of the ground is so wet as to require draining, a very unusual circumstance in this part of Africa. The water is available for irrigation, to a small extent. The crops were, nevertheless, defective last year; and consequently, many of the people were now out hunting, along with some from Philippolis. This station had been occupied since 1832. There were about 1,000 people

living in little contiguous villages. The huts of the natives had thatched tops, and fences of dry brushwood around them. The missionary families, who were the most remote labourers in the Gospel in this direction, expressed much satisfaction at receiving a christian visit.

We purchased a few karrosses and wooden spoons from the natives, who manufacture them. The former are made up very neatly, of the skins of small beasts, such as the Bontekat, *Genetta felina*, the Jackal, *Canis mesomelas*, the Bastard Jackal or Asse, *Canis Chama*, the Caracal, Rodekat or Cape Lynx, *Felis Caracal*, &c. A man from this place or from the Kuruman, will take a roll of tobacco, weighing about 7lbs. and if he have no dogs he will hire some, and go to the Kalagare. Desert, which is said to be flat, sandy ground, with little water but what is obtained by digging, and producing Kameeldoorn and bushes; he will be absent two or three months, living on what he can catch; he will eat wild roots, but will not refuse lions, or other carnivorous animals. In the course of this time, he will obtain as many skins of the Genet, the Lynx, and the Common and Bastard Jackal, as will make a couple of karrosses; and as many of the Meerkat, *Ryzaena typicus*, or of the Roodmuis, *Cynictis Steedmanii*, as will make one of smaller dimensions. These skins require about a week to tan and prepare; with the assistance of his friends, a man will make them up in another week. They are beautifully sewed with sinews, put through holes, made with a pointed, iron instrument. The larger karrosses they will sell, after all this labour, for 12s. or 18s. each, and the smaller, for from 4s. 6d. to 7s. 6d. In this country the men sew, and the women cultivate the ground. The people here had killed and eaten five lions within a few months.

27th. After breakfast we took leave of our kind friends at Motito, many of the natives crowded to give us a last shake of the hand. One of these, a member of their church, of whom there were twelve, joined us, going as a messenger to the Kuruman. A woman from Tauns, took the advantage of accompanying the wagon. She trudged briskly on before, with a bundle on her head, and often carrying a child of about three years old, not even asking for help. When, however,

help was offered, she gratefully accepted it. Her errand was to visit another child; maternal affection had induced her to make this journey, undefended, through a country where Lions and Chetas are not uncommon.—Our guide had fears of stopping at one of the fountains which we passed; it was a little out of the wagon track, and among Doornboom trees and bushes; he alleged that lions lay there, but we found that none were there at this time. We outspanned at a distance from water; the oxen were made fast, lest, being near home, they should stray in that direction.

28th. We reached the Makkwarin River by sunrise. There is a small Bechuana village here, the place being favourable for cattle, and to a limited extent, for cultivation. The water stands in pools, and in some places, runs from one pool to another, but soon sinks into the ground again; it is at too low a level for irrigation. We obtained a little milk and a few other articles from some of the people. After five hours, we again pursued our journey resting an hour at noon, on account of the heat, which was too oppressive for the cattle to drag the wagon on a heavy, sandy road. Soon after sunset we reached the Kuruman, where we again became the guests of Roger Edwards. Robert Hamilton was gone on the weekly itinerating excursion, to the Lower Kuruman, fifteen miles distant, where there were from 1,000 to 1,500 people, and to Harman, ten miles off, where there were two villages, containing about 300 inhabitants. About once in three months, one of the Missionaries visited Tauns, where fifteen villages were visible from one place, and there were others more remote. The population at Tauns was estimated at from 10,000 to 15,000. About twenty miles further, they visited some Baharoutsi refugees, under a Chief, named Möiloë, probably the same as Mokhatla, who were estimated at 5,000. These were driven from their country around Mosega, by the Zoolu warrior, Moselekatse, with whom, successively, the French and the American missionaries laboured. After possessing himself of the country, he made an attack upon the cattle of some of the emigrant farmers, and carried off some of them; the farmers in return invaded him, destroyed his power, and drove him further into the interior.

When he fled he allowed such of the Baharoutsi, as had remained with him as vassals, to stay in their own country; he was supposed to have been destroyed in the land into which he fled. Thirty miles further east from the Kuruman, the missionaries visited some people of a race of Korannas, termed Bechuana Bushmen, about 300 in number, under Mosheu, a Christian Chief, a large part of whose people left him on his receiving the Gospel; Mosheu wisely valued "the power of an endless life" more than temporal power. An interesting account of this Chief, occurs in the volume entitled "Missionary Labours and Scenes in South Africa," by Robert Moffat.

29th. The infant-school assembled in the chapel, and that for adults in a school-house formerly used as a chapel. The houses were soon left on account of the heat, and the pupils arranged themselves in groups under some trees. At eleven o'clock about 300 people met for worship in the chapel. Some of them came from a distance; I addressed them at some length, through the medium of R. Edwards. Schools were again held at two; and at three, an assembly for worship met, in which my companion bore testimony to the goodness and mercy of God in Christ Jesus, and to the importance of following the guidance of the Spirit of Truth. In the evening, a company of the people assembled again; a portion of Scripture was read to them, from the selection used by the British and Foreign School Society, printed in their own tongue, in which they have also a collection of hymns. The congregation was remarkably clean and neat; most of them were dressed either in garments of British manufacture, or of a soft kind of leather, of their own preparing; 170 were members, including a few at the Lower Kuruman and other neighbouring places. Many of these appeared to be really pious, and walking in great self-denial among their heathen countrymen.—I had some conversation with a very aged woman, who was driving a refractory grandchild to school. At the time of her conversion, she was one of whom the missionaries entertained no hope. She had long been an encourager of the most revoltingly immoral customs of her nation, and an enemy to the restraints of the Gospel. Now

she had become an example to the believers; and she said, she was striving to hold on her way, trusting in the Lord's mercies.—Robert Hamilton returned in the evening. I felt much unity of spirit with him. After labouring for many years, it was a great comfort to him to see a little of the fruit of his labours.

30th. We called on David Hume, a Scotchman, who had a store here, from which he supplied the natives with British manufactures in exchange for karrosses, skins, &c.—We engaged two young men to accompany us during the residue of our journey. One of these, named Montingoe, was a Barolong, and a member of the church; the other, Seberioe, was a steady, young Batlapee, not making so open a profession of Chistianity; both of them had wives and families, respecting whom, necessary arrangements were made.—Roger Edwards and David Hume accompanied us on our return to Griqua Town, as far as the Little Kuruman; here we went into the cave, out of which the rivulet flows; it is an opening, like a passage, in the upper limestone. Broken bones were lying in it, as if some wild beast occasionally visited it. There were fish in the stream for about twenty yards up the opening; the place was evidently the resort of the Cape Otter, *Lutra inungius*. Bats were the most numerous inhabitants, except Wasps, the naked nests of a species of which, hung so thickly, both about the entrance and some smaller openings, as to render great care necessary in passing them. The rocks above were bushy; there were some reeds where the water, which soon spread itself into a large pool, emerged. R. Edwards and D. Hume returned from the Little Kuruman; and we, taking a different route from the one by which we came, proceeded to the Kammani Pass.

10th mo. 1st. We proceeded through the Pass, winding among stony hills, generally covered with grass, but in some places bushy, with here and there a Kameeldoorn tree. Woods of Kameeldoorn were visible to the westward, in the direction of the Langeberg mountains, which were sometimes in sight. At eleven o'clock we outspanned, and returned the oxen which had brought us hither, by the hand of our late guide Tabatow, who belonged to the Baharoutsi nation; the oxen were lent

us by R. Edwards, to help those from Griqua Town, which were improved by their rest, but were still too weak for the journey. We reached Kosi Fountain before sunset, and were glad again to come to a pool of water, having seen none since the previous afternoon. At this place, there were two little werfs of Bechuanas, among whom were a few Bushmen.

2nd. The native teacher at this place being gone to Griqua Town, we were unable to hold communication with the people on religious subjects.—The Bechuanas use skin-bags for milk; they contain from one to five gallons, have a handle and a large plug at the top, and a small wooden pin at the lower corner. The people hang them up in their huts, or on a branch, with several forks, placed in their court-yards. One of our attendants having given information that we wished to procure some milk, the wagon was soon surrounded with parties bringing it for sale, in vessels scooped out of willow-wood, which resembled large jars; they are called Cabouses. Seven gallons were purchased, some of which was fresh, and some sufficiently sour for present use; it was a feast both for ourselves and our people, and saved other provisions. Payment was chiefly made in buttons, which were not used here, as in Caffraria, for ornament, but for securing garments, neatly made of soft leather, &c. A few cotton handkerchiefs were also among the articles of barter. A sheep was purchased for a handkerchief worth about ninepence, and a flock was offered on similar terms. Traders seldom came this way, and consequently, goods were more valued. Where traders resort, the relative value of articles is better understood; nevertheless a high price is generally demanded for them. The people in places little frequented, have little idea of the worth of the things they want in exchange, and they will often ask more than the value for what they have to dispose of. Among the articles offered for sale this morning, was a bag of honey; the price asked was about equal to one shilling a pound. Some of the Bushmen brought ostrich eggs for sale at a moderate price. The heads of some of the Bushmen were ornamented with an ostrich feather, on each side; these people make a sort of music by striking their bows with a stick; they form a peculiar musical

instrument with a bow and a quill. Though the lowest in civilization among the inhabitants of Southern Africa, they are the only tribe that practice instrumental musick and painting.

Our route, from this place, lay over stony, bushy hills, and sandy flats, all abounding with grass, growing in tufts. We stopped an hour at sunset, to rest the cattle, and then travelled on till nine o'clock. The stiff, bushy *Acacia robusta*, with hooked thorns, abounds in this part of the country: it was now covered with a profusion of globular heads of fragrant, white flowers, which rendered it sufficiently conspicuous to be avoided in the dark; otherwise travelling amongst it would have been difficult. The deep furrows in the road, left by rain, rendered travelling in the dark far from agreeable, even when two persons walked before the wagon to give notice of danger. It is very common in Africa to travel in the night, on account of the heat, but this we always endeavoured to avoid; our oxen stood their work better than is commonly the case, and we made as good progress as other people on long journeys. On one part of the road, there were fresh footprints of Antelopes and of a large animal of the Cat tribe, which we concluded might be a Cheta.

3rd. We reached Tsantsabane or Blink Klip, early in the forenoon. This place is a small settlement of Batlara Bechuanas, some of whom, as well as a few Griquas residing near, were members of the Griqua-town Church. Their teacher being from home, we could not hold communication with the Bechuanas, on religious subjects; but the Griquas assembled in the little chapel, and I spoke to them under a feeling of interest, which I believe, it would have been wrong in me to have gone away without expressing. After a pause, one of them gave out a hymn, which they sang; he afterwards prayed in terms which proved that they had understood my Dutch, and felt the importance of the doctrine inculcated. A school was usually held here, but it was now suspended, the mistress having locked up the books, and gone on a visit to Philippolis. This place takes the name of Blink Klip, which signifies Shining Stone, from a mineral, possibly Plumbago, which is found in the neighbourhood. The natives smear

their hair with it, when mixed with grease. A red stone is also obtained here, which they powder and combine in the same way, for smearing their bodies. These minerals form articles of traffic to distant parts.—A spring at this place irrigates a small piece of cultivated ground; there is another issuing from under the upper limestone, about three miles off, and irrigating a piece of land, near to which the teacher and his family resided.

4th. The thermometer rose to 97°; and the heat was so oppressive, that we were obliged to stop twice. The country was of similar character to that we had travelled over since coming through the Kammani Pass. Several species of *Mahernia* were in flower on the plain, on which the large, doubly thorned capsules of *Uncaria procumbens*, the Grapple-plant, were scattered. This plant is said to have large, beautiful, purple blossoms. On low stony hills, two, if not three, species of *Rhigozum* were in flower. These are bushes of about 4 feet in height, with small foliage, and handsome yellow, white or pinkish, trumpet-shaped flowers, an inch and a half across. Some of them, especially the yellow one, *R. trichotomum*, are sometimes marked beautifully with dark lines in the throat of the tube.—Toward evening, the sky became overcast, and there was some thunder. It was so dark when we reached Ongeluks Fontein, *Unlucky Fountain*, that I fell over a projecting piece of basalt, and cut my face. We were glad to outspan on a stony place, lest by proceeding, we should meet with some more serious accident, finding that we were in a dangerous position, by the side of a rocky ravine. After taking some food, we had devotional reading, as usual, with our people; and the mercy of our Heavenly Father was commemorated, in having protected and preserved us hitherto.

5th. Many of the Bechuanas who resided here, on land belonging to a Griqua, named Cupido Kok, brought milk to sell for buttons; about a dozen of these were reckoned equal in value to threepence. After breakfast, a span of oxen, kindly sent to meet us, by Isaac Hughes, were yoked, the others being nearly exhausted, and we proceeded to Moses Fontein, which, like the last, was on basalt. The water was

several feet from the surface, and as pumps had not been introduced into this part of Africa, it was thrown up by means of wooden bowls, into a place for the cattle to drink at. In this laborious way, our whole herd of thirty-two oxen, and several horses, had been watered during our absence. The road from Moses Fontein lay over the stony hills of silicious schistus; they were covered with bushes, which admitted a person to walk between them. Many of these were in blossom, as well as numerous plants of humbler growth. Before sunset, we were favoured to reach Griqua Town, where we again met a hearty welcome.

In the course of this journey, we noticed, that wherever, from the influence of a basaltic vein, or any other cause, there was a considerable depression in the great limestone plain, extending from Griqua Town to Motito, water was met with, either in pools, or in springs; that from the latter, after flowing a few yards, was again lost in the earth. This convinced us, that water might be obtained without sinking to a great depth, throughout this part of the country, which abounded in tufted grass, that, in many places remained unbrowsed, because there was nothing for the cattle to drink. On this account, a portion of the money subsequently committed to my charge, for the benefit of the Griquas, was expended in the purchase of a set of boring-tools, and a number of cast-iron pumps, which have been transmitted to this part of the country.

6th. This was a day on which many of the members of the Griqua Town church assembled from the various outstations. The congregation, this morning, amounted to between 400 and 500. After the singing, reading and prayer were gone through as usual, by John Fortuin, my companion addressed them, on the power of the cross of Christ, and the necessity of believers becoming crucified to the world, and knowing the world to be crucified to them. Isaac Hughes interpreted into Dutch, and Lukas Kok, of Blink Klip, into Sechuana and Koranna. There was a sweet sense of divine influence over the meeting, at the conclusion of which, several persons were admitted as members, by the administration of the rite of water-baptism. Each case had been previously deliberated upon by the church collectively. The schools

also met in the morning, but were not held in the afternoon, the time being occupied by a meeting of the members of the church, which was on the congregational plan. We were present at this meeting by invitation. This more select company amounting to about 300, was favoured with a still more powerful sense of the divine overshadowing than in the morning. We had further counsel to convey to them, on their responsibility, in regard to spreading the knowledge of the Gospel, by a holy life, and the exercise of the various gifts which they had received of the Holy Spirit, for the extension and edification of the church of Christ. The advantages of the members, being united in church-discipline, was striking here, notwithstanding many of them had but lately emerged from heathenism. It gave them a feeling of responsibility, highly conducive to their own growth in grace. In the afternoon, John Fortuin interpreted for me, out of Dutch into Hottentot, while I addressed a company of Korannas and Griquas, on the peaceable and loving spirit of the Gospel, which had been too often lost sight of, especially by the Korannas. On this occasion, I often referred to passages in the Dutch Testament, and by the help of the numbers of the chapters and verses, the corresponding ones were readily found by J. Fortuin, in J. H. Schmelen's Hottentot version, from which he read them, and by which he was greatly assisted. We afterwards went into the Bechuana congregation, where Isaac Hughes interpreted what I had to say, which was chiefly on the importance of walking with God, and of Christians "having salt in themselves, and being at peace one with another." In the evening, the people met to partake of what is called, the Lord's Supper; we believed it our place, meanwhile, to wait upon the Lord in silence, seeking counsel respecting our future proceedings; some having advised us to take one route, and others, another.

7th. A meeting of the members of the church, and of inquirers, was held in the forenoon. Three Korannas from the neighbourhood of the Orange River, who had been stirred up to seek the Lord in their old age, were among the latter: their cases excited considerable interest. One of them said, he had listened to the Gospel for a time, when it was first

preached in this part of the country, but afterwards fell away from it. Another said, he had also heard the message of salvation, but had despised it, and had trusted in his own strength and temporal power for satisfaction: he was then a Chief, and strong in body; but he had been deprived of his people, his strength had waned away, and he now saw, that these things were but vanity, and that substantial comfort was only to be had in Christ. To these old men, as well as to others of the company, we had much counsel to convey. The affairs of this church were conducted in great simplicity, the members at large taking an interest in them. The members of other churches, bringing certificates, were also admitted to sit with them in their deliberations; this was the case with our attendant Motingoe, from the Kuruman.—In the evening, the meeting of the Griqua Town Auxiliary to the London Missionary Society took place; at which subscriptions were reported, and several addresses were delivered. I made some remarks on the manner in which the diffusion of the Gospel took place in early times, and denounced slavery, into which the Griquas were in danger of bringing the Bushmen, and some others of the native tribes, at least, in some instances. The Bechuanas also exercise great oppression upon a race of people among them, who are in an extremely degraded state of vassalage. I believed it my place, to point out the contrariety of slavery to the precepts of the Gospel; and to declare slavery to be cursed of God, and to assert, that it brought a curse upon all engaged in it.

8th. This morning many Griquas and Bechuanas called at Isaac Hughes's house; among the latter was one who had been with a hunting-party, in the Baharoutsi country, which he said was full of people, but they were very poor. This man confirmed a report we had heard, of some of the Boors having emigrated to the banks of a river N.E. of Mosega, and having carried off Baharoutsi children.—Some Bushmen were lately destroyed by a party of Griquas, in this neighbourhood, under the following circumstances. The Griquas foresaw, at the beginning of the winter, that from the state of the country, the Bushmen would be pressed by hunger; they invited them to come to Griqua Town, and

share the trial of scarcity with themselves. This the Bushmen declined; in the time of trial, they stole and killed cattle belonging to the Griquas, who became exasperated, and were desirous of going out against the depredators. Andries Waterboer and Peter Wright were at this time in Cape Town. Isaac Hughes used all his influence to prevent the expedition; when he could no longer hinder it, he set before the parties, the responsibility of taking human life. This, the temporary captain, acting on behalf of Waterboer, in his absence, promised to avoid; but in the time of excitement, when a party of Bushmen, who had taken refuge in a cave, refused to surrender, they were destroyed by setting on fire, fuel collected at the cave's mouth. Some of the persons on this "commando" were members of the church; they considered themselves under the necessity of going out on the occasion, as soldiers, because commanded by the captain. Such are the grievous errors which are run into, for want of understanding that all war is contrary to the Gospel, and that man is only bound actively to obey, where the commands of those in authority are consonant with the laws of God. In all other cases, his duty as a Christian is, to say, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

9th. The number of members of the Griqua Town church was, at this time, 630. Since 1834, there had been excluded for misconduct, 10; died, 18; removed to other stations, 10; total 38. The largest proportion of the members were Bechuanas of different tribes: the number of Griquas was next in amount. Few Korannas or Bushmen had been admitted into the church. At eight out-stations there were schools, most of which were conducted by natives, who had small salaries for this part of their service; their religious labours were gratuitous. Nearly all the adult and adolescent Griquas could read the Scriptures; the majority of the Korannas and Bechuanas had not yet attained the art of reading, and but very few of the Bushmen. The last are a very unsettled people. There were about 140 Bechuanas in the First-day schools, exclusive of 150 at the Batlapi towns on the Vaal River; making 290 adult scholars. About forty adults, nearly all

Griquas, could write. There were about 800 children in the schools, 270 of whom could read. Writing had hitherto been taught only in the school at Griqua Town, where thirty-five had copybooks. In arithmetic, twenty had reached Multiplication, fifteen Division, and ten Reduction and Practice. The slates used in the Griqua Town school were obtained in a kloof, to the eastward; they were thick, but answered the designed purpose well.

Previous to the awakening which took place among the Bechuana tribes in this part of the country, some increased pains had been taken in visiting the people in their huts, reading the Scriptures to them, talking to them respecting their fallen state, and the mercy offered to the penitent. The awakening began with a man who had gained an ascendancy almost equal to a Chief: he fell down in the congregation, overpowered by conviction; but being unwilling that the people should be disturbed, he crept out on his hands and knees, to bemoan his sinful state; he became a believer in Jesus, and his heart was changed by the power of divine grace. At this time, he had several wives; he called them together, told them that he had lived in sin long enough, and that, except the first, they must all leave him; he then divided his substance with them, and sent them away. This circumstance, and the change in the man, excited great inquiry in the country, as to what the "great Word" could be, that had produced such a change. The report reached the tribes living on the Hart River, and some young men, who were in the school, taught by James Read, in the early days of the Kuruman Mission, calling to remembrance something of what they had then heard, came to Griqua Town, to learn something more respecting the Gospel. They brought provisions with them, and when these were expended, they went back, and imparted the knowledge they had acquired to their countrymen. In a few months they returned, and they made repeated visits of this kind. They drank in knowledge as the thirsty ground drinks in water, and soon acquired a considerable understanding respecting the principles of the Gospel; their minds also became enlightened by the Holy Spirit, and they were made instrumental in an extensive conversion

to Christianity, in a district where there was little instrumental labour except through the medium of these and of of other native teachers.

10th. Several of the people called to take leave of us; among them was an aged deaconess of the church; she was of the Bechuana nation, and interpreted for Isaac Hughes, when he was unable to speak the language with facility. She remarked, that without fresh wood, the fire was in danger of going out; but added, that now that they had got a little fresh fuel, she hoped they might burn up brightly. This was in allusion to our visit, which seemed to have encouraged them.

CHAPTER XXVIII.

Departure from Griqua Town.—Thirsty Bees.—Great Orange River.—Reads Drift.—Irrigation by Pumps.—Thunder-storm.—Madrepores.—Road.—Country.—Animals.—Track of Oxen.—The Caracal.—Duwvenaars Fontein.—Sentence for Maltreating a Hottentot.—Plants.—Desolate Country.—Leeuw Fontein.—Christianity and Heathenism.—Bokke Kraal.—Lions.—Dung Beetles.—Bushman and Lion.—Cold.—Winter Veld.—Vee Boor.—Vast Herd of Springboks.—Forsaken Houses.—Sick Child.—Trespass of Cattle.—Meal-times of the Boors.—First-day.—Sneeuwbergen.—Forget-me-not.—Graaff Reinet.—A. and M. Murray.—Congregations.—Jail.—Lions.—Eagles.—Mesembryanthemums.—Opuntia.—Great Karroo.—The Roode Reebok.—Tortoises.—Seeds.—Vel Schoenen.—Insects.—Gastronema.—Ostrich Nest.—Traveller.—Ostrich Eggs.—Fossil Bones.—Beaufort.—Effect of heat upon the Wagon.—Jail.—Temperance.—State of the Karroo.—Bushmen and Boors.—Capital Punishment.

10th mo. 11th. We took leave of Isaac and Elizabeth Hughes, under a feeling of much christian love, and proceeded down a valley in the direction of the Great Orange River. We passed a Bechuana village at Groote Doorn. At this place, there is a pool, at which the horses and cattle drank; thirsty bees crowded round its margin, water being scarce in the neighbourhood. Pursuing the dry course of the Sand River, we reached Bees Fountain, which was dried up, and outspanned for the night under the lea of a clump of Kameeldoorns.

12th. The dawn of the day was enlivened by the cooing of Turtledoves and the chattering of Guineafowl. Some of the low hills about this place are of limestone, others of ferruginous silicious schistus; they were decorated with gay, yellow and white bushes of *Rhigozum;* many other shrubs were also now in blossom. We reached the open flat at Reads Drift, by the side of the Great Orange River, before noon, and heard human voices, but the people fled before we came to them. After some search, we discovered a few huts among the bushes, near the river, which, at this place,

is broad and thickly margined with willows and other trees. Here we found Lenaart Balie, a Bushman teacher, belonging the Griqua Town church, and a smith, called "Oud Piet," *Old Peter*, the latter of whom repaired the drag-shoe of our wagon, while we conversed with the people. At first, they seemed scarcely to understand our speech; but they gladly accepted a few tracts, and took charge of an axe-head for Cupido Kok; it was a part of the small recompense he received for the feeding of our cattle, during our absence at Motito. These people were very desirous that we should stay with them over the morrow; but they admitted, that to cross the river now, while it was fordable, was the safest for us, as there were threatenings of rain, and it had already been flooded three times this year.

When all was ready, one of the men waded over the river before the wagon, supporting himself by a long stick, and others assisted with the loose horses. In some places, the current was considerable, and the water up to the naves of the wheels, but we were all favoured to reach the opposite shore in safety.—On the flat of the Orange River, at this place, some ground was lately cultivated under irrigation by pumps, but a flood washed down the work which supported the machinery, and in consequence, the operations were suspended. The water required to be raised about 30 feet.

13th. Being First-day, we twice spent a little time in silent waiting upon the Lord. I was sensible of the presence of the Comforter, notwithstanding being at intervals overpowered with drowsiness, with which I was often much oppressed, especially in a close wagon and in hot weather. Solitary walks were much more lively devotional opportunities to myself, but it did not seem right to give up the other. We also read with the people, having likewise the company of "Oud Piet," who was a thoughtful, discreet man, and of Lenaart Balie and some of his sons and grandsons; they brought us some milk, the men wading and the boys swimming over the river. One of the sons remained, to shew us the way on the morrow. In returning, the whole party waded, the men holding the boys by the hand. Custom and skill made them count little of crossing, either in this way,

when the water was low, or by swimming, in times of flood.—The cattle were turned up a kloof, to the east of an elevated bare hill, on which the wagon stood; this being considered best for shelter, food, and protection from lions, which sometimes prowled to the westward, and might rob us of an ox or a horse. In the evening, there was a violent wind, bringing clouds of dust; it preceded vivid lightning, loud thunder, and heavy rain. After the storm was past, I read a Dutch hymn, on the Day of Judgment, to the people, and made a few comments on our preservation during the storm, the uncertainty of human life, and the testimony borne by the works of God to his power and goodness.

14th. By the side of the river, there was an arborescent bush, allied to *Rhamnus*, with shining leaves and hooked prickles; it is common also in Caffraria, and in various parts of the Colony. This, with the Gariepine Willow, and a large trifoliate *Rhus*, are the principal trees on the banks of this great drain of Southern Africa. Among the stones of the river, there are a few fossil Madrepores. The limestone of Griqua Town has been said to contain fossils of this tribe, but they are only pipe-like incrustations, which have surrounded the bases of Reeds, which have grown in the course of the water that formerly flowed from the spring: it incrusted not only the Reeds, *Phragmites communis*, but also a *Chara*, both of which were still growing in the watery places near the incrustations. In sandy places all over this part of Africa, and especially on the banks of this river, there are two species of *Tribulus*; one with blossoms as large as a shilling, of a lively, pale yellow. There was more thunder and rain in the course of the day. Our guide returned at noon, from Brakke Fontein, where the dried-up pools had been replenished by the recent rain. The way had been so little tracked that it was difficult to find, and the country was extremely rough with loose stones; it was also very poor, consisting of sandy flats with little grass, and a thin sprinkling of bushy plants, between low flat-topped hills of basalt, on the upper limestone. We outspanned by a clump of Doornbooms that supplied us with plenty of fuel for fires, by which to dry our wet clothes. While reading an Ostrich set up its lion-like

cry, and a Hyena howled near the wagon; the latter also disturbed us several times in the early part of the night, but did us no injury.

15th. The oxen travelled far for grass. They scent it at a great distance when it is to windward, and follow one another in a line to the place, so that when their track or "spoor" is found, it is beaten like a footpath. In the middle of the forenoon, we came to a pool of water with grass around it; here we stopped an hour to let the cattle drink and feed. At a short distance, there was another pool recently filled by the rain. We next reached the Orange River, at a place where there were the remains of old cattle-kraals, but no people. The willows were fine on the river's bank, and there was fresh grass under them. Plenty of Guineafowl were running about among the bushes. At this place, a red Poppy, with stout hairs on the stem, *Papaver aculeatum*, and a Horsetail Weed, *Equisetum elongatum*, were growing. In the evening we outspanned on an elevated sandy place, where there was plenty of grass and a few scattered little trees of the grey-leaved Acacia, the foliage of which resembles some species of fern, of the genus *Glichenia*.

16th. We came at a narrow kloof, at the end of which the river, which is here the Zwarte Rivier, ran in a deep fissure; it was much swollen, but was nevertheless 20 feet below the top of the rocks, which it overflows in great floods, spreading itself in a wide, sandy bed. The wagon stopped a mile up the kloof, where there were water and young reeds. The cattle and horses browsed freely on the reeds and on some young grass, from which it was impracticable to keep the loose ones; in consequence, in ascending a hill, one of them fell down and died before any help could be afforded. It is a rare thing for cattle to die from repletion in this part of Southern Africa, except when the grass springs rapidly after rain. The grass in this part of the country is in patches, and generally in separate tufts; but where it is unbrowsed, travelling cattle can sometimes get a good supply. The animals seen to-day were a Roodekat, or Caracal, a Springbok, some Hares, and Ostriches, and two species of Bustard. The Caracal, *Felis Caracal*, is probably the Lynx of the ancients; it is

considerably larger than a Domestic Cat; its general colour is reddish brown, but its ears are dark, and they are tipped with a pencil of black hairs; it climbs trees with facility, and is regarded as a fierce animal.

Among the species of *Otis*, Bustard, met with in South Africa, are *O. Coleii*, the Black-throated Paauw; *O. ruficollis*, the Red-necked Paauw; *O. ruficrista*, the Red-crested Paauw; *O. Arabs*, the Kuif Paauw; *O. Afer*, the Black Korhaan; *O. Afroides*, the Grey Korhaan; *O. torquata*, the Brown Korhaan; *O. Vigorsii*, the Karroo Korhaan; and *O. Veroxii*, the Blue-bellied Korhaan.

17th. We re-entered the Colony at Duwvenaars Fontein, *Pushers Fountain*, the property of Michael Van Nieuwkerk, an active Fieldcornet, who had several sons married and settled here. They were extensive sheep-farmers, and had chiefly Bushmen attendants, who appeared to live in as poor a manner as could well be conceived, to be connected with civilized life. The meanest huts and clothing, with the offal of sheep and the like, for food, if it be regularly supplied, is an advance upon their accommodation and food, as they live in the wilds of the country, and I do not suppose they considered themselves unkindly treated here. M. Van Nieuwkerk was absent when we arrived, but he returned in the afternoon; he had been to Colesberg, attending the first Circuit Court that was held there. A Dutch trader from Beaufort was tried at it, whom Nieuwkerk had pursued over the Frontier, and apprehended, for beating a Hottentot on the feet, and leaving him in such a state, as that he was not only nearly perishing from hunger, but that he lost both his feet. When the merciless man learned that the Hottentot's life was in danger, he was afraid of a prosecution for murder; he therefore took the sufferer over the river, that he might not die in the Colony. The man was sentenced to six months' imprisonment, and a fine of £10 for maltreating one of the Queen's subjects. Thus the power of British law is extending itself for the protection of the oppressed, and it certainly has effected a considerable change since the time when Dr. Vanderkemp and James Read began their christian labours near Algoa Bay; when a neighbouring Boor shot a Hottentot who was on his

way to join them, took possession of his horse, and escaped with impunity. The families here received a few tracts thankfully, but way did not open for any other religious service, except in conversation.

While we were at this place, a herd of Springboks attempted to cross the river from the opposite side, to the growing corn on this. They were turned back by the firing of guns, the shouting of men, and the barking of dogs. Had they got upon the corn, they would quickly have consumed it. The bank of the Zwarte Rivier is steep on this side. It is clothed with Willows, Acacias, and other trees and shrubs. *Crinum riparium*, a beautiful plant of the Amaryllis tribe was sparingly in flower among them: it had on each stem, about a dozen, large, bell-shaped blossoms, of a purplish-red colour, with long tubes. A *Sutherlandia* was also growing here; it was more slender in all its parts, and paler in its blossoms than *S. frutescens*, the Scarlet Bladder-senna of the vicinity of Cape Town.

18th. Having replenished our stock of provisions, we again set forward, and passing round the end of a basaltic hill, near the river, at Doorbult, *Through Hummock*, we took a southerly course to the habitation of a young Boor, with a healthy wife and rising family. A few tracts were here received thankfully, and we were supplied gratuitously with milk and butter. These people were making some improvements; their servants were Bushmen, except a Bechuana and an Irishman. The last was busy perforating the limestone rock, out of which a small spring issued, that watered the garden. If more water could be obtained, it was intended to extend cultivation, the river being distant, and too low for its waters to be used for irrigation, without machinery. After travelling till nine o'clock, we came upon an extensive, saline flat, of great extent, which was destitute of vegetation, except a few scattered *Mesembryanthemums*, *Lyciums* and other plants of similar character. The cattle and horses were fastened to the wagon, to prevent their vainly wasting their strength by searching for food in this inhospitable region.

19th. A ride of about two hours and a half, brought us to Sand Fountain. Here there were a few Bushmen's huts,

and the remains of two mud houses, at a little spring issuing from under the upper limestone. The land was studded with small bushes, and about the foot of some contiguous, low, basaltic hills, there was a little grass. Some milk was obtained of the Bushmen, for tobacco, of which they are extremely fond. The day was so hot, as to prevent our travelling till toward evening, when three hours brought us to Leeuw Fontein, *Lion fountain,* where we outspanned by moonlight, near to the house of a Boor. This place is on the upper limestone; we did not see the under limestone after leaving Reads Drift. The water here was accumulated in two dams, to irrigate a few acres of corn-land, on which a fine crop was ready to shoot into ear.

20th. We had an early visit from Philipus de Prie, a person of French extraction, and the proprietor of the place where we had taken the liberty of stationing our wagon: he expressed approbation at our having done so, and kindly invited us to his house. At ten o'clock we joined the family, who were assembled for devotional purposes. We found an openness to testify among them to the mercy of God in Christ Jesus, and to the gift of the Holy Spirit through him. We joined them again in the evening, and spoke to them on the heathen state of our European forefathers, when the Gospel was first preached among them; we also called their attention to the heathen state of their neighbours, the natives of this country, and to the effects of the Gospel among them, and showed, that those who received the grace of God in this day, were brought into reconciliation with him, through Jesus Christ, and were made brothers in Christ to all true believers, of whatsoever nation or colour. This kind of doctrine we had often to preach in this country, where there was a disposition to doubt the claims of the coloured races to christian fellowship, and such an ignorance of ecclesiastical history, as to render proofs of a very decisive character necessary, to produce the conviction, that White Men were not from the earliest ages, Christians, and the chosen people of God. There seemed an ear open to hear in this family; but generally, there is, in this country, a self-complacency, connected with the idea of being Christians; and the people seem little

to suspect that heathenism often lurks practically under this covering.

21st. We proceeded to Wolve Kop, *Wolf Head*, where, on the 19th, the young men of De Prie's family, and some neighbours, were hunting lions, which had killed an ox and a horse, within a few days. They succeeded in killing two lions and a lioness; several others escaped. One of the Hottentots was thrown down by a lion, and it was shot whilst upon the man. After we had left this place one of our Bechuanas said he saw the foot-prints of a lion near some water; the driver said, he also saw them across the road, on the way to Bokke Kraal, a place a little beyond which, we rested for the night, but neither my companion nor myself ever either heard the voice of a lion, or saw the print of the foot of one, in the course of our whole journey.—After considering the subject, it was concluded to let the cattle remain loose, lest if a lion should come among them, they should damage the wagon. On the 20th, the thermometer was 96° in the wagon, and 99° in the shade outside, with a strong northerly wind; to-day the wind was southerly and very piercing: the thermometer at noon was 64°. We felt the cold keenly, as did also the cattle, which got among the bushes for shelter.—The Beetles, which propel balls of dung, were exceedingly numerous here. Some which we noticed this morning, rolled masses twenty yards, along the sandy ground, and then buried them by working the sand from beneath them; they came in all directions for their treasure, speedily detaching portions, which when rolled were about an inch in diameter. For these they sometimes fought, casting one another off with great fury. Two often joined at rolling one piece, resting upon it alternately when tired, so as for one to act as a counterpoise in assisting the other, which pushed it backward. Whether these balls are used for food, or to deposit eggs in, I did not ascertain, as both they and their rollers were eventually buried out of my sight.

22nd. The thermometer fell below the freezing point in the night. The cattle were driven by the piercing wind, to seek shelter in an adjacent bay in the hills, where they were all safe in the morning. No Lions or other beasts of prey were permitted to disturb our slumbers; through the overruling of the

Most High, they were effectually restrained by the change in the weather; they will not move in sudden cold unless pressed by hunger. Soon after sunrise, seven Vultures soared away from an adjacent eminence, as if to see for the remains of what lions might have left in the adjoining plain.—The following anecdote, related to us at Griqua Town, may serve to illustrate the association of lions and vultures. A Bushman, residing near the Orange River, in the direction of Hardcastle Kloof, was hunting, with some of his companions; but observing a considerable number of vultures soaring in the air, he concluded that some animal had been accidentally killed, of which he might possibly obtain a share; he therefore left his companions and repaired to the spot, where he found a hartebeest lying, off which he drove a number of these birds. On doing this, a lion, which he supposed had killed the hartebeest, and satisfied its hunger, came from behind a neighbouring bush, and growled at him. Petrified with fear, the Bushman stood perfectly still. The lion walked round him, so close as to brush him with its tail, uttering at the same time a low growl; it then went to a short distance and sat down, looking at the Bushman, who kept his eye upon it, and drew back a few paces; but when he drew back, the lion advanced; he therefore stood quite still, till the lion retired a little, and lay down. The Bushman seized the opportunity, picked up a few straws of dry grass, and began to try to strike a light; but as soon as the lion heard the tapping of the flint and steel, he rose again and walked around the Bushman, brushing him as before: again the Bushman was still, and again the lion retired. The Bushman once more plied his flint and steel, and again the lion advanced from his retreat; at this moment, the Bushman succeeded in obtaining a light, but such was his terror, that, forgetting himself, he continued blowing at it, till it scorched his face. The lion made a stand when he saw the flame; and as this increased, when the burning grass was dropped into a dry bush, the lion fled. The Bushman, who had been thus detained from noon to sunset, lost no time, when the lion was sufficiently far gone, in also making his retreat: he said he thought he never ran so fast before; and when he reached his companions, he was pale and sick with fright.

Our road now wound among flat-topped, basaltic hills, interspersed with others, of a conical form, and separated by sandy plains of a limited extent: these were generally clothed with low, bushy Mesembryanthemums and other under-shrubs, and there was a little grass about the foot of the hills. We travelled about seven hours to Modder Fontein, *Mud Fountain*, where one family was residing. A few miles further, ascending by a narrow pass, we came upon an open elevated country, from which there was a fine view of the surrounding mountains, including the Sneeuwbergen, *Snow Mountains*, in the distance. On descending a little, the shelter of a low hill was taken for protection from a cutting blast, which I faced to-day in a suit of duffle; sometimes with the addition of a karross, walking at the same time, to keep up warmth. Captain Harris mentions the thermometer falling to 18° in winter, in this part of the country, which is called the Winter Veld.

23rd. A Hyena disturbed the horses in the night; they had been left to browse without being knee-haltered, and they galloped off, pursued by the ravenous beast; Abraham followed and fired a shot, which drove off the hyena; the horses then returned to near the wagon. Near to this place was the temporary station of a Vee Boor, or *Cattle-farmer*, with a large flock of sheep, and a considerable herd of cattle. This class of men travel from place to place, with their flocks and herds, as the pasturage is consumed, or the water fails; they dwell in wagons, with the addition of tents or temporary huts. Two wagons and a hut were occupied by this party. A little further to the right of our road, there was a ruined farm-house, and close to it, a mat hut, in which some people who were feeding a few goats, were living. There was rain-water in pools on the adjacent plain, at the opposite side of which, we came at Wash Banks, where the houses were all empty. The "forsaking in the midst of this land" had been the effect of drought, and of a disposition to emigrate, from the common causes operating in the colony. Further on, we passed two huts, both of which were empty, notwithstanding one of them had a door of quagga-skin, and from a distance we saw a man leave it. Descending through a pass in the basaltic hills, we arrived at Seven Fountains where three

families were residing. The master of one of them said they had suffered greatly from drought, but now were replenished with water, his garden was revived, and the promise of a good crop of fruit cheered them. Thirteen deaths had occurred here from measles, among the white population and their coloured servants. When we left this place, a present of salted meat was sent after us, from one of the families who had received a few tracts. We outspanned in the evening at a deserted place named Leeuwin Fontein, *Lioness Fountain.* As we approached it, we descended into a wide and far extended vale, which was occupied by a herd of Springboks, spread in countless thousands, as far as the eye could reach. The gay, yellow *Rhigozum* still decorated some of the hills; others were covered with a purple Mesembryanthemum; several species of the last genus were now in blossom. A translucent-leaved plant of the Aloe tribe was in flower in the crevices of a basaltic hill: its leaves were buried to the tops in the earth. *Stapelia hirsuta* bearing large, hairy, starfish-like flowers abounded in the crevices of rocks in this part of the country. The thermometer was 64° at noon.

24th. We journeyed by Bad Fontein, *Bath Fountain,* where a Hottentot family were in charge; we also passed an empty house and stopped near a basaltic hill, on which I saw two Horned Owls, *Bubo capensis.* Having taken a track a little more to the west than was designed, we came, toward evening, to Jagers Fontein, *Hunters Fountain,* where we had some conversation with a Boor and his family, and left a few tracts; we then went forward to a pass among basaltic hills, where, finding water, we rested for the night.

25th. About noon we reached Bontebok Kraal, where was an empty house. We passed some Dutch people in a wagon, having a sick child; they afterwards sent an Irishman, who accompanied them, to request me to return, the child being worse, and they were afraid it was dying. It had taken a severe cold, and had symptoms of croup. Like many others of the children of the Boors, it was excessively fat, having been greatly over-fed. After administering some suitable medicine, and counselling the parents against the mistaken notion, that giving the children great quantities of food is for their

advantage, I followed my party. After the sun set, I could scarcely keep warm by walking. The wagon was to have stopped at a deserted place called Honger Fontein, *Hunger Fountain;* but being discouraged by the poor prospect in regard to food for the cattle, they had gone forward, as I could perceive by the wheel-tracks, I therefore pursued them across a sterile plain, and found them outspanned among some bushes, on a rocky hillock, at a still more miserable place, called Kaal Plaats, *Bare Place*, whither the other family soon followed, being desirous to be near us, if the child should be worse. They presented us with a Springbok which one of their people had killed; it was very acceptable, our meat being nearly consumed.

26th. Although Kaal Plaats was a very poor place, there was a little rivulet, by which a few acres of land were watered; and these were sown with corn. Both our cattle and those of the other wagon, finding no other food, strayed about till they found out the corn; happily, the dogs barked, and the Boor residing on the spot, having seen the light of the fires, had put his people on the alert; they therefore sallied forth at the barking of the dogs, captured the intruders, and drove them into a cattle-kraal. The owner of the land was moderate in his complaints of trespass, little actual damage having taken place; a small present to his wife, a pleasant, motherly-looking woman, and to his grandchildren, brought all to a good understanding, and we were kindly invited to partake of their "morgen maal," *morning meal*, which had more of the character of dinner than of breakfast. The Dutch have a similar meal about eight in the evening, and these are the only times they eat, in the country; the first meal being about ten or eleven o'clock. A cup of coffee is generally taken early in the morning, and frequently another, or a cup of tea, at uncertain intervals, in the course of the day; in the remoter places it is often taken without milk or sugar; it is common to offer this beverage to strangers, rather than wine or strong drink. Some travellers find fault with the quantity of sheep-tail fat used in cooking by the Boors; but after our long journeying, this formed no obstacle with us. Our horses strayed several miles back in search

of grass and shelter.—We proceeded to Kraanvogel Valei, *Crane-fowl Valley*, where there were pools of water, with Moor-hens upon them. The Blue Crane, *Anthropoides Stanleyanus?* is an elegant bird, larger than the Common Heron: it abounds in this part of Africa, and is often seen in groups, walking among the scanty herbage in search of food. In the afternoon we proceeded to near Paard Fontein, *Horse Fountain*, and stationed the wagon where some tall rushes, near a pool, afforded shelter for the men; the cattle were driven to an adjacent mountain, named Tafel Berg, *Table Mountain*, for forage and protection from the cold southerly wind. Here some of our party killed a Lynx, and there were traces of Otters.

27th. This being First-day we remained near Paard Fontein. The seclusion of such a situation is sometimes agreeable; but upon the whole, First-day was more completely a day of rest to myself, when in a town; and to such of our servants as were disposed to make a profitable use of the day, a town or a Missionary Station was a more favourable place. The manner in which, when in the country, those who could not read often slept away such portions of the time as were not necessarily occupied otherwise, was illustrative of the declaration, that "for the soul to be without knowledge is not good." I was never before so much impressed with the great privilege of being able to read as while on this journey, and in close association with two individuals who could not read, and whose fatiguing occupations and prejudices disinclined them from learning. Our attendants from the Kuruman were very diligent with their books.

28th. A short ride brought us to Krygers Fontein, *Warriors Fountain*. This establishment, like those of most other Boors in this part of the country, consisted of a rude farm-house of one story, thinly furnished, a few smaller habitations, occupied by coloured servants, kraals or folds for cattle, along the tops of the walls of which, cakes of dung were arranged to dry for fuel, and a garden and a small piece of corn-land, irrigated from a spring, the water of which soon sunk again into the ground. These places are generally surrounded by a wilderness of scattered bushes, mid-leg high, with a little grass, in tufts, browsed by sheep and larger cattle, and by

thousands of Springboks. We now entered among the hills of the Sneeuwbergen, *Snow Mountains*, by an easy pass, and came to Dasjes Fontein, *Coneys Fountain*, where we purchased milk for 7d. a gallon, and butter for 9d. a pound, of a civil Boor who could speak a little English. In the evening we outspanned at the foot of an isolated, basaltic hill and a more continuous cliff, in a winding valley, where we found water and a little grass. Here a few, Red Hares were obtained among the rocks; among which there were some beautiful flowers, of a rosy salmon colour, resembling Toad-flax, with a double spur.—The Red Hare or Roode Haas, *Lepus rupestris*, is smaller than the Common Hare, and it has white flesh; the Rock Hare or Rheebok Haas, *Lepus saxatilis*, is a larger species, with ears upward of six inches long; the Cape Hare or Vlaakte Haas, *Lepus capensis* is a smaller species inhabiting the open country; the other two are found in rocky or mountainous situations.

29th. We pursued our journey through a series of valleys, supporting considerable herds of cattle, and passed two farms, with strips of land, irrigated from adjacent kloofs. Our resting-place this evening was at Klip Fontein, *Rock Fountain*, near Zuur Plaats, *Sour Place*. Among the rocks, the pretty *Cyrtanthus rupestris* was in flower; it has tubular, crimson blossoms.

30th. We travelled over a country of considerable elevation; the views were very grand, the country being the most mountainous of any we visited. The Compass Berg, the most elevated portion, is said to be about 10,000 feet above the level of the sea. We outspanned at a place called the Poortje, *Little Pass*, near the house of a Field-cornet, of whom we purchased a sheep for 7s. 6d. The family of this man like that of many of the Boors of South Africa, was very large.

31st. I ascended one of the numerous, flat-topped mountains of basalt and clayslate, with which the Sneeuwberg district abounds. Flowers and grass were interspersed among the large stones, on its most elevated portions. Among the former there was *Myosotis sylvatica*, the same species as the most delicate English Forget-me-not; it did not fail to excite many pleasant recollections; it was growing in

association with *Streptocarpus Rexii.* Within the last day's travel, the bushes had become larger, and on descending the Sneeuwbergen, at Oudberg, *Old Mountain,* by a long, inclined plane, cut in the side of a valley, vegetation assumed an aspect more like what it presents in the middle and eastern parts of the Colony. We outspanned in the evening near to Graaff Reinet, having been favoured within the last two months, to travel in safety over nearly 800 miles of our ox-wagon journey.

11th mo. 1st. We rode on horseback, through a narrow pass into Graaff Reinet, and made our way to the house of Andrew and Mary Murray, to whom we had a letter of introduction, and whose praise is in all the churches of South Africa, on account of their care for all labourers in the Gospel; and from whom we received a most cordial welcome. Andrew Murray is the minister of the Reformed Dutch Church at this place. Our wagon was brought into the town, and the oxen were sent under charge of Abraham and Motingoe, to Matjes Fontein, *Rush Fountain,* ten miles distant, grass being more abundant there than nearer the town.—Graaff Reinet had at this time a population of about 3,000 persons; the district contained about 9,000 persons; its extent is about 10,000 square miles. There is at this place a Missionary Society, acting in conjunction with the London Missionary Society, and having under its instruction, a considerable number of Hottentots, freed-slaves, and other people of colour. These were under the instruction of Albert Van Lingen, and they were said to read better than many of the white inhabitants of the same rank.

Graaff Reinet is embosomed among argillaceous mountains some of which may be 1,500 feet above the plain; their slopes, some of which are bushy, were now verdant to the top. Several interrupted lines of cliffs intersect them at various elevations; and near the base, the shale has slipped, in several places, so as to form bare steeps. The town stands upon a crescent-shaped flat, bordered by the Zoondag, or Sundays River, in which there was now but little water. The streets cross at right angles, and are bordered with Lemon-trees; the intervening squares are filled up with vineyards and

gardens, having hedges of Lemon, Pomegranate, and Quince, and being watered from a copious spring in the neighbourhood, by means of ditches. The gardens are stocked with Orange, Pear, Apricot, and Peach trees; the houses, which stand separately, are built in Dutch style, and are white-washed; they have Oleanders and Melias, or other ornamental trees in front. The longest street is about an English mile in length. The place of worship belonging to the Reformed Dutch Church, has a lofty tower and a neat spire. The whole place, at this season of the year, presented a very attractive appearance. The blossoms of the Oleander and the Pomegranate were very beautiful, and the air was perfumed by the flowers of the Vine. The place, nevertheless, is not accounted very healthy in summer; being so much inclosed by hills, the heat is great, and miasmata may probably ascend from so large a surface of irrigated land.

2nd. In the evening, we had a meeting in the Mission-chapel, with the coloured people and a few Dutch, whom I addressed in English, which A. Murray interpreted, as it seemed doubtful whether they would understand my broken Dutch, not being accustomed to a variety of preachers.

3rd. The White-people and the Coloured met together for public worship, but they sat apart. The congregation was large. In the afternoon, a school was held in the Government schoolroom by A. Murray and two assistants. This place was fitted up on the plan of the British and Foreign School Society, but it was without a teacher for the week-day school. The exercises were scriptural and catechetical, and the attendance was considerable for a wet day. My companion addressed the juvenile company, at the conclusion of the school, much to my satisfaction. At three o'clock, a small English congregation, to which A. Murray usually preached, assembled in the public place of worship; the opportunity was given over to us, and I had much close labour with them. In point of order and piety, they rank below the Dutch inhabitants. In the evening, a considerable company of white and coloured persons assembled in the chapel; way was again made for us to address them, and we were strengthened to set forth the advantages of early dedication to the Lord.

4th. In the evening, a meeting was held in the Mission-chapel, in which we had an opportunity of informing a numerous assembly respecting the progress of the Gospel among the coloured population of Southern Africa, and their advancement in civilization. Meetings of this kind are calculated to weaken the declining prejudices of the colonists. In the course of the meeting, a few observations were made on temperance, which is a subject the people here were not prepared to come together upon, most of them not only being engaged in making wine, but also in making brandy.

5th. We called on W. C. Van Ryneveld, the Civil Commissioner, and visited the Jail. It was one of the poorest buildings in the place; but compared with many others in the Colony, it was commodious. On entering, there was a room for convicts, of whom there were about thirty, working in irons on the roads, and in a second room, two Bushmen were confined, under sentence of death, for murder. The passage at the first angle, opened to an inner yard, where eighteen persons were suffering under sentences for various, short periods; they wore handcuffs passed on short bars, and slept in two rooms, having accommodation for forty prisoners. The prison was regularly visited by A. Van Lingen, under whose instruction some of the prisoners were thought to have profited, especially the younger of the two Bushmen.

6th. In company with A. and M. Murray and some other persons, we dined with W. C. Van Ryneveld and his family, at the Drosdy House. Conversation happened to turn upon Lions, which are not now so numerous in this neighbourhood as formerly, but both our host and his son had been engaged at various times in hunting them,. W. C. Van Ryneveld assured us, that on one occasion, when out with a party of Boors, they came upon seventeen Lions, out of which number they killed five; but not before one had brought a Hottentot to the ground, and mangled his leg. The idea, that Lions and Eagles are solitary animals, is founded in error. Three species of Eagle occur in South Africa, *Aquila coronata*, the Crowned Eagle, *A. bellicosa*, the Chok, and *A. vulturina*, the Berghaan; there are also several other birds of nearly allied genera, and many of the smaller Hawks.

7th. We parted from Andrew and Mary Murray and their family, and proceeded a few miles on the way toward Beaufort, crossing the Sundays River three times, and a smaller stream once; both were bordered with Doornbooms, and flowed over argillaceous beds, through Karroo country, covered with Mesembryanthemums, which were now displaying a profusion of gay flowers, of white, yellow, red and pink of various shades. A small, white *Dianthus*, Pink, and a large *Opuntia*, were growing among some limestone rocks, where we stopped; the latter grows also on the basalt. This plant is represented in the etching at page 226; it is common on the Karroo, where it sometimes stands solitarily, 10 feet high; it occurs from Cradock to half-way between Graaff Reinet and Beaufort, and keeps much to one parallel of latitude; it consists chiefly of large, oblong joints, and has flowers of orange or yellow resembling roses.—The water in many places in this neighbourhood, is strongly impregnated with sulphate of Soda or Glauber Salt.

8th. We now entered upon the Great Karroo, by a road lying under the Camdeboo mountains, which cannot be travelled in dry weather, on account of the scarcity of water. We passed over some hills, clothed with strong bushes, and at night, had to dig for water, in the bed of a periodical river.

9th. While the Kerdsman was bringing up the cattle from under an adjacent mountain, I ascended to near its craggy top. A Hyena, which probably was sick, or had caught no prey last night, and was hungry, was crying among the bushes till after eight o'clock this morning. In the course of my ramble, I set up two Roode Rheeboks and a Long-eared Hare, and saw a large Tortoise. The Roode Rheebok, *Redunca Lalandii*, is about 2½ feet high at the shoulder, and 5 feet in length; its horns are about 6 inches long, near to each other, hooked forward at the tip, and having a few imperfect rings; the body is yellowish brown, with a tinge of purple; the female is without horns. This Antelope is common among the rocky hills of this part of Africa, in small groups. Tortoises of various species, are also numerous; their colonial name is Skilpot, which is a corruption of Schildpad, *Shield-toad.*

We traversed the margin of an extensive plain, passed through a small wood of Doornbooms, and outspanned at noon on the premises of a Boor on the Camdeboo River, where the water was led out by a ditch so as to irrigate a garden, a vineyard, and some corn-land. Three families resided on this spot, to whom we gave a little Caffer-corn and Maize, and a few Date-stones for seed. We distributed the last and a few other seeds extensively, in the course of our journey. The afternoon was hot, but we travelled to some rain-pools in the bed of a mountain-torrent, among which there were tall, bushy Doornbooms that proved a friendly shelter from a cold south-east wind which sprang up in the evening. Distant farms were seen scattered remotely in the valleys among the mountains, and we met a few travellers. Some Hottentots received portions of the residue of our Caffer-corn meal with gladness. Now that our stock of wheaten bread was renewed, Caffer-corn was not much thought of, but it was very acceptable when other farinaceous food was scarce. When in Graaff Reinet, we got some shoes made of undressed leather, and sewed with slender thongs of the same: these are called Vel Schoenen, *Skin-shoes*: they are much used in this country, and are comfortable in dry weather. A Hottentot will make himself a pair in a couple of hours.

10th. We rested in the wilderness. A coloured traveller came to the wagon to inquire if he could purchase some victuals; this we regarded as a polite mode of begging. He remained during one of our readings, and received a donation of Caffer Corn meal. There were few animals on the Karroo, except of the insect tribes. Innumerable caterpillars were feeding on some of the species of *Mesembryanthemum* and *Atriplex*; they were very troublesome in crawling over every thing that came in their way; Red-legged Hunting-spiders, of bad name, with formidable forceps, Lion-ants, Butterflies, Beetles, and Grasshoppers, were likewise met with here. In bushy places there were Doves, and smaller birds, and in the open country Bustards and Blue Cranes.

11th. We travelled along the base of a range of cliff-crested, picturesque mountains, and occasionally crossed low

points, exhibiting traces of limestone, argillaceous sandstone, and shivered argillaceous rock. We passed three farms at a distance on the left; and in an arid valley met with *Gastronema Smithiæ*, with spiral leaves and from two to six bell-shaped, lily-like, cream-coloured flowers. In the evening we outspanned at a place called Jouberts. Here some fine fields of grain were irrigated from a rivulet, tributary to the Camtoos. For two previous years, this rivulet had been dry, and water, to drink, had to be brought from a spring a mile and a half distant. Many lions had been shot at this spring when it was the only one flowing in the neighbourhood.

12th. We travelled over a miserable country; in some places it was stony, in others sandy, and in others it had a hard, clayey surface, glossy with some alkali, probably soda; in many parts it yielded little but a few stunted, spinous Mesembryanthemums and Euphorbias; among these, however, a *Tetagonia*, an insect of the Cicada tribe, about an inch long, kept up a rattling chorus. In two places, belts of Doornboom and thorny *Celastrus* marked the course of rain-streams from the mountains. In the evening, we reached another such place, among some low hills, where were four encampments, of different branches, of three generations, of a family of Vee Boors, named Pienaar, who were sojourning here with their flocks and herds. The appearance of this family was neat and respectable, and they seemed glad to receive a few tracts and a word of christian counsel.

13th. The horses having strayed in search of pasturage some of the people were out all day in search of them. In returning to the wagon, they found the nest of an Ostrich, with thirty-nine eggs, arranged in concentric circles, nine of which they brought away, being as many as they could carry.

14th. At ten o'clock last night Colin Fraser, the pious minister of the Reformed Dutch Church, at Beaufort, came up, and outspanned his wagon near to ours: he was on his way to Graaf Reinet, accompanied by his sister-in-law and ten of their children. Our interview with him this morning was very satisfactory, and he gave us letters of introduction to facilitate our movements at Beaufort.— G. W. Walker accompanied our driver to the Ostrich's nest, in the hope

of bringing away the remainder of the eggs; but the birds having abandoned them on being discovered, the Jackals had broken them. This they are said to effect by rolling the eggs one against another, or against stones: Hyenas also destroy the eggs, when left at night by the old birds. Ostriches are said to sit on their eggs constantly in this country, the male and female by turns, except when the sun is hot, and then they feed. The supernumerary eggs, which are placed in the outside circles, form the food for the young birds, when first hatched. The shell of the Cape Ostrich has a punctured, enamelled surface, while that of the Ostrich of the north of Africa is smooth and of a plain white colour.—The day was hot and windy. In the evening we halted at some rain-pools in the bed of a rivulet, having passed a few Ostriches and Springboks on the way.

15th. The heat of yesterday, which was attended by many of those columns of dust which are raised by "the whirlwinds of the south," was to-day followed by thunder and rain. We travelled in the forenoon, to Stellenbosch Valei; where a man on his way to Port Elizabeth, recognized our driver, whose brother had been in the employment of this person in Cape Town. This, to people living in populous countries would seem a trifling circumstance, but it was one such as rarely occurred in our journeyings in Africa; and from this person J. Hayes received the first intelligence of his family connexions, since leaving the Cape.—Heavy rain obliged us to stop early in the afternoon, in a Doornboom wood on a branch of the Karreeka; here we heard a remarkable noise, resembling the stroke of something ponderous; we had noticed this at various places, to proceed from the direction in which an Ostrich was seen.

16th. Lions are found along the Karreeka, but none disturbed our cattle, which fed loose, during the night. I found a solitary ostrich-egg, on an open plain; probably it had been dropped by some bird which had had her nest disturbed. With a little rice, it served our whole company for dinner. These eggs are not inferior to those of the Common Fowl; they contain upwards of a quart each. In the afternoon we saw vast herds of Springboks in a valley leading to

the Salt River, by the side of which we outspanned at a late hour. At this place a *Crassula*, with connate leaves, abounded on a rocky hill, on which there was also a plant allied to *Stapelia*, with minutely spotted flowers, the size of a shilling, fringed with trembling hairs, which were widest at the point most distant from the flowers.

17th. We called upon the family residing here, and were pleased to see in their house, an aged, coloured woman, treated with considerate kindness; our shaking hands with her did not appear to be looked upon unpleasantly. It is so uncommon for White people to shake hands with the Coloured, except at missionary stations, that the Coloured often shrink from accepting this token of kindness, seeming to think it cannot be meant for them.

18th. We outspanned among thorns, by water in pools, in the course of a periodical rain-torrent at Rhinosterkop, *Rhinoceros-head.* Here I had some conversation with a Boor who was going to see after his cattle beyond Philippolis, and was travelling in a wagon, with his seven motherless children; his ear seemed open to religious counsel.—Fossil bones occur in some of the isolated hills on this part of the Karroo; some of them, at least, are those of the lion and other extant animals.

19th. Our journey continued to be over karroo country, on a clayslate formation, but having little hills of limestone and of basalt. The mountains of the Nieuwveld were now on the right, and those of the Blydenberg were just visible on the southern horizon. Belts of Doornboom marked the lines of water-courses across the plain; but most of them were dry, notwithstanding some of them were deep. In the evening we outspanned close to the town of Beaufort.

20th. Beaufort is a pretty little town, of about 600 inhabitants, watered by two copious springs, which give its gardens an extraordinary degree of fertility: it is situated solitarily, upon the open karroo, but not far from the foot of the Nieuwveld Mountains. The streets are bordered with Mulberry, Pear, Melia, and Weeping-willow trees. No canteen exists in the place, the magistrates having refused to grant licenses for the sale of spirituous liquors, on the

application of the churchwardens, who petitioned against the licenses being renewed. The district of Beaufort comprehends about 20,000 square miles, and 6,000 inhabitants, including coloured people. The residences of the farmers, a few of whom are English, are so remote, that their minister told us, it would take him eighteen months to visit them from house to house.—We became the guests of a pious, German widow, named Sieberhagen, who with her family showed us much kindness.

21st. The hot weather having shrunk the wood-work of our wagon, we put it into the hands of a workman, to have the wheel-tires shortened and to undergo a complete repair.

22nd. In the evening, we had a meeting with the English inhabitants. We were strengthened to set before them the love and mercy of God in Christ, and the condemnation of those who reject these, and choose the service of Satan through sin.

23rd. In the evening, we had a meeting with about forty Coloured People, formerly slaves; much sense of the divine overshadowing was granted, both as we sat in silence, and as we spoke to them on the things which belong to eternal life. The prejudices of some of the Dutch were still strong against the instruction of this class, notwithstanding there was a marked improvement among them since an evening-school had been established for their benefit. The Coloured People here, however, attended public worship along with the Whites. A large number of Boors emigrated from the district of Beaufort to the Natal country; they parted with their farms for a mere trifle to leave the country.

24th. In the evening, we met a congregation in the place of worship belonging to the Dutch Church; some persons seldom seen at a place of worship were present.

25th. We called upon the Civil Commissioner, to whom we had a letter of introduction; he went with us over the prison. It was a badly ventilated place, and not very clean; but it was undergoing some improvements. In the lower story, there were four cells and a larger room, with grated, wooden doors. Thirteen prisoners were in the larger ward. Only one of the cells was occupied; they were larger than

is usual for solitary confinement. A room scarcely larger than the cells, was used as a sleeping-place for about twenty convicts, who worked upon the roads, in irons. Some larger upper rooms were not very secure; only one of them had occupants.

In the evening, a temperance-meeting was held in the Government Schoolroom. Abolishing canteens, and putting a stop to the retailing of spirituous liquors generally, had been attended with happy effects among the lower orders of society, but many of the inhabitants were far from having gone to the root of the matter, by themselves ceasing to use that which they saw was a great evil in others. Many abstained from spirits, and others rarely took wine, but few practiced total abstinence from intoxicating liquors; and not a few, of influential example, continued to use both, greatly to the prejudice of themselves, and of those by whom they were surrounded.

27th. On inquiring of some traders, who had come from Cape Town, what was the state of the Karroo, they answered, that it was fine; all blossoming. My heart rather sank at the expression, for I concluded that the blossoming was that of the Mesembryanthemums, which, though gay indeed to look upon, I knew would afford nothing for our poor cattle. Often afterwards I was ready to exclaim, If this be fine, what can the Karroo be, when it is poor! If rain fall in the Twelfth or First month, grass springs freely among the karroo-bushes, but it speedily withers again, and unless it fall in these months, there is little grass to be seen throughout the year.

Beyond the boundary of the Colony, to the north of Beaufort, there are a considerable number of Caffers, who at a former period, were in service within the Colony; they are reported to have assisted the Boors in defending themselves against the Bushmen, whose women the Caffers have taken for wives. They have been regarded by the Boors of this district, as a protection against the depredations of the Bushmen, who, doubtless, have at times committed great outrages both upon the stock and lives of the Boors. But though records of these exist, our information respecting the merits

of the question between them and the Boors of the Frontier is still very imperfect. We have no Bushman annals, to detail the attacking of their kraals and the carrying off of the women and children; but from the number of people of the Bushman nation in the service of the Boors of the frontier, there seems ground to think that cases of this kind have not been few. Making due allowance for thefts of cattle, committed wantonly, or under the pressure of occasional famine, and for the cases of murder by wicked men, such as occur in all communities, there still remains a great degree of probability, that most of the offences committed by the Bushmen, were mere acts of retaliation, though, perhaps, not always falling on the heads of the aggressors. Those who commit provocations which return on their neighbours, whether Dutch or English, are certainly blameable for the consequences; and violent retaliations, like capital punishments, increase murder. The dread of the result of detection, drives to this desperate mode of destroying the power of crimination.—At a subsequent period, a conversation took place between an acquaintance of ours and an emigrant Boor, on the manner in which persons of the latter class obtained Bushmen, beyond the Frontier, to herd their cattle; the Boor said, they went to the kraals of the Bushmen, and brought them away. Our acquaintance inquired, how they managed, if the Bushmen were unwilling to become their servants; the Boor replied, We give them a bullet!

CHAPTER XXIX.

Departure from Beaufort.—Launching into the Wilderness.—Periodical Rivers.—Red Water.—Hottentot Shepherd.—Mirage.—Dogs and Hot Ground.—Brandewyn Gat.—Natal Emigrant.—Nieuwveld Mountains.—Mint.—Julus.—Baboons.—Monkey.—Destitution of Bread.—Brak Places.—Mountain Farms.—Porcupines.—Computations of Distance.—Bushman's Fiddle.—Rhinoster Rivier.—Onder Roggeveld.—Resting Places.—Karroo Fish River.—Crinum capense.—Teachable Hottentots.—Lang Fontein.—Emigrant Boors.—Reverence for the Bible.—Spirit-drinking.—Rheumatic Fever.—Bread.—Hantam.—Cultivated Land.—Rams Kop.—Brunsvigia toxicaria.—Pleasant Interview.—Sandstone Country.—Rhinoceros Bush.—Treading out Corn.—Willow.—Jackals.—Hand Mill.—Bokkeveld Mountains.—Descent of the Bokkeveld.—Aloe arborescens.—Stink Fontein.—Dabby-tree.—Book of Revelation.—Salt Water.—Granite Country.—Tafelberg.—Boors and Coloured People.—Twee Fonteins.—State of the Hottentots.—Barrow and Dr. Philip.—Kamiesbergen.—Plants.—Horned Snake.—Fresh Water.—Arrival at Lily Fountain.—

11th mo. 28th. HAVING exchanged eight of our tired oxen for fresh ones, with Henry Rose, a person from whom we received much kind attention, both here and in Cape Town, we left Beaufort, and launched into the wilderness with feelings much like those which attend embarking for a long voyage. Our aim was to reach the Wesleyan Station of Lily Fountain on the Kamiesberg Mountains, in Little Namaqualand, and we did not fear arriving at this point, but we had no map on which a road thither was laid down, and we could not find any person who had travelled further in that direction, than the boundary of the Beaufort District; we therefore could form no certain idea of the length of time the journey would be likely to take, nor of what point to aim for on the way; but having learned that one of the Judges of the circuit court had once come in that direction, into this district, from Clan William, we concluded to make for that place.—In the course of this day we travelled about six miles, and rested for the night by the Stoltz Rivier, which was dry, excepting a few

pools. The late rain had made vegetation fresher in this part of Africa than it had been at this season of the year for ten years past, but sufficient had not fallen to revive the springs, which were very weak, where they had not failed.

29th. We were still travelling upon the Great Karroo. At noon we stopped where there was red water, in the pools of a watercourse, and in the evening, where there was water remaining in a single place, in the bed of the Sand River, at the foot of a low cliff, of shivered, purple, clay-slate, among low, flat-topped ridges of clayey sandstone.—The earth here being chiefly shale, or a sort of splintered slate, the surface-water is soon swallowed up, so that few of the rivers flow more than two or three days immediately after rain; but as they form the drains from the mountains, a heavy thunder-shower fills them, and they then rush as torrents. The water from the red pools scarcely extracted the colouring matter of coffee; we often drank it in a state in which it looked somewhat as if it had been mixed with milk.—In the course of the day, we met with an old Hottentot shepherd who had learned to read in the "Bovenland," *Upper Country*, that is, toward the Cape; the country we were now in is called the "Onder Veld," or *Lower Country*. This man had, in the crown of his hat, along with his spectacles, an old tract that was much worn, notwithstanding it was protected by a sheep-skin cover. On being presented with a Testament, a copy of Bunyan's Pilgrim's Progress, and a smaller tract, he remarked to our herdsman, in reference to these treasures, that this was a happy day to him. He seemed alive to religious truth, and was one of the encouraging evidences that the labours of the early missionaries had not been altogether in vain, notwithstanding the labourers might not see the fruit of their toil. The offer of a hand quickly dispersed his reserve; but he said he did not venture to speak to white men travelling in wagons, unless they first spoke to him. We obtained some information from him respecting the road, and the next place for water.

30th. The Mirage in this country often causes the mountains to appear as if they were cut off by the base, and raised into the air. It also presents the appearance of water in the

most arid parts of the karroo. To-day we crossed the dry beds of several rivulets; and in one of them, the stones looked as if they were standing out of water. Often as we had been deceived by such appearances, we now made ourselves sure of water, but on coming to the place, there was not a drop. The illusion vanished and left us to feel more keenly the thirst which the great heat had occasioned. The mirage is probably occasioned by the contact of two strata of air of different degrees of density: the surface of the lower stratum may, in some measure reflect light in a similar manner to that in which water reflects it, when in contact with air. The heat now became so great in the middle of the day, that the dogs, in trying to shelter themselves, would often lie down under such bushes as they could find; but these were generally too small to defend them effectually from the scorching sun. After the wagon had passed to some distance, the poor animals would howl through fear of setting their feet upon the heated ground; but at length they would spring up and gallop to a bush or stone beyond the wagon, under which they would again lie down.—After passing a deserted house we came at a bushy valley, in which there was a beautiful spring of clear water, under a cliff of purple, shivered slate, surmounted by clayey sandstone, and resting on firm argillaceous rock. The water flowed a few hundred paces, filled some rocky pools, and then sunk again into the earth. The cattle and horses enjoyed the freshness of this clear spring, and the latter browsed greedily upon a short Bullrush, *Eleocharis*, which clothed the moistened earth, in the bed of the river, with a lovely green, a colour rarely occurring in the dreary Karroo. Near this place was a deserted house with cattle kraals, and a Bushman's hut. These had probably been left in the time of drought, from the failure of pasture or water. Aquatic plants were growing here. Some of these, particularly a species of *Aponogeton*, spring up quickly on rain filling a pool. In the afternoon we entered a kloof called Brandewyn Gat, *Brandy Opening*, in the Nieuwveld Bergen, *New Field Mountains*, which we here commenced ascending. We spoke to a stout but infirm couple, dwelling in this opening. The good woman was disposed to invite us

to remain over the morrow, but her husband pleaded the feebleness of their fountain, and advised our proceeding to another place, three hours further. It was however too late to take his advice; we did not admire travelling on dangerous roads, in the dark; we therefore halted near the residence of one of their sons, who also dwelt by a weak fountain, but whom we found disposed to be friendly. This family had been to Port Natal, where they remained nearly a year. All the relatives of the wife were slain in the contests with Dingaan, and their cattle were exchanged for necessaries, so that the man said, he saw that if they remained, they should soon have nothing left. Added to this, every man there did that which was right in his own eyes, and this was often wrong in those of his neighbour. Laws were promulgated, but there was no power to carry them into operation; he therefore concluded to return, though impoverished, rather than remain, like many others, till he had not the power of returning.

12th mo. 1st. We read a chapter to the family at this place, and made a few comments on the nature of true religion. In the afternoon we ascended a hill "to view the land" over which we were about to travel.

2nd. The weather was showery, but we proceeded a little way for the sake of better provender for the cattle. The heads of the linch-pins of a Cape wagon are made large, to prevent dirt from falling upon the axles of the wheels: to-day, a bush caught one of the linch-pins, and took it out of one of the fore-axles, and it was not missed till the wheel came off. The axle landed on a bank, and we escaped upsetting; for this preservation we felt thankful to Him who marks all our ways, and without whose knowledge not a sparrow falls.—Our route now lay in a north-westerly direction, winding among the mountains, sometimes making considerable ascents and descents. We stopped at the foot of a cliff, where there was a feeble spring, in which there was a Crab, notwithstanding the place was so choked with mud as not to afford sufficient water for ourselves and our cattle, till it was cleared out by means of spades. Near this place, we passed a large family of Bushmen, some of whom were drying a species of Mint, *Mentha*, for tea.

3rd. We came upon the top of the Nieuwveld, where there was plenty of rain-water in shallow pools. The views among the mountains in the direction in which we had come, were fine. The country was still Karroo. In some places, countless thousands of a species of Julus were crawling on the sterile ground and among the stunted bushes. We outspanned after sunset under the Groene Berg, *Green Mountain*, among the rocks of which Baboons were numerous, and very noisy. The Baboon of this country, which I have noticed under the name of *Cynocephalus ursinus*, is probably identical with *C. porcarius;* the Common Monkey of South Africa is *Lasiopyga nemæus.*

4th. I ascended the Groene Berg, which is about 400 feet above the plain. The baboons grumbled at my approach with a sort of hoarse "wah;" some of them were very large; I tried to get near them, but only once succeeded. Two Rheeboks, *Redunca capreolus*, also retreated hastily on my approach. The Nieuwveld is a very elevated country; its highest point is reckoned by some, at about 10,000 feet above the level of the sea. The vegetation of this mountain-territory is chiefly low bushes. A short ride brought us to Groene Berg Fontein, in a shallow valley with schistose sandstone margins. Here a shoemaker was residing, who said his little harvest was nearly ready, but that he had been without bread for several weeks; and that till the Tenth month, the country had been so dry, that many persons had lost great numbers of sheep; but that since that time, rain had fallen every two weeks. Daylight failing, we outspanned among some low hills in a desolate spot.

5th. Two hours' journey brought us to Ratel Fontein, the residence of a Field-cornet, who had a few acres of corn, and an excellent orchard, well watered from two copious springs. He purchased this place of a Boor who emigrated, and who afterwards offered him £75 more to repurchase it. This the present owner refused to accept, notwithstanding he was possessed of six other places in the neighbourhood; he had erected a horse-mill, capable of grinding twenty-four bushels of wheat in a day, and was making other improvements. In the afternoon, we passed two houses, one of which was empty,

and at the expiration of four hours, outspanned in a sandy hollow, affording pasturage and water.

6th. Early in the morning, we had a visit from an agreeable young man, the son of a Boor at Riet Fontein, who showed us kindness when we reached his house. We also called at Droogvoet Fontein, *Dryfoot Fountain*, the residence of another of his sons, who was lately settled there with his wife and two children. Their furniture consisted of portable articles, such as are generally taken by an African Boor, in his wagon, when travelling. A little serves in this part of the world, and these young people were commendably endeavouring to improve their circumstances before enlarging their expenses. The water of their little fountain was made the most of, in irrigating a small piece of corn-land. We stopped in the evening in a sandy hollow, within sight of the fires of some people in charge of sheep and cattle. The country though a little undulating, was still uninteresting Karroo. Very few animals were to be seen; but the holes of Porcupines were numerous, and as they were frequently made in the road, probably because in such situations there were few roots to obstruct burrowing, it was often necessary to turn the wagon out of the track to miss them. The Porcupine, *Hystrix cristata*, is called in the Colony, Izer Vark, *Iron Pig*, and the Ant-eater, Aard Vark, *Earth Pig;* both make burrows much larger than those of the Fox; the Cape Ant-eater, *Orycteropus capensis*, is 4 feet from the tip of the nose to the base of the tail; its tail is 2 feet long, and its ears are 7 inches.—The best places for cattle in these deserts, are those which are saline, and afford a shrubby *Atriplex*, and other plants generally found on the sea-coast. These are termed "Brak-places," and such shrubs are called, "Brak-bushes." When first our oxen were under the necessity of eating brak-bushes, we felt a little dismay; but now we looked out anxiously for a brak-place.

7th. We proceeded to Moutons Fontein, where we concluded to remain over First-day, near the house of a Dutch farmer. Here we obtained sheep, and spent a little time with the farmer and his wife pleasantly; their numerous and

fierce dogs rendered caution more than usually necessary in approaching their house.

8th. We had a religious interview with the farmer, his wife and a brother, in whom there was considerable openness to receive Christian counsel, so that it was interesting to be thus thrown in their way. The two young men joined us in the afternoon, when our own little company was gathered together for devotional purposes; they were interested in hearing our Bechuana youths read portions of Holy Scripture in their native tongue, and in seeing them looking at the chapter which was read from the Dutch Testament.

9th. We crossed the Kleine Riet Rivier, *Little Reed River*, and keeping northward, outspanned for the night by the house of a Boor, who showed considerable tenderness, when spoken to on his eternal interests, and returned little attentions by kindnesses. Some Hottentots mistaking us for traders, brought Ostrich-feathers to the wagon to exchange for tobacco.

10th. On the way to the Groote Riet Rivier, we met an emigrating Boor with his wagon and family: they received a tract with expressions of satisfaction; but another, who was feeding sheep at the Elands River, having with him his wife and five little daughters, dressed in leathern frocks, accepted one, and returned it by our herdsman. Some of the Boors are afraid of being contaminated by reading tracts. In the evening, we passed a small settlement of Hottentots, none of whom could read; and after sunset, we saw others of this class at Titus Fontein, where there were some houses in a ruinous condition. We outspanned in a sandy hollow, where our people killed two young Porcupines, which were an acceptable addition to our provisions. On the tails of these animals, there are several hollow quills, open at the top, in which, it is said, they convey water to their young.

11th. In the forenoon we came upon a chain of pools in the bed of a brook, called the Bushmans River, by the side of which, was the encampment of a Vee Boor, who was temporarily feeding his flocks at this place: he was accompanied by his wife and one of their female friends. They received us in an agreeable manner, accepted some tracts thankfully,

furnished us with milk and meat, free of cost, and gave us information respecting our road, as far as they were able. The path on which we were travelling, was so little known, that when people gave us information respecting it for a short distance westward, they usually concluded their observations by saying, "Verder is onbekend," *Further is unknown.* Miles are unknown distances in this part of the land; it is not common to compute distance by them in the Colony, but by hours; these, taken by the ox-wagon at its usual rate of travelling, are about three miles each, but on long journeys like ours, two and a half. An hour with a horse-wagon is about five miles, and on horseback, five to six miles. By the Bushmans River, I saw a bulbous-rooted plant, with a raceme of a few, nodding, reflexed, greenish flowers, an inch and a half across. Here I also found a Bushman's fiddle, the body of which was made of sheepskin, stretched on a wooden frame.—After passing a low ridge, we made a long descent to the Rhinoster Rivier, *Rhinoceros River,* in the deep, sandy bed of which there was a pool. Here we were joined by two Hottentots from Titus Fontein, who were going on business to a neighbouring Field-cornet, and who partook of our fare. At this place there were extensive sheep-kraals, and a hartebeest hut, which had been left by a Boor who had emigrated. Probably at some period the Rhinoceros may have abounded in this vicinity, as within an inconsiderable distance there are three other Rhinoster Riviers. The country on this side of the Groote Riet Rivier is called the Onder Roggeveld, *Lower Rye-field,* it is in the extensive district of Clan William.—In the afternoon we travelled three hours further over this land of stony hills and stunted bushes, which is mountainous, and afforded some fine, wild views. Not finding water, we outspanned before dark, in a deep hollow, among hillocks of tumbled basalt, where forage for the cattle was pretty good.—I often admired the mercy by which we were temporarily freed from care, and permitted to feel a degree of peaceful quietude in our wagon, in traversing these wide and sterile wastes, especially when at our resting-places; this, for the time, almost removed the impression of being in a strange land.

12th. Three hours' ride brought us to the Hartebeest or Karroo Fish River, which had a slender stream running toward the Orange River, to which it is tributary. By the sides of the Fish River there were some large willows, which were the first trees we had seen since ascending the Nieuwveld. After crossing the river, we were perplexed by numerous roads, but in the end we were favoured to select the right one. This, in three hours more, led us to Muiskraal Rivier, which, though not large, had lately been flooded, and afforded an abundant supply of water. In the bed of this river, and some others in this part, *Crinum capense* was supporting heads of fine, white, trumpet-shaped, lily-like flowers.

13th. In the forenoon, we arrived at Kok Fontein, *Boiling Fountain*, where some springs issued from interstices of the rocky bed of a river. Near the ford, the family of an aged Boor was residing in mat-huts. We did not visit him, as his wife, who was a Hottentot, said he was so deaf, that we could not make him hear: she and some grown-up daughters came to the wagon, saying they were stupid and unable to read, and had therefore come to hearken. We had previously had some conversation with a Bushman, who had been a year at the Wesleyan missionary station of Lily Fountain. This man regretted that there was now no missionary station at the Zak Rivier, where a Missionary named Kitcherer formerly laboured, or nearer the Orange River, in the Bushman country. Two other coloured men had also been the subjects of religious counsel, and the women had been induced to come to us through their medium. We sat down with them on the sand, and directed them to the teaching of the Divine Spirit, assuring them that if they were attentive thereto, they would be enabled to read in the book of their own hearts, that the Lord himself would be their teacher, and would bring them to salvation through repentance and faith in Christ, of whom they had heard. When conversing with the Bushman he seemed to feel something of the power of divine love, and several times exclaimed, "Precious Jesus!"

In the afternoon, we reached Lang Fontein, having ascended a range of mountains, called Roggeveld Bergen. This place had a considerable population, living in houses

and mat-huts: it belonged to a widow, who was from home, but whose daughter received us kindly; one of her nephews, who was sojourning here on his way to Natal, gave us important information respecting our journey. He had resided in Namaqualand, and was well acquainted with the country; he said that the road to Clan William was very rugged and difficult to travel, and that from thence to the Kamiesberg was so heavy a sand, that he was sure, that if our oxen got us there, they would not bring us back, and that we were already far to the northward of Clan William; that the direct road to the Kamiesberg was good; that many families resided along its course, and that by taking it, we should shorten the whole distance of our journey nearly 200 miles. Having received from him particular instructions, and a rough sketch of the roads, with a list of names of the Boors residing upon it, we concluded, to take his counsel, and to aim direct for the Kamiesberg, unless upon further deliberation we should feel such mental uneasiness as to induce us to think such a proceeding would be wrong. This man and his wife and family were living in a large mat-hut, which they praised as being freer from draughts than a house, and which seemed a good, fine-weather habitation, and very portable, but it looked ill calculated for storms and rain. The rushes are strung parallel to each other, and they swell with wet so as to close the interstices; but when rain first comes on, it beats in uncomfortably.

Many Boors were still leaving this country and proceeding toward Natal, of which they spoke highly, as being more fruitful than the Cape Colony; some of them had visited the Natal country. When compared with the sterile wilderness over which we had been travelling from the time we left Griqua Town, it seemed no cause of wonder that they should be captivated with the greater fertility of the east coast. Nevertheless, when the healthiness of the land they were leaving, was taken into account, and that they had generally had pasturage in it for their sheep and cattle, each family occupying a large tract, we thought, many of them would regret having left it. They had also a fair share of the necessaries of life in the Cape Country, many comforts were within their reach,

and they had lived in peace; but, to-day, I caught the painful remark of an artless individual, that plenty of slaves were to be had at Natal, so many coloured women had lost their husbands in the wars! Here I apprehend, was one great root of the emigration of the Dutch colonists. They were dissatisfied at the abolition of slavery; and the intervention of the apprenticeship, between the reception of the compensation money and the freedom of the slave, gave time for this dissatisfaction to ripen, before the advantage of the slaves being free could be proved to them.

I do not suppose the Dutch looked to selling slaves to foreigners at Natal, but to obtaining compulsory service, with little or no payment beyond necessary food. This indeed was almost all that many of their coloured servants yet had, on many of the Colonial farms, in the interior. The principal difference between their present state of freedom and their former one of bondage, was, that legally, they were protected from personal abuse, and could obtain their wages if ever so small, and that they knew, that, by law, they were free, and could change their masters. These truly are great points, and they were producing an ameliorating effect both upon masters and servants; but it was remarkable how much in this part of the country, the benefit of the emancipation was rather mental than physical, and how little, many of the coloured people apprehended the nature of the protection of their liberty by British law. Multitudes of them abandoned this privilege, and accompanied the emigrating Boors beyond the frontier.

14th. We set forward direct for the Kamiesberg, and travelled six hours among stony hills, passing a small stream near a ruined house, and came to Daunis Kloof, on the Daunis River, which had water in pools, and near to which we outspanned, a mile from the house of a Boor.

15th. We visited the neighbouring Boor. Not finding the way open for any settled religious interview with the family, we entered into conversation with them, and endeavoured in this way, to set before them the importance of eternal things. Among the company assembled at their house, were a family on their way to Natal, and several young

Boors from different places within thirty miles distance; some of these seemed to have an ear open to religious subjects; to others they were evidently uninteresting. Some of the coloured servants of the visitors came to the door and listened attentively, and we availed ourselves of the opportunity for putting some tracts into circulation. When the master of the house was last in town, he had purchased a quarto, black-lettered, Dutch Bible, with a strong binding, and brass-clasps: many of the Boors have these in folio, and they often occupy a small stand in one corner of the common sitting-room. How little soever the conduct of many of these people may accord with the precepts of Scripture, they universally have a great veneration for the sacred volume. Indeed, to too many, it seems a sort of household god, the book being read at stated times, and reverenced, while the will of Him through whose mercy it has been given to mankind, is comparatively little regarded.—Here we were civilly invited to partake of spirits, which many of the Boors use in small drams, called Soupies, several times a day; these, as well as food, they hospitably offer to strangers: we partook with them of the latter, but declined the former. This kind of drinking is probably conducive to an unhealthy corpulence common among the Boors, and to destructive diseases by which they are sometimes attacked; rheumatic fever is among these; it had carried off several of the men of this neighbourhood.

16th. I had some conversation with a stranger here, who was formerly employed by the Rhenish Missionaries, at Wupperthal, near Clan William, and furnished him with a black-letter Bible. In return for this and a few tracts, we received from him the very acceptable present of two loaves. We purchased bread where we could on the road, to save our own stock, which was dried, and which would soon have been expended without these helps. Some of the bread was very coarse; when white bread is made, the bran taken out of it is generally added to the brown; wheat is too scarce an article to allow the bran to be wasted, or used as it is England. The coarse bread is used in common, for servants, but we were often glad to get it for ourselves.

This morning, we entered the Hantam, and pursued the course of the Daunis River, the water of which was running in some places, and formed pools in others, but it was often lost in the shaly sand of the bed of the river. The country was still karroo, the scenery picturesque. The mountains on the right formed a continuous range, but were much diversified; those on the left were more isolated. Two hours from Daunis Kloof brought us to Onder Daunis, or Onwetende Fontein, *Unknown Fountain*, the residence of a person whose father-in-law, though in good circumstances, and possessed of eight farms, was about to emigrate to Natal! Three hours further was Akkerendam, *Tillage-dam*, to the right of our road. Here was the cheering sight of a fine crop of wheat, on a fine piece of land, irrigated from an adjacent kloof. An hour further, was Rams Kop, *Rams Head*, where there was also corn, and a good house belonging to a Boor, whose open-hearted demeanour was quite refreshing; his house and family bore the impression of more cultivation than was generally found among the Boors of this district; and his sentiments respecting the emigration of his countrymen indicated christian reflection: he commented on the duty of being content with having food and raiment, and upon the danger of becoming unsettled by the talk of men of discontented minds, who had not peace in themselves, and were unthankful. We parted from this individual with some reluctance; but had we staid, the oxen must have been tied up to prevent their getting among his corn, and they were too weak to accomplish the journey without every indulgence; we therefore travelled another hour, and then drove them among the hills to feed for the night. There was a heavy thunder-shower in the course of the day, and lightning the two previous nights.

17th. *Brunsvigia toxicaria* was now in flower among the karroo bushes; its blossoms, which form a large, spherical head, are smaller than those of the Guernsey Lily, and are of a pale or dingy red colour. The morning was cloudy, but pleasant for travelling. "The shadow of a cloud" is peculiarly relieving from the heat in this land. We called at Rivier Plaats, *River Place*, the residence of a Boor, who was from home, but

whose wife gave us a cup of tea, and some instructions respecting the road: she made many inquiries respecting our views of emigration to Port Natal; this was a common subject of inquiry, and one on which we gave our sentiments freely. We crossed the Daunis River once yesterday, and three times today; twice near Buffels Kop Fontein, where we met a widow with several children, walking from the dwelling of one of their neighbours, accompanied by a coloured woman, advanced in years, who seemed to have been nurse in the family, and whom it was pleasant to see treated with becoming respect. The interview with this party was very satisfactory; they accepted some tracts with gratitude. They, with many others, retained a pleasant recollection of the pious labours of William Robertson, now of Zwellendam, who, at one time, resided at Clan William, as minister of this extensive district, which he visited diligently. Since he left, the people had had no such visits. Passing over some high land, we came to Oorlogs Kloof Fontein, *War-valley Fountain*, and outspanned near the house of another Boor, who was from home; his wife and family received us kindly, and readily supplied us with provisions.

18th. After some conversation with the family, in which their attention was directed to the teaching of the Holy Spirit, by which, in their remote situation, they might become instructed in the way of salvation, we again pursued our journey, and in three hours again outspanned near the Daunis River; on its banks at this place, there were a few, small trees of a species of the *Rhus*, called Karreeboom. In another hour we came to Leeuw Riets, *Lion Reeds*, from whence both the lions and reeds had departed. Here the wife of a Boor directed us forward, and we travelled other four hours over high country, affording fine mountain prospects. Some of the hills in this part of the country, were thickly besprinkled with various species of *Cotyledon;* the thick stumps of one of them presented a curious appearance.

19th. The place where we stopped last night, proved favourable for water, and moderately so for food for the cattle. After descending a hill, we came upon a country where a stratum of sandstone overlaid the argillaceous formation, and

the land was clothed with *Elytropapus Rhinocerotis*, the Rhinosterbos, *Rhinoceros-bush*, a low shrub, which is said to grow only on country which will produce wheat. The cornfields were just reaped, the sheaves in some places were still remaining on the land. This was a pleasant sight, compared with the dismal Karroo, notwithstanding the crop was very poor. We stopped at noon by the house of a civil Boor, with whom, and several of his neighbours casually present, much conversation passed on the object of our journey, our views of emigration, &c. Some of the party were about to visit Natal, and were evidently in an unsettled state of mind. A spirit of loathing of the country which they and their forefathers took from the Hottentots, seemed to have been permitted to come upon them in a very remarkable manner.—The people here were thrashing by driving a troop of horses over the corn, laid upon a clay-floor, within a circular fence: this mode of "treading out the corn," either by means of oxen or horses, is commonly practised in South Africa.

We were recommended here to engage a Hottentot as guide to the Kamiesberg, the roads becoming now more numerous and perplexing, and the watering places fewer. Our course now lay along the Williams River, a branch of the Doorn Rivier. The sandy ground along its rocky margin was clothed with Proteas and other bushes, and with coarse, rushy herbage, much like some of that near Cape Town. In the river there was a species of Willow, differing from that which we had before met with in Southern Africa. In attempting a short cut to the wagon, my companion missed his way, and did not reach us till late. On making to a house, he had the satisfaction of finding that its occupants were relatives of the Fortuins of Griqua Town; one of them, though somewhat coloured, was married to a respectable Dutchman, who had risen above the prejudices of his countrymen in this respect. Her father accompanied G. W. Walker to the wagon, paid us a satisfactory visit, and took back some tracts. Jackals were very noisy this evening; we rarely heard them in the desolate country over which we had lately been travelling. In many parts, the noise made by them and Hyenas as soon as the sun sinks below the horizon, is very remarkable. The

silence of the wilderness is broken in upon, and while the twilight lasts, the country may often be said to ring with their howls and cries. The common Jackal is the *Canis mesomelas;* the whole tribe much resemble the Fox; probably the animal noticed at page 89, as the Bonte Vos, was the *Canis variegatus*, known also as the Vaal Jakhals, *Mouse-coloured Jackal.*

20th. At Bok Fontein, we engaged a Hottentot guide. In the evening, we proceeded to Kok Fontein, the residence of a Boor, who with several coloured people, was grinding corn, at a handmill, composed of a pair of small stones. Motion was given to the upper one, by means of three pieces of wood forming a triangle, which had two points suspended from the ceiling, and the third attached to the crank. The position of this apparatus being horizontal, three men or more could apply their strength at one time, so as to make the mill-stone revolve rapidly.

21st. Pursuing our journey for an hour, we came to the edge of the Bokkeveld Bergen, *Buckfield Mountains,* which were here about 2,000 feet high. The usual place of descent was more to the north; but the road from it was impassable, from the effect of rain which had lately fallen. We were therefore under the necessity of descending at a steep place, with short turns. To effect this, it was needful to reduce the team of oxen to six; the remainder were then driven off the road, at a distance down the hill. Four thongs were attached to the hinder part of the wagon; by means of these, four of our party held it back. The two hind wheels were locked with chains, having a man to attend to each, and to drive the oxen onwards as required; one man was also at their heads to guide them. The chains were alternately shifted, so as only to allow the wagon to move forward two or three feet at a time, while the parties behind used all their force to prevent its gaining impetus. In this manner, we were enabled to effect the descent of this cumbrous vehicle safely, to a place where the common precaution of using a drag-shoe was alone necessary, and we reached the plain below without accident. On the descent of this mountain, we first saw the remarkable Tree Aloe, *Aloe arborescens,* called

here, Kokerboom, which signifies Quiver-tree, the Bushmen sometimes forming their quivers from its branches; this tree is represented at page 292. The side of the mountain was argillaceous, its top alone being sandstone. Karroo-bushes covered its sides, and the plain below scarcely afforded anything but such species of *Mesembryanthemum* and *Euphorbia* as the cattle could not eat. We rested a short time by the side of a dry watercourse, and then proceeded to Stink Fontein; before arriving there, one of our after oxen fell down from exhaustion, being what the Dutch call "Flaauw," *Faint.* We had tried in vain, to obtain fresh ones, by purchase or exchange; few people had more than they needed for their own use, and in this dry season, even these were generally weak.

Stink Fontein takes its name from the fetid smell of its water, which is brackish, and gives out sulphuretted hydrogen. There is at this place a beautiful stream of clear water, but it is excessively salt. The common Reed, *Phragmites communis*, is abundant along its borders, and here, as well as in some other salt places, it produces long, prostrate shoots. Our cattle fared sumptuously on the young tops of the Reeds, disdaining the Brak-bushes, which were here very plentiful, as were also Doornbooms and the Abiquas Geelhout, *Abiquas Yellow-wood;* the latter is a bluish, arbor-vitæ-like bush, 15 feet high, with slender shoots, and closely imbricated cones, about three quarters of an inch long, and as thick as a quill; this shrub is called also Daweep or Dabby-tree. Under the shelter of one of these, our wagon was stationed; it was within sight of a remarkable cluster of Kokerbooms, on one of which an Eagle was sitting. The place of their growth was a slope of fractured slate: some of them had trunks 9 feet high, and 10 feet round, with curious plates of bark; their heads were thickly branched and almost hemispherical; each branch was terminated by a few, fleshy, bluish, tapering leaves, about 1 foot long; they were not in blossom, but the flower-spikes are short. The wood is lighter than cork. Four Ostriches fled from near the river as we approached it. The holes of Porcupines were numerous; but wild animals were not generally abundant in this neighbourhood, except occasionally Springboks; and when

they migrate to this part of the country, lions will sometimes follow them. Leopards were sufficiently numerous among the mountains to render it unsafe for foals to be left out at night, or for sheep to remain out of the fold. At certain seasons some of the family from Bok Fontein visited this place with their cattle; but at this time there were no human beings but ourselves in the neighbourhood.

22nd. The day was cloudy, with some showers. Our people protected themselves in booths, made of branches. We had some devotional reading with them, and spent a little time in silent waiting upon God. Our reading, in course, was in Revelations; I had to notice, on this occasion, that though there is much in this book concerning the hidden things of God, which he alone can enable man to understand, in his own time, his glory with that of his Son Jesus Christ, is nevertheless remarkably exhibited throughout the whole of it. The mercy offered to them that repent and believe, is also clearly set forth, as well as the indignation and wrath that shall be the portion of the rebellious. I had also to point out, that the denunciations against the heathen, in this book, and in other parts of the Scriptures, do not belong to persons not baptized with water, to whom the term heathen is generally applied in this country; but to those who are not subject to the power of the Holy Spirit, even though, because of having been baptized, they may call themselves Christians; that among the unbaptized with water many are to be found who dwell under the baptism of the Holy Spirit, and are true disciples of Jesus Christ. Through the condescension of divine mercy, there was a sweet feeling of our Heavenly Father's love granted to us, in this solitary and desolate wilderness.

23rd. On account of the weak state of the cattle, we concluded to remain here to-day. Nothing in particular attracted our attention, but a Jackal drinking the salt water, and some of the plants, among which was a pretty *Frankenia*, with a pink blossom as large as a silver penny. The best water we could obtain was so salt that the coffee made from it failed to quench thirst.

24th. We set forward at noon, and travelled across the dismal Bokkeveld Karroo, upon which a fine Aloe was

scattered; one I gathered, had a flower-stem with upwards of thirty branches, with scattered blossoms, of a lively red. Leaving the argillaceous country, we came upon one of granite, and after travelling some distance over granitic sand, producing various species of *Euphorbia*, and numerous bushes, at the expiration of nine hours and a half, we came to Leeuwins Kuil, *Lioness's Den*, under a low granite hill; here our people expected to find water, but it was all dried up.

25th. In the course of our journey this morning, which was of five hours and a half, among hills of Red Granite, we saw several herds of cattle; their tracks, were numerous toward a watering-place called Huil Klip, *Howl Rock*; but the place lay too far to the southward for us to turn aside to it, notwithstanding we were very thirsty. In rainy weather, vegetation springs rapidly in these otherwise barren tracts; and the people of the neighbouring country, white and coloured, who have cattle, avail themselves of the opportunity, to feed their cattle in these parts, so long as the grass, or other congenial herbage, and water last; by this means they save the pasturage nearer to the springs for drier weather. All sorts of cattle, in this country, feed on certain bushes; those congenial to the taste of oxen and horses, were more numerous here than on the Karroo; but still the poor animals rarely got a sufficient supply of food. When we stopped, the cattle had had no water for twenty-four hours, and within that time, they had travelled fifteen hours; they were now driven to Tafelberg Fontein, a spring known to our guide, on the ascent of a mountain named Tafelberg, *Table Mountain*, two miles from the road. Here a few coloured people, of Dutch and slave descent, were dwelling in mat huts: most of them complained that the Boors occupied all the fountains till there was no place left for them in the land; they said also, that if they found a place where they judged there was water, and cleared it out, some Boor was sure to come and lay claim to it, and to drive them away; but a man who was sick of the measles, and had a small flock of sheep and goats, said the neighbouring Boors were kind to him; and that the owner of this fountain had given him leave to "lie here," as they term sojourning with their flocks.

26th. An emancipated apprentice, who was growing corn in an adjacent kloof, and several of the people from the fountain came to the wagon, and we had some conversation on their eternal interests. After killing a sheep which we purchased of them, we proceeded through a pass among hills of Granite and Gneis, to Brak Fontein, where a family were residing in a mat hut, and feeding a few cows and sheep. There was a copious spring here of brackish water. We next proceeded to Draai Fontein, *Turn Fountain*, where we had a short interview with another little group of coloured people, residing by the bed of the Hartebeest Rivier, on the sides of which there were a few Doornbooms. We stopped for the night further up the river, where was a solitary hut and a weak spring, on an opposite hill. The holes dug in the granitic sand of the river were all dry. We had now entered the colonial part of Little Namaqualand.

27th. A tedious drag of four hours and a half through sandy mountain-passes brought us to Hout Berg, *Wood Mountain*, on the Zwarte Doorn Rivier, along which there were beautiful, umbrageous Doornbooms, clothed to the ground with verdure, and with blossoms of golden hue, in thready balls, the size of marbles. Here was one mat hut, occupied by three children, whose parents were out at work: they were naked, except having a handkerchief about the head, and a square piece of skin suspended in front by means of a band about the loins. Though this is common with children, the adult, coloured population of this part of the country are always decently clad. The people had sown pumpkins and calabashes in the bed of the river; these the children pointed out with pleasure. They obtained good water by digging in the sand of the river, notwithstanding many brak-bushes were growing along its margins. The Kokerboom was scattered over the mountains among which we travelled this morning; one we measured had a trunk 18 feet high. In the afternoon we travelled two hours and a half further, and in order to secure a supply of water, turned southward to Twee Fonteins, *Two Fountains*, and outspanned on the property of a Boor, toward whose house we immediately proceeded. We soon met the son-in-law of the Boor, coming to see who had taken

such a liberty. A little explanation satisfied him, and after conversing on the nature of our journey, and the best place for the oxen to feed, we parted, with an understanding that we should visit the family on the morrow. One of our oxen lay down several times to-day, and another was so much exhausted as to reach this place with difficulty, long after the rest. These two were from the Kat River, where they were accustomed to grass; they consequently suffered more than the others, in being reduced for a long time to a scanty supply of bushes.

28th. We had some conversation with the Boor's family, who kindly sent us some milk. Their house stood at the foot of some lofty, granite hills, with bare, rounded tops, from which the Western Atlantic was visible. Wheat grew here without irrigation, but the crops were thin. The cultivated land was suffered to lie dormant every other year, the sheep and oxen browsing what grew upon it, and thus supplying a light manuring. Snow lies here in winter, sometimes to a considerable depth; the elevation of the country is great, especially that of the adjacent mountains, the Kamiesbergen.

29th. We had some religious service with the family, and some visiters. In the afternoon, we walked to the top of one of the adjacent hills, for exercise, and to "view the land." The scenery was magnificent, but the appearance of the country far from inviting. On one hand, granite mountains, and beyond them, the ocean, bounded the panoramic view; on the other, the clay-slate and sandstone mountains of the Bokkeveld. In the intervening country, the houses of two Boors, with their corn-fields, and a few sandy roads, showed that this wilderness was inhabited by human beings. The sight of the Atlantic awakened emotions connected with the termination of our protracted journeyings, such as, though not unpleasing, were yet not desirable to be much indulged; for as the conclusion of a voyage is often fraught with more danger than its course, so is often the conclusion of such services as those in which we were engaged. The mind is in danger of being unduly diverted by anticipations of the future, and thus distracted from present duty.

30th. One of the oxen continuing to be unable to walk, we were under the necessity of leaving it, and it subsequently died. The road to the ascent of the Kamiesberg continued over sandy, granitic hills, among which the singular *Stapelia pedunculata* was in flower. Leaving this road, I walked to Doorn Kraal, where a family, ill in the measles, were living in two, large, mat huts, till they should have opportunity to build a house: they received my visit agreeably, and as well as a stranger whom I had before met, and who was casually there, accepted a few tracts. Making a direct course among some hills to the ascent of the Kamiesberg, I found the wagon outspanned about a mile from water, to which the oxen were driven and left for the night.

The Hottentots living in the district through which we had lately passed, and in which there were some persons who behaved kindly to them, were generally, far from being in circumstances favourable to advancement in christian knowledge, or from being in the enjoyment of that measure of freedom which was designed for them as British subjects, and which is essential to their improvement, even as servants. Neither they nor the Boors, among whom they live, have any religious instruction, unless they go to Clan William for it. This some of the Boors do, once a quarter, to the "Nacht Maal." Nor have they any schoolmasters except such as few of them hire for a year or two, to teach the whole family, exclusive of their coloured servants. These schoolmasters are generally old soldiers, or persons who have been unsuccessful in business, in consequence of the temptation to use strong drink having been too great for them in towns. Under these circumstances, it is not to be expected that the Hottentots will receive much instruction, and it is rare indeed to find one of them who can read. Their wages were at this time 4s. 6d. a month, with food and clothing at the discretion of their employers; and they were meanly clad, and lodged in dirty out-houses, devoid of every comfort. Under present arrangements, they can have their wages on applying for them, and they are at liberty to seek a fresh master; but the Boors are so connected, that it is not easy for one who has not been satisfied with his old master, to obtain employment

from another; and it is as difficult for one travelling on such an errand, to obtain food. If a Hottentot thinks himself aggrieved, he may complain to the Field-cornet, who is himself a Boor, and generally ready to defend his fellow; he therefore strives to throw the blame on the Hottentot; the Hottentot consequently looks upon the receipt of a flogging as the probable result of complaint; he therefore patiently bears his wrongs.

The coloured classes are not, however, altogether friendless in this part of the country, though liable to be severely handled by the whites, as the following anecdote may show. A Bushman had stolen a sheep from a farmer on the Bokkeveld, and was found roasting it in a neighbouring kloof; he was one who had occasionally worked for the Boors, and could speak a little Dutch. For this offence, he received a flogging; being at the same time informed, that he might always obtain meat at the Boor's, if he would come and work for it. After a time, he stole another sheep, and was again detected, and brought to the Boor's house, where a lash of three strips of dressed hide was prepared to flog him with; against this, the Boor's wife expostulated, saying, one strip was enough. The Bushman was commanded to strip, and lie down, and he received many severe stripes on his back: at length he was unable to bear the pain, and he turned over; he was commanded again to present his back, or he should receive the stripes as he lay. He replied, he would not turn, "Bas," *Master*, must do as he liked. The Bushman was then struck in a very barbarous manner, till the deadly rage of the Boor subsided, and the Bushman was going away. At this moment, a brother of the Boor came up, and hearing what the Bushman had done, beat him about the head with such violence that he broke the small-bone of his own arm. The Boor's wife said, this was a judgment upon him, for the Bushman had already received more than a sufficient punishment. But cruel as was the Boor, he was, nevertheless, more merciful than the British law was at the same period; it would then have put a man to death for such an offence; and the law of a country must be regarded as influencing by its example, those who ought to be subject to it.

Many of the Boors live in places remote from observation, and far from courts of law; under such circumstances, they have sometimes taken the law into their own hands, and have inflicted capital punishment. Two of them, are said, some years ago, to have shot a white man on the Bokkeveld Karroo, where he had shot an ox, and to have left his remains unburied. It was supposed, that the man who was shot, was a sailor; whether hunger tempted him to kill the ox, or he killed it for some other cause, his destroyers did not stop to inquire. Among those who emigrated, there was reason to fear that a very considerable number had blood-guiltiness upon their consciences. Others inherited the curse of a "spirit of unrest" from other causes; and this is an evil spirit, which nothing but the power of divine grace can cast out. Considering the disadvantageous circumstances under which the Boors have been brought up, they are, notwithstanding all their misdeeds, real objects of sympathy. Sometimes when conversing with them, they would denounce the traveller Barrow and Dr. Philip, for having said hard things of them; and when we told them that we thought these men were among their best friends, and that they mistook them, they would say, How so? We then asked, if the knowledge of Barrow and Dr. Philip, having heard of some of their misdeeds, and having made them public, had not had a restraining effect upon themselves, when they had been provoked by their servants, or by the neighbouring Bushmen. This they readily admitted had been the case; and after such conversation, they seemed to have a somewhat different opinion of Barrow and Dr. Philip. People surrounded by civilized society, are generally little aware of how much they owe to the oversight of those around them, for the character they bear. From what I have seen of Englishmen, when removed from under this kind of restraint, I question if they would have conducted themselves better towards the coloured people of South Africa, under the same circumstances, than the Boors have done. Some of the older people, among the Boors, say, that their children will do better, with the restraints of altered laws, than they do.

31st. At an early hour, we commenced the ascent of the

Kamiesberg. The herdsman wished to have left an exhausted ox at the water, but it was unwilling to remain alone, and it followed the others to the foot of the hill, which, however, it could not climb. Much of the road was very steep, notwithstanding it had been cut in several places. At the top of the first ascent, we outspanned near a beautiful, little spring of clear water, which made a plot of ground marshy. On the marsh, there were some bushes, and the elegant, little, *Monopsis conspicua*, and another plant of the *Lobelia* tribe, a *Bartsia* with pink and white blossoms, and several other little plants. After resting, we proceeded over some less formidable hills, to the side of a little bushy streamlet, issuing from an adjacent kloof, and murmuring along its rugged, granitic bed. Here we again rested under a large bush, till the heat of the day was over; we were visited by a Boor living higher up the mountain, who came to inquire if we needed help; but though our number of efficient oxen was considerably reduced, we still had sufficient to pull us up another long, winding steep. This being ascended, we could see the Atlantic from the road, brilliantly reflecting the setting sun. Passing the Boor's house, and some land lately cleared of corn, we left this friendly man, who spoke rationally on the conduct of many of his countrymen who had emigrated to Natal; he said, that though he did not doubt but Natal was a more fruitful country, yet it was not a land of peace; he, however, estimated the fruitfulness of the Kamiesberg much more highly than I could see ground for. When there is plenty of rain, the land may yield abundance, but abstractly considered, a poor, granitic sand is far from a fruitful country. Our road was now down a toilsome steep, hemmed in with rocks and bushes, so as to require great care in driving.

On this part of the mountain, my companion killed two Horned Vipers, *Vipera lophophrys*. Like others of the genus, this is a dangerous snake; being small and sluggish, it is easily trodden upon. We outspanned in a deep kloof, having grass between the stones, near the summits of the hills, and small bushes down to the margin of "a tinkling rill" of clear, fresh water; this is a treat in Africa, such as, without the privation of this blessing, persons cannot fully

estimate. Here the last hours of 1839 passed over our heads; but such was our drowsiness, induced by the heat and fatigues of the day, notwithstanding we had only been about four hours actually travelling, that when we read from the Scriptures, as usual, with our people, there was little capacity for reflection remaining.

1st mo. 1st. 1840. Pursuing our mountain journey, we passed two farms, on which there were extensive corn-lands, and outspanned at noon by the side of a brook, near which a herd of cattle were feeding, belonging to a Boor, of Ezel Fontein, *Ass Fountain*, on whom we afterwards called. The vales become flatter and more extensive among the tops of these little Alps; the most elevated peak, which is near this place, is said to be 2,880 feet above the level of the sea. The house at Ezel Fontein is marked like those of many others of the African Boors, by a clump of White Poplars. These are planted at the spring or fountain, and supply wood for roofing, and many other useful purposes, which, but for this expedient, would have to be brought perhaps more than 100 miles. Near the top of the next ascent, a Heath was growing at a spring; it was the first *Erica* we had seen since leaving Lishuani, in the Bechuana country. Soon after passing this point, we came upon the corn-lands of the Missionary Station, on which many Hottentots were busy reaping Rye; and as the day was closing, we reached the Wesleyan Missionary village of Lily Fountain, where we received a kind greeting from Joseph and Mary Ann Jackson, with whom we soon felt at home. After being refreshed with a cup of tea, we prepared letters for the monthly post, which was to leave early on the morrow, and by which we were able to convey to our friends, tidings of our safe arrival at this point of our journey.

CHAPTER XXX.

Conference with E. Cook.—Hottentots of the Kamiesbergen.—Lily Fountain.—Barnabas Shaw.—Oppression of the Hottentots.—Hottentot Language.—Importance of Missionaries being trained to organize Schools.—Winter.—Mat Huts.—Beautiful Garments.—Journey to Komaggas.—Erythrophila undulata.—Baboons.—The Petromys.—The Duiker, and other pigmy Antelopes.—Granitic Mountains.—Komaggas.—Filthy Water.—Horses obtaining Water.—Mistletoes.—Colonial Boundary.—Oeg Grawep.—Testimony of J. Engelbrecht.—The Gemsbok.—Robben Bai.—J. H. Schmelen.—Fishing Party.—Letters.—Seafowl.—Aukotowa.—Seals.—Whales.—Hottentot Villages.—The Flamingo.—Meetings by the Sea-side.—Thirsty Horses.—Fast.—Return to Oeg Grawep.

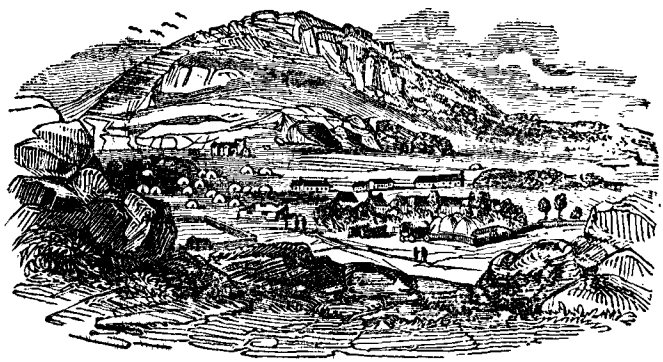
1st mo. 2nd. WISHING to confer with Edward Cook, of Nisbett Bath, who had left Lily Fountain the previous day, respecting our journey into Great Namaqualand, Joseph Jackson accompanied us three hours and a half on horseback, over a continuation of the mountains, to the place where the missionary party were outspanned; they consisted of Edward Cook and his wife and family, and Joseph Tindall and his wife and son, with their attendants. We spent as pleasant an afternoon with them as the great heat would allow, under the shade of a large canvass, stretched between two wagons, and which was permanently attached to one of them. Joseph Tindall had just left a good business in Cape Town, under the belief that it was his duty to join the Great Namaqualand Mission, as a Catechist, and his wife united in this exemplary dedication.

On deliberately conferring upon the subject of our journey, it was concluded best for us to visit the two stations of the London Missionary Society in Little Namaqualand, before attempting to cross the Great Orange River, and to perform the journey on horseback. After seeing this

interesting company set forward, in the cool of the day, we returned to Lily Fountain, repassing a vacant house with an attached farm, lately purchased by the Wesleyans from a Boor who emigrated, and from which, as well as from the others in this neighbourhood, the Hottentots were driven, within a comparatively recent period. The father of a Hottentot family, now at Lily Fountain, lived in former days, at the first farm we came to, on ascending the Kamiesberg, but on the predecessors of the present occupants taking possession, he, with his dependants, was compelled to leave the place, notwithstanding it had been the possession of their forefathers for many generations.

3rd. Being exhausted with travelling, and much disposed to recruit through the medium of sleep, I spent most of the day in thus taking rest. I have several times noticed, that, when this urgent claim of nature is resisted, under such circumstances, an attack of fever is the consequence.

The Mission village of Lily Fountain, which is represented in the accompanying cut, takes its name from the growth of



Lily Fountain, Wesleyan Station.

Zantideschia ethiopica, the Lily of the Nile, in the spring at this place: it consists of a plain, substantial Mission-house, and some other buildings, used as a school-house and stores; also a chapel, standing at a distance from these, as well as some cattle-kraals, and a considerable number of mat-huts. The first house erected here, was built by Barnabas Shaw,

the first Missionary at this station, who also made the first plough used here, and first taught the Hottentots of the Kamiesberg to cultivate the soil. When this devoted man left Cape Town, under the belief that it was his duty to go into Namaqualand, to instruct the heathen, after travelling a considerable distance, he met the Chief of Little Namaqualand with some attendants, on their way toward Cape Town, to seek a Missionary: he accompanied them to the Kamiesberg, where he was favoured to see fruit of his Gospel labours, as well as of his toils, in endeavouring to improve the temporal condition of the natives. Subsequently, when on a visit to England, he published some interesting details, in a volume entitled, "Memorials of South Africa."

4th. Joseph Jackson accompanied us to Ezel Fontein, to see if a Boor residing there, would allow our oxen to feed on his ground during our stay in this part of the country: he kindly said, if we could not do better, the cattle might run with his milch cows, for he knew that the pasturage at Lily Fountain must be exhausted. Many places where there was grass could not be grazed in seasons like this, for want of water.—The occupation of Lily Fountain by the Wesleyans, as a missionary station for the Hottentots, who had been driven from all the other fountains in the vicinity, was granted by Lord Charles Somerset, while he was Governor of the Cape Colony. They were also allowed to occupy the contiguous, unappropriated lands, which were their own possession from their ancestors. The neighbouring Boors, however, contended, that their own cattle could not be impounded if they strayed upon these lands, or the more direct mission property, except that which had been purchased, because these were Government lands! But they rigidly impounded the cattle of the Hottentots for trespass on their lands which were unfenced: and the distance of the pound, with expenses at a certain rate per mile, adapted to the vicinity of Cape Town, and other more thickly inhabited parts of the Colony, rendered this system so ruinous to the Hottentots, that many of the most respectable, belonging to the Station said, another such year as the last would drive them to seek refuge from such oppression beyond the Great Orange River. This

oppression was subsequently remedied by Sir George Napier, the Governor of the Cape Colony, who paid prompt attention to the case, on being made acquainted with it.

5th. A prayer-meeting was held soon after sunrise, in which the Missionary and several of the natives, male and female, were engaged in vocal supplication. The prayers of two of the women were in Hottentot, which the people generally used in conversation, and which some of them understood better than the Dutch, which most of them had acquired. Notwithstanding the difficulty of acquiring the Hottentot language, many of the Boors, in this part of the country, spoke it fluently, having learned it in childhood, by association with the children of their Hottentot servants.—In the forenoon, I addressed a congregation which met in the chapel, and amounted to about 400, as did also my companion in the afternoon. In the evening, after the reading of a portion of Scripture, I had much counsel and encouragement to convey to the devoted labourers in the work of evangelization, composing the Mission-family.

6th. I stepped into the school, in which there were sixty children seated on the floor. Timber has to be brought from such a distance to this place, that neither the school nor the chapel are provided with seats. A few persons bring rude chairs or stools to the chapel, and the rest sit upon the ground. A native young man acted as schoolmaster; he had had few advantages, and there was a want of liveliness and system in the school, and a consequent defect in the progress of the pupils, many of whom had very intelligent countenances.—Great advantage would result, if, before Missionaries leave England, they were to have a few weeks' training in the Borough Road School and in some good Infant-school, so as to be qualified to organize schools for mutual instruction, on systematic plans, at their respective stations. Good schools are great helps, both in civilization, and in a preparation for the reception of the Gospel. By disciplining the mind, they prepare it for more ready submission to the transforming power of divine grace; the habit of self-denial becomes established early; and often, under the blessing of the Most High on the humble labours of pious school-teachers, "the seed of the kingdom" is sown in

the youthful heart, and begins early to grow, as in cultivated ground.—Many of the people here, were suffering severely from *Ophthalmia*, and were scarcely able to endure the light.—The Namaqua Hottentots live universally in mat huts: there were, at this time, twenty of these at Lily Fountain, and others in the immediate vicinity. The grass constantly fails here in winter, when there is also much snow. On the Onder Veld, the country between the mountains and the sea, it is not nearly so cold at that season. Not only do the Hottentots remove their mat huts in the winter, from the Kamiesberg, but the Boors shut up their houses, and sojourn in the Onder Veld, in mat huts. These are not so damp as tents, after the first wetting with rain; and they are a better protection from the sun, and not so close in warm weather: from their form, they are also more roomy, in proportion to the area on which they stand; I have heard them objected to on account of not being clean; but this is the fault of the people who occupy them.

The Hottentots are not yet sufficiently advanced in civilization to be cleanly. Whether living in cottages or in mat huts, the few who have acquired cleanly habits are exceptions to the general rule. They commonly sit upon the ground, so that their ordinary clothing is much soiled. Most of them, however, at missionary stations, have better clothes of Manchester cottons, reserved for particular occasions. The language, "Shake thyself from the dust;" "Put on thy beautiful garments," may be addressed to them literally, as an exhortation to prepare for public worship. In their chapels, on First-days, they are universally attired in their best.

8th. The sheep and goats belonging to the Hottentots being chiefly at a distance on account of the grain crops, which are all grown on unfenced lands, as is the custom throughout South Africa, we found difficulty in obtaining meat for our people, but to-day we succeeded in purchasing some sheep at Ezel Fontein, at six shillings and sixpence each.—The sheep and cattle in this land are subject to periodical diseases, some of which prevail most on the mountains, and others in the lower country.—Some of the Hottentots of Lily Fountain had a considerable number of sheep and cattle,

and eight had wagons, but others were very poor; they are an interesting people, and never having been brought into subjection by the Boors, there is much more independence of character among them than among the generality of the colonial Hottentots.

9th. Having hired five horses, in addition to five of our own, we left Lily Fountain, accompanied by our Bechuana attendant, Seberioe, and by William Sneeuwe, a pious Namaqua Hottentot, whom we engaged as guide and interpreter. We had two horses carrying packs with provisions, clothing, &c. in addition to two each, for riding. In two hours we reached the house of a Boor by whom we were hospitably entertained; our horses were supplied with a mixture of corn and chaff, and ourselves with coffee, for which no payment was accepted. We resumed our journey toward evening, at which time of day, in the summer months, in this part of Africa, a breeze from the sea usually sets in, and reduces the heat. The path lay down a very rough, steep kloof, of Gneis, that was bushy, and wound among granitic mountains, on which, at a lower level, there were arborescent shrubs. In two hours and a half we arrived at the dwelling of another boor, where we were kindly welcomed and entertained by the family, with whom, and some visitors, we had much conversation on religious topics, in which we endeavoured to direct their attention to the practical nature of the Gospel. One of the company, in particular, was exceedingly ready at quoting Scripture; but this is sometimes the case where the mind is still in much darkness, and the life is far from a practical exhibition of the principles of Christianity. The house being previously full of other guests we were lodged upon the floor of the blacksmith's shop; it was well swept, and had sheets made of spring-bok skins spread upon it, on which were laid soft feather-beds, so that the place was made very comfortable.

10th. Our attentive host refused payment for our entertainment, except for some barley for the horses, purchased at our request from a neighbour. After taking leave of several individuals, among whom were some far advanced in years, we pursued our way to Wolve Poort, *Wolf Gate*, where we

obtained meat and bread of a boor's family, for which the hospitable people also declined accepting payment; but as we brought away a large quantity, we made them a small present, of a different kind in return. At noon, we stopped in a dry kloof that afforded a little pasturage. The heat was great, and the shade small, but I got a little sleep under the shelter of a stunted Doornboom, and then walked gently about, by which means the suffering from the burning sun was materially reduced. Lizards of the genus *Cordylus*, were numerous on the sandstone rocks: the largest were about fifteen inches long; most of them were of rough species. Here I noticed some traces of copper ore. In the course of the day, we travelled over Granite, Gneis, Quartz, and Feldspar, and saw some traces of Basalt. Among the bushes which clothed this part of the Kamiesberg, was *Erythrophila undulata*, a stiff, low shrub, with triangular, scarlet fruit, more than an inch long, which looked very tempting; but on examining them we found that they were only bladdery capsules, containing in each cell, one or two hard seeds. A small snake which was carrying off a lizard, escaped from the samboks of our people, into a thick bush. Neither birds nor other animals, except Baboons, were numerous here: a solitary species of antelope, called the Duiker, and a Hare were all the game we saw to-day. Some of the Baboons are so large, that one seen to-day was at first mistaken for a calf. The scarcity of water had probably occasioned the wild animals to forsake the country; for notwithstanding the granite hills were about 1,000 feet high, the land in this direction was very destitute of water. We halted, however, in the course of the afternoon, at a place where enough was obtained to make coffee, and to allow the horses an inadequate supply: we then rode till after sunset, when we reached the dwelling of a family, by whom we were hospitably received, and accommodated in the best way their house afforded.

11th. Our host declined accepting payment for the provision consumed by ourselves and our horses; we therefore made a small present to his wife, who deservedly bore the character of a kind-hearted woman: her kindness extended not only to white and coloured people generally, but also to

dumb animals. Among her pensioners, were a blind sheep, which was brought into the house by one of her sons, to get a little milk, and two animals called in common with some others, Meer-kats: these I suppose were *Petromys typicus* of Smith; they were about the size of a large rat, and of a brown colour, with dark bars across the back; and they were fed with chopped meat. They were fastened by a cord to a weight, and stood up on their hind feet to look around them; in this position they made a protracted chattering, in a manner so exhortatory as to be very amusing.—The Duiker noticed yesterday, *Cepholopus mergans*, is a common species of Antelope, in bushy parts of the western side of South Africa; it is under two feet high, about three feet and a half long, and has horns four inches long. Several other species of this pigmy section of the Antelopes are met with in South Africa. *C. Burchelii*, which is about the size of the last; *C. Cærulea*, the Blauwbok, 13 inches high, and 28 inches long, horns an inch and a quarter; *C. Ptoox*, the Dodger, 20 inches high and 3 feet long, horns 3 inches; and *C. perpusilla*, the Klinebok, 12 inches high and 26 inches long, horns nearly 2 inches; this and *C. Burchelii* are principally met with in Caffraria.—The little garden here was watered from a feeble spring, and from a dam, in which the rain that fell, on a large, round-topped bluff of solid Granite, was collected. These bare, red, skull-like masses of rock are common in this part of the country, they form the summits of many of the granite hills. In the course of the journey this morning we sometimes had a view of the sea, and at others of the Kousie or Buffels Rivier, which is the Colonial Boundary, and lies in a deep kloof, under lofty hills. It was bordered by Doornbooms, now in blossom, but it presented no water on its sandy bed. After a vain search for water at noon, near some old cattle kraals, we reached Brak Fontein, by a broken path of rough, red, compact feldspar. At this place there were a few pools of muddy water, strongly impregnated with sheep-dung; but we were glad to reach water, even in this state; and to obtain the shade of a solitary Doornboom, to the ends of the branches of which, numerous globular birds-nests were suspended. After taking some food and having a short rest, we

assembled twenty-three people belonging to the Mission Station of Komaggas, who had arrived with their cattle on the previous day, and had erected three mat huts. A chapter in the New Testament was read, and we endeavoured to convey to them the feeling of christian interest excited in our minds on their behalf. W. Sneeuwy interpreted with great facility into the Hottentot language. There was to my mind a sweet feeling of solemnity, as this little service was entered upon; it was very comforting, and received as a token for good from the Father of mercies.—In continuing our journey we passed some places where thin crops of grain had been harvested among the hills, and took a path leading down a kloof, between hills of milk-quartz; above these there were places, out of which a white, powdery earth had been dug, which is used in the place of lime, for whitewashing. For a considerable distance, the path was so rough and bad, that it was only just practicable to travel over it. At length we reached the foot of the hills, and arrived at Komaggas, which is represented in the accompanying cut, where a few cottages and

Komaggas, London Missionary Station.

mat huts, a little windmill, and some gardens, watered by a copious spring, gave an interest to the scene, of no common kind, in this wilderness. We had the disappointment of finding that our missionary friend, Johannes Hendricus Schmelen, had gone with several of the people to the coast to fish, and was not expected to return for several days, but we met a kind welcome from his three daughters, and his wife's aunt.

12th. The population of Komaggas is very fluctuating, many of the people being often under the necessity of making temporary removals with their cattle: the number upon the Station was at this time small; a large proportion of them were, more or less remotely, of Dutch and Hottentot descent. The language of the latter was that chiefly in use; and into it, the New Testament and a hymn-book had been translated by J. H. Schmelen, assisted by his first wife, who was a pious Hottentot; his daughters had received a fair education, and spoke English, as well as Hottentot and Dutch. The remoteness of their situation, the absence of polite society, and a necessary attention to rural and domestic affairs, gave them much of that kind of character which may be supposed to have attached to women in the patriarchal ages; among whom, nevertheless, were the "holy women of old," respecting whom honourable mention is made in the Scriptures.—The present wife of J. H. Schmelen is of Dutch extraction: he showed his wisdom in not contemning one, because of having a tinge of colour, who nevertheless was a suitable companion. She had long proved her efficiency as a school teacher, in Cape Town; and to this part of the mission-work her attention was here chiefly directed; her aunt, who was an uncommon example of kindness and attention, took the chief management of domestic affairs.—The people met early in the forenoon and evening; when I was requested to read a chapter to them, which I felt freedom to do; I also made reference to many other passages, as they were brought to my recollection, and were the means of enabling me to convey the exercise I felt on behalf of those assembled. My companion took no part in the labours of the day, being unwell.

13th. We remained at Komaggas, my companion being too unwell to proceed.—The buildings here were of rough stone, and plastered; the chapel was seated with benches of mason-work, plastered and whitewashed, wood being too scarce to be applied for this purpose; none was to be had nearer than the Orange River, except from a few Kameeldoorns, some of which had been sacrificed for making a neat pulpit, which was the work of a brother-in-law of the Missionary. Three of the people had cottages; the rest occupied

mat-huts; of these there were only thirteen on the station; sometimes there were more than thirty, and about 400 people, and from seventy to 110 children in the school. The progress made in reading was slow and irregular, in consequence of the moving about of the people. The residence of J. H. Schmelen among them had been of great use; and the London Missionary Society may have great satisfaction in having cared for these few sheep, in this corner of the wilderness, among whom were some of Christ's flock. The land granted by the Government to this Station was about 128,000 acres. It was of very poor quality, and except at the Missionary Station, almost destitute of water in dry weather. It might be described as granitic sand, besprinkled with small bushes. Grass was scarcely to be found upon it, except near the spring, where it grew among brak-bushes, and after rain, when it sprang up, in scattered patches on the flat which extends to the coast. The crops of corn grown on the mountain were often so thin that they would scarcely be thought worth reaping in England.

14th. We concluded to visit the fishing party on the coast, and to avail ourselves of the company of a man named Girt Kloete, as guide: he was going to the mouth of the Orange River, where he generally lived, and where he had cattle feeding.—In the evening, I had an opportunity of pointing out to the people, the importance of being temperate on principle; they were generally so from necessity, but occasionally, they made strong honey-beer, and intoxicated themselves; and more rarely, a trader brought brandy, and dispensed it to them, to obtain more ready purchase for his goods; these were then bought beyond the necessities of the purchasers, to their great injury.—Among the rocks at this place, there was a considerable variety of shrubs. Several species of *Cotyledon* were conspicuous. A *Loranthus*, with red, tubular flowers, having five, reflexed, greenish segments, and five stamens, grew parasitically among the bushes at the foot of a cliff, over which the water fell in rainy weather, through an opening, arched by two rocks which had fallen simultaneously from above. *Erythrophila undulata* also grew among the drier granite rocks.

15th. We travelled over an undulating country with mountains of milk-quartz on the right, to Zand Fontein, in the bed of the Oegst or Komaggas River. Here, at the foot of some rocks, which scarcely afforded shelter from the scorching sun, was a small hole of brackish water, much fouled by horses, thirty-two of which, including foals, were assembled to drink when we arrived. As the quantity of water was small, and the spring weak, they had to wait one for another; we drove them all off, and enlarged the hole, that our own might drink first, but the poor animals were so thirsty, that they continually returned. Two went to a short distance, and scraped holes in the sand with one foot, and thus obtained water for themselves; but the holes they made being small, one draught emptied them, and the horses then had to wait till more sprung. We could not but admire the instinct by which these animals had learned to procure water for themselves in this thirsty land.—While the heat was great, we rested, tried to shelter ourselves in cavities among the rocks, and drank coffee as fast as our small apparatus would allow. It consisted of a little copper kettle and four tins, which packed within the kettle, one inside the other. A little hole was scraped by the side of the spring, to clear the water of dirt; it still tasted as if it had come off the floor of a stable; but imperative thirst overcame all difficulties in regard to using it. At this place, there were some striking species of Mesembryanthemum, and some Euphorbias forming bushes of cylindrical, green stems, about as thick as mould candles; the latter are represented at page 226. The leaves of some of the former were about nine inches long, fleshy, and tapering to a point, so that the plants looked something like small Agaves. Mistletoes were growing on the Euphorbias; they were much more succulent than when growing on woody shrubs or on trees. This, I had before noticed between Uitenhage and Enon. One of the Mistletoes common in Southern Africa, has small, myrtle-like leaves and red berries; another is leafless, and has stems resembling a *Salicornia*. The bitter Melon, *Citrullus amara*, was abundant on the sandy ground between Komaggas and this place; it was rejected by all animals. We could scarcely avoid

wishing that it had been its more grateful congener, *C. Jace*, the Water-melon.

When the sea-breeze set in, we rode to a place called Bonte Koe, *Spotted Cow*, where water was thrown up, out of a deep hole, in the bed of the Kowsie River, by means of vessels made of the Willow of the Orange River. Here a small party of Hottentots were residing, one of whom was brought up at Lily Fountain. We rested some time in her hut, read a chapter with as many of the people as could be collected, and directed them to the teaching of the Holy Spirit for guidance in the way of salvation. These people supplied us with some milk, which was very grateful, the water being brackish.—We again resumed our journey, when the moon arose, and passing the Boundary of the Colony, travelled over sandy ground till ten o'clock, when we off-saddled for the night, near some hills of micaceous schist, where there was grass for the horses, but no water. Coffee was, however, made of some, brought in a calabash from the Kowsie, and after it, we went to rest, in our karrosses, upon the sand, thankful for the many mercies conferred upon us.

16th. After a scanty meal of coffee and bread, we rode briskly about twenty miles, over sandy ground, on which the fresh traces of the Gemboks' feet were numerous, to Oeg Grawep, or Footjes Kraal, where there was a hole of good water, near a solitary mat hut, occupied by Jonas Engelbrecht, an aged man of Hottentot descent, and his family, who had charge of some cattle belonging to J. H. Schmelen. Here we rested, the heat being intense, read to the people, and spoke to them on the way of salvation. At the conclusion, J. Engelbrecht said, he could acknowledge that what had been said was the truth; for that before any Missionary came into this part of the country, he was much troubled in mind, under a feeling that all was not right with him, though he could hardly say in what: as he kept under these feelings, he was made watchful and became more peaceful; but when he heard that a Missionary was come into the neighbourhood, he went to hear him, and then he learned more clearly the way of salvation; he also learned to read, and brought his Bible and hymn-book with him into the wilderness. The

former, we had noticed suspended in a sheepskin, and having the corners of the leaves worn off by long and constant use. The hymn-book was placed inside; and he pointed out a comprehensive hymn, which he said included his frequent prayer. Here simple Christianity appeared in its humblest garb, but it had been proved by the vicissitudes of many years; and we were gladdened by the old man's testimony to the value of that teaching, by which, in the days of his ignorance, he had been led to seek after a better state; and which had prepared him to receive the doctrine of redemption through a crucified Saviour, and had strengthened him to follow on to know the Lord and to serve him. This testimony was borne in simplicity, before our attendants and our two attentive guides, Girt Kloete and his brother, who left us here, and pursued their route toward the mouth of the Orange River, while we took the track leading between the mountains, toward the coast.—We here partook of the flesh of the Gemsbok, *Oryx capensis*; this animal belongs to the large family of Antelopes; it is under 4 feet high at the shoulder, and 6½ feet long; its horns are 3 feet long, straight and annulated; its general colour is a vinous buff; it is said to be so dexterous in using its horns, that an old lion will rarely attack it.

We made slow progress on our way toward the coast, our horses were in an exhausted condition, and we were obliged to abandon one on the road, as it was unable to proceed. The sun had set long before we reached Robben Bai, *Bay of Seals*, where we found the fishing party with their four wagons, and received a hearty welcome from J. H. Schmelen and his wife and her brothers. A meal of fish and coffee was quickly prepared. Notwithstanding the weather was foggy, and the wind high, we managed to keep ourselves warm by means of karrosses, under the shelter of a canvass, stretched from the side of one of the wagons, assisted by a wall of bushes; here we enjoyed the company of our devoted Missionary friends, whom, we were glad to find in health. We were the bearers of several letters for them, among which was one to J. H. Schmelen, from one of his brothers, of whom he had not heard for ten years; also one from another quarter, informing him of the appointment of

a young man to assist him, by the Rhenish Missionary Society.

17th. The people were all busy salting the fish which they had taken, and which were an important addition to their stock of food, that is often scanty. The chief kind caught by the net here, is called Harder; it comes in shoals, but will not take a bait. More were taken in one day than would fill the wagons, and than could be salted whilst good. A square-ended boat, which fitted on one of the wagons, was used in fishing; salt was obtained in the bed of an adjacent river, or among the rocks of the coast; and the fish were salted in skins, let into the sand, so as to resemble tan-pits. Water was obtained here in two places, by digging in the sand, and it was of pretty good quality. This was a time of feasting for all but Seberioe, who, like other Bechuanas, had a prejudice against fish. The Hottentot women and children from an adjacent village, were frying and eating fish during a great part of the day, and they took a large quantity home with them. The dogs also helped themselves in the day-time, and the jackals in the night; and such birds as eat fish obtained an ample supply. In this bay, which is shut out from the ocean by a ridge of rocks and a small island, Flamingoes, Pelicans, Shaggs, Geese, Ibises, Penguins, Gulls, Stints, and other seafowl abounded, and not being very shy, they formed, along with Porpoises which came within the rocks, in pursuit of their finny prey, an exceedingly interesting part of the scene.

The name of the Hottentot village adjacent to Robben Bai, and of the neighbouring little island, is Aukotowa, or, The place which took away the old man. This name was given to it, in consequence of one of the men having been driven out to sea, and lost, in attempting to reach the island, to which the people swim, in the same manner as those described at page 437, on logs of wood, which they bring from the Orange River. Formerly they killed Seals on the island, and exchanged the skins for various articles; but two rapacious Englishmen came, made a sort of raft, and destroyed as many seals as loaded two wagons with the skins. Since that time, the seals have forsaken the place. Whales are occasionally cast up on the coast, either deprived of their blubber, or having drifted

away when harpooned: these form feasts to the Hottentots, who often remove to their vicinity, and preserving their flesh by burying it deep in the sand, live principally upon it for many weeks together. There is another Hottentot village at the mouth of the Kowsie River, and one at the mouth of the Orange River. These are the only three inhabited spots on the desolate coast of the extra-colonial part of Little Namaqualand. In the evening, several of the people came from the village, decently dressed for their circumstances, and assisted in drawing the net. Another large quantity of fish was captured, including several large Crayfish.

18th. The net was again drawn this morning, but took nothing. In the afternoon, I walked to the village. At this time it consisted of only three huts; but the families occupying them were more numerous. The people were far from being so fat as I had heard those living on the coast described to be; nevertheless, excepting two, they were in good case. One of the women appeared to be very old, and the number of children was considerable. They are said to be very harmless, and to live in great quiet, having a few cows and goats. They take fish by means of lines, and barter them in a dried state, with people in the interior, for tobacco and a few other articles. One of the men had a gun of inferior quality which he purchased for forty-five shillings of a trader. The men wore jackets, trousers, and waistcoats of leather, and had hats or caps; the women had sheepskin karrosses, and a sort of petticoat of leather; few of them understood Dutch. The village is considerably above the shore, among sandbanks which extend far back from the coast, and which, in some places, are destitute of vegetation. The weather was cool, and rather foggy. Many flocks of Flamingoes and other birds were on the wing. The Flamingoes, *Phœnicopterus ruber*, fly in two diverging lines, meeting in front, like Wild-geese; their figure in flight, is much like a walking-stick imperfectly hooked, with a pair of splendid crimson wings; but when wading, their appearance is plump, and they resemble a swan mounted on long, straight legs; their external plumage is pale, rosy blush.

19th. Some of the people came early from the village,

and J. H. Schmelen and a man named April, formerly a slave, and another named Adam, prayed with them. After breakfast, the company again assembled at the foot of the sandhill, near the wagon, several using the vertebræ of a whale as seats. Singing and prayer were succeeded by the reading of a portion of the twelfth chapter of John, by J. H. Schmelen; he stated, that this portion of Scripture had previously impressed his mind strongly; and he made some plain, brief comments, illustrative of the effect of faith in Christ. G. W. Walker and I followed, beginning from the same Scripture, William Sneeuwy interpreting. The solid deportment of the congregation, which amounted to about twenty persons, was striking. They said of themselves, that they were blind and dumb concerning spiritual things; but there was an open door of utterance in declaring to them the unsearchable riches of Christ. After dinner, we went to the village; most of the men had gone to fish; they had not yet learned the privilege of resting on the Sabbath-day; the provision of food was with them a daily occupation. Two of the men, who had remained at home, and some of the women, came again to the wagons in the evening, when we commended them to God, and to the grace which cometh by Jesus Christ.—J. H. Schmelen commended to the people the example of a man from one of the other villages, who came to him saying that when he first heard the Gospel preached, it was only with one ear, but he had held it fast by the tail, and now he was come to hearken with both ears. The allusion to holding fast by the tail, was borrowed from swimming across the Orange River, by means of holding by the tail of a cow, which is a common practice in this country; and the life of the man depends on keeping fast hold. The review of the labours of this day, was accompanied by a feeling of much sweetness. I felt thankful to be employed amongst those with whom I had much unity of spirit, in declaring to this little group of people sitting in darkness, the light of the Lord, and the riches of his mercy in Jesus Christ. —At one time, J. H. Schmelen was stationed at a place called Bethany, in Great Namaqualand, but in consequence of discord among the people, he removed to Komaggas.

20th. The oxen of our friends arriving early, and the wagons being packed, we set out for Oeg Grawep about noon. As three of our horses were missing, W. Sneeuwy went after them, and we overtook him with them on the road; they had been to seek water at a place which a high tide had covered, as was proved by their footprints; they had therefore been three days without drinking. When we stopped, they were so thirsty that they could not eat, we therefore made a short rest among some bushes of a species of Mesembryanthemum, some of which were 5 feet high, and then went forward to Oeg Grawep, where there was a difficulty in preventing their drinking too much.—Up to the time of our leaving this neighbourhood no tidings had been heard of the horse we left upon the road, but at the expiration of a week, he found the water on the sand, near Aukotowa: he continued to feed in that neighbourhood till the rain fell and grass grew, and in three months, he was delivered up to J. H. Schmelen, in very good condition.

The Hottentot family had left Oeg Grawep in consequence of the calves dying, probably because the cows could get little but a scanty supply of rigid herbage, called here Stick-grass, and which is a shrubby, gramineous plant; we were therefore the solitary occupants of these sandhills, for several hours; and having consented to allow our kind friends to bring our luggage, we were without food, or suitable clothing for the night. The breaking of a wagon-pole, from a wheel sinking into the working of one of the moles of this country, had occasioned the delay. Another of the wagons had stuck too fast in the sand to be removed till the oxen should have had a night's rest. When some of the party arrived, a little after midnight, all our wants were supplied, and we partook cheerfully of coffee, fish, and bread, with the additional relish imparted by a fast from seven in the morning.

CHAPTER XXXI.

Extreme Heat.—Muishond Fontein.—Bechuana and tired horses.—Leeches.—Uitkyk Fontein.—Tobacco Pipes.—Kok Fontein.—Steinkoff.—Drying Meat.—Byzondermeid.—Aard Wolf.—Zwarte Muishond.—Restriction of Spiritual Gifts.—Grain Crop.—Food.—Hartebeest Fontein.—Ingris Fontein.—Mountains.—Calabash.—Rozyntjes.—Crossing the Orange River.—Temperature.—Tamarix orientalis.—Cheta.—Broog Rivier.—Kline Fontein.—Loris Fontein.—Ticks.—Nisbett Bath.—Elevation of the Country.—Mission-house.—Springs.—Population.—Korikus.—Ameral, a Chieftain.—Ameral's History.—Supposed Arm of the Sea.—Wages.—Night in the Wilderness.—Xammus.—Tobacco Growers.—Lions.—Giraffes.—Damaras.—Stapelia Gordonii.

1st mo. 21st. RAIN fell in the night, but not sufficient to wet through the karrosses in which we slept. After breakfasting on crayfish, bread, and coffee, and having our travelling stock of bread replenished, out of the almost exhausted one of our kind friends, who also supplied us with dried fish and meat, we took leave of them; they returned to Komaggas, and we proceeded over a series of sandy hills, to an open flat, where there was grass but no water. At this place we stopped to let the horses feed. The heat was intense, and there was no shelter; we were forcibly reminded of the situation of Jonah when his gourd withered, but we endeavoured to get a little sleep, covering our heads from the sun with our hats. On resuming our journey, two of the horses showed signs of being exhausted, and we were obliged first to leave one and then the other. The evening proved hazy and dark, and the remaining horses could only travel slowly: for some time our guide was uncertain respecting the path, but at length he discovered that we were upon the right one, which, about eleven o'clock, brought us to Muishond Fontein, where an old Hottentot with his wife and children were the only residents. We stationed ourselves at a little distance from

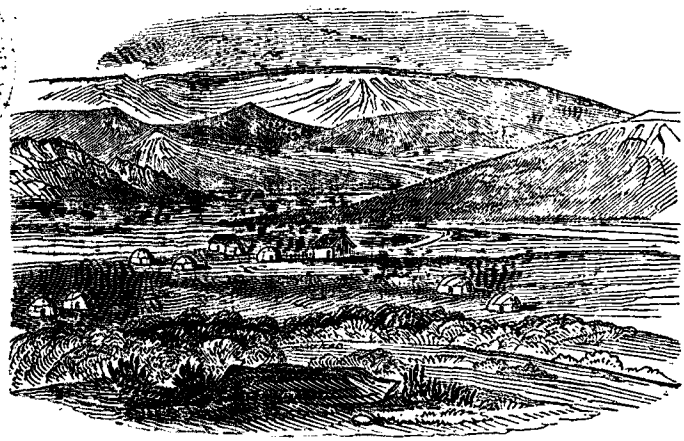
their huts; the old man collected sticks, made us a fire, brought us milk, and did all that he could to serve us. We each drank half a pint of milk, and took a small piece of bread to allay the present cravings of hunger. When more victuals were prepared, search was made for Seberioe, who was supposed to have fallen asleep among the bushes, from exhaustion, but he was nowhere to be found. On inquiry, the old Hottentot said, he saw him fasten a "riem" about his loins: this left little doubt that he had gone back to see after the exhausted horses, which was a task that we should have thought very unreasonable to have imposed upon him; and he had already been apprised, that, in consequence of the weak state of the other horses, we should remain over the morrow at this place.

22nd. About nine o'clock this morning Seberioe made his appearance with the two tired horses; one of them was, however, unable to get up to the little spring at Muishond Fontein, *Mousedog Fountain*, till late in the evening. Seberioe himself was so fatigued and thirsty that he could hardly speak till he had had some coffee and some sleep. He had been travelling, on foot, from the time he left us on the previous night. He gave as a reason for having gone away without notice, that he knew he could bring the horses up better in the night than when the sun was hot; and he thought that if he said anything, we should object to his going: he said also, that he knew he could endure fatigue, having gone for two days at a time, when driving sheep, without anything but a little water. The Bechuanas will endure great privation rather than diminish their capital by killing a sheep or an ox. After a short rest, he cleared the mud out of the spring, which was in a narrow, rocky kloof, and seemed little different from usual.—There were brown leeches in the mud, such as are troublesome when they get into the mouths of horses, where they remain and suck the blood.—The old Hottentot lent us some sticks, such as are used for the frame-work of mat huts, and assisted us in fixing them into the ground. Over these, a tarpawling and some karrosses were spread, as a defence against the sun; and here we spent the day, making also some short excursions among the neighbouring, quartzose

hills. The woman and two children went to work in a little garden among the hills, in which they grew a few Caffer Melons, &c. carrying water to them from a feeble spring. The man was busy making heads for tobacco-pipes, out of a sort of Serpentine.

23rd. Late last evening and early this morning, the people brought us milk, and sat some time by our fire. These opportunities were made use of, to declare to them the riches of the love of God in Christ Jesus for the salvation of sinners, and to exhort them to lay hold on the hope set before them in the Gospel. We left two horses under their charge, and ascended the mountains to Uitkyk Fontein, *Look-out Fountain*, passing two or three small springs at a short distance on the way. On the ascent of the mountain a shrub resembling the Spanish Broom, *Genista juncea*, was growing, but it had large, yellow blossoms, more resembling those of a rose in form. The few persons who resided at Uitkyk Fontein, received us hospitably in one of their mat huts, and supplied us with milk and boiled meat: the latter was served up in their usual style, without bread or salt, or the help of plates. We had also a religious opportunity with these people, one of whom could read; they were acquainted with the Dutch language sufficiently to understand us without an interpreter. In the afternoon three of them rode with us to Kok Fontein, *Cook Fountain*, which, with several other small places, adjacent, formed the missionary station of Steinkoff. A clear but cold spring boiling up from the ground gives this place its name; the water irrigates a few rather unproductive gardens, and is soon lost again in the sandy ground. Patches of granite appear in many places on the adjacent plain, which is sandy, and besprinkled with low bushes and Mesembryanthemums; some of the latter are of the Ice-plant tribe, but they are erect and have leaves about five inches long and three wide. Some of the adjacent mountains are granitic, others argillaceous, and others of sandstone. The Serpentine rock from which tobacco-pipes are made, in this part of the country, is also found in this neighbourhood. Kokerbooms and shrubby, thick-stemmed Euphorbias are scattered among the hills, some of which are high and conical. We were

kindly received at Kok Fontein by Margaret Wimmer and her sister, in the absence of their father, who had been for a long period a labourer in the Gospel under the London Missionary Society. Their dwelling, which is represented in the accompanying cut, consisted of a house of two rooms, and two mat



Kok Fountain, London Missionary Station.

huts. There were also at this place a rude cottage belonging to an absent trader, and seven mat huts belonging to the people. Most of the persons connected with this station, lived in the surrounding country. Several of them came to see us, and remained late. In this part of Africa, as well as in most others, it is customary, especially in the hot weather, to sleep at noon, and to be up early and late.

24th. We had two interesting religious meetings with the persons remaining here, and a few casually at the place. The number was but small. During the summer, the herbage is so scanty as to render it necessary for the people who resort hither at other seasons, to go whithersoever they can, to find pasturage for their cattle. The absence of many, from this cause, and the prevalence of the measles, had occasioned the suspension of the infant school, as well as of that for older children: both of these were under the care of Margaret Wimmer, an active young woman, who took a general charge, both in civil and religious affairs, in the absence of her father.

Gert Wegland, who was here called Corporal, was also active and attentive, and his wife washed our clothes, and joined the other people in showing us such kindness as was within their power. The population of Steinkoff may be taken at about 300. Sometimes there were from 90 to 100 pupils in the school. It is somewhat remarkable, that though the Hottentot language is generally spoken here, they had no supply of Testaments or hymn-books in that language, notwithstanding these had long been in print.

25th. We sent our horses back to Uitkyk, where there was food for them, wishing them to remain there till our return from Great Namaqualand; and Gert Wegland engaged to hire us some more efficient ones.—Our people were employed in preparing the flesh of two sheep for the journey. This was effected by cutting it into thin slices, which were then slightly salted, and dried in the shade, where there was a free circulation of air. I took a solitary walk in the direction of Byzondermeid, which is represented in the accompanying cut, where there were a few mat huts and the ruins

Byzondermeid.

of an old mission house, near a remarkable hill, from which the place probably takes its name, which signifies, Singular Maid. I roused an Aard-wolf, *Earth Wolf, Proteles Lalandii*, which happened to have chosen the shelter of some bushes, under the rocks, in preference to its burrow. This animal resembles a Striped Hyena, but is smaller, and essentially

different in other respects. I also saw the *Ichneumon urinator*, known in South Africa by the name of Zwarte Muishond, *Black Mousedog*, which is about nine inches high, and twenty two inches long, exclusive of the tail, which is sixteen inches.

26th. About thirty people, exclusive of children, assembled for public worship. Several of them came from places at a distance, and were present at a religious meeting last evening, in which I was enabled to labour with them in the Gospel, under a sweet feeling of divine influence. To-day they met in the forenoon, afternoon, and evening, in the house of the Misssionary, which served also as a chapel. They were collected by the blowing of a bullock's horn. We had much service among them, both in reading the Scriptures, and in preaching the unsearchable riches of Christ. The Christian's path was shown to be one of holy self-denial, travelled in by the help and guidance of the Holy Spirit, that blessed Teacher, which leads out of darkness, into God's marvellous light. Much openness was also felt in prayer, which I offered up vocally in the Dutch language. Most of our communications were interpreted into Hottentot.—Hymns containing concise summaries of christian doctrine, which these people had committed to memory, were their chief medium of religious instruction. Bibles and hymn-books were both very scarce in this part of Namaqualand, in which, nevertheless, much good had been effected by missionary labours. But the missionaries were, by previous training, too much accustomed to look upon themselves as the only persons qualified to exercise ministerial duties; they therefore did not sufficiently direct the attention of the people to the importance of exercising their own gifts for the edification of their own families, and one of another. This was much the case, within the range of many other portions of the mission-field in Southern Africa, but there was a difference in different places; and every approximation toward true christian liberty in this respect, was evidently attended by an advancement in christian strength.

27th. Wheat was grown on some of the hills near this station; but as the supply was generally deficient, many of the people deposited that designed for seed with the missionary,

whose house was the only one in which it could be safely preserved. The quantity sown was generally inadequate; there was not sufficient care used to keep the horses from it, and these, in so poor a country, had a powerful temptation to stray upon the unfenced crops. The general food of the people was milk and meat; but of these the supply was often scanty. In order to encourage the attendance of public worship, the people were often supplied with food while here, by the missionary, out of what was not an abundance for himself and his family. The members of his church were but few.—A delay at this place in waiting for horses, occasioned us to receive a packet containing letters from several of our dear friends in England and Van Diemens Land; they had been forwarded to us by a messenger from Lily Fountain.—Having hired eight horses, we resumed our journey as soon as the intensity of the heat was past; we were accompanied by Gert Wegland and two other men. We rode first to Hartebeest Fontein, and arrived there in less than hour. Here were four mat-huts, and some little gardens, by a small spring of good water. From this place, we rode three hours, then let the horses browse, and took coffee, made with water brought in a calabash. After leaving a series of low, rough, granitic hills, we came upon an open, sandy flat, with grass. After sunset, a brisk ride for two hours more, brought us to Ingris, or Henkrees Fontein, where, among hills of granite and gneis, near the Orange River, but separated from it by a lofty, rugged ridge, there is a considerable spring, at which several people were residing. We stationed ourselves close by the water, under a large rock of white quartz, and wrapping ourselves in our karrosses, went to rest.

28th. While the horses were browsing, we assembled the people, and gave them much counsel on the importance of remembering the omniscience of God, and of becoming acquainted with him, through the enlightening influence of the Holy Spirit, sent of the Father in the name of his beloved Son. A striking Dutch hymn on this subject was read, in addition to a chapter of the New Testament; and the feeling of divine influence that attended, was very precious. So many of the people were but just recovering from the

measles, that we could only obtain one man in a state suitable to assist us in crossing the river, if it should prove flooded, as it usually is at this season of the year. Some of the mountains in Little Namaqualand are of the separate constituents of granite. In a cavern of the white quartz, at Ingris Fountain, there are plates of mica two inches across. The mountains near the river are of gneis and schist; they are steep, rugged, barren, and brown. We passed an isolated hill, which appeared to be basaltic, and ascended the ridge next the river, by a deep line of loose sand, and traversed some plains of granitic sand, with thin grass. Above these, gneis mountains and hills rose in all directions. Our path was frequently interrupted by ground overspread with fragments of white quartz. Having reached a wagon-track, we off-saddled where there was grass, and took coffee. The calabash for water was very difficult to manage on the top of one of our packs, till J. H. Schmelen gave us a knapsack to put it in; it was made of a skin with the legs on, and these being secured to the straps which passed over the pack, made it ride steadily. When the sun set, the outline of the hills, on which Kokerboom and a species of Euphorbia were thinly scattered, was very striking. We remounted by starlight, and rode through a long, narrow pass, to the bank of the river, at a place where three mat huts were occupied by persons formerly residing at Pella, where the London Missionary Society had a station. They now moved from place to place, on the side of the river, as pasturage for their cattle failed. Here we took up our lodging under a tree, and had a little conversation with some of the people.

29th. Continuing our ride along a rough country, having rugged, brown mountains on the right, and the Great Orange River thickly margined with trees on the left, we arrived at a second small cluster of huts, where an old woman kindly refreshed us with sour milk, and gave the people plenty of Rozyntjes, *Little Raisins*, the small fruit of an arborescent *Rhus*, growing on the bank of the river. She informed us, that the missionary party had forded the river in safety, a few days ago, and that it was now "dood ligt," *dead empty*. These were agreeable tidings. We lost no time in securing a

passage, as the water often rises without any indication of rain in this part of the country, from the heavy thunder-showers which are almost continually falling at this season of the year, in different parts of the interior, and by which it is usually flooded during the summer months. On reaching the Upper Ford, we rode to an island, where the horses grazed, and we rested under some Doornbooms, while two of our attendants waded through, to ascertain the depth of the red waters, which was found not to be so great as to require the horses to swim. Two of the men assisted us in getting the horses across the river, and then returned. We took off our saddles under a *Royena*, a small tree allied to Ebony, not affording much shade, in the vicinity of a few rushes, on which the horses browsed. There were a few Dabby-trees contiguous, but they afforded no better protection. The thermometer rose to 112° in the shade, and the heat was very trying; but the feeling of thankfulness for the mercy extended to us in this difficult part of our journey, made us think less of the suffering.

We spent some time in the river, the temperature of which was about 90°. It was here about a quarter of a mile wide, and had a rocky bed; the banks were clothed with Doorn-boom, *Rhus*, *Royena*, &c. In many places, *Tamarix orientalis*, was mixed with the Dabby-tree; both are confounded under the name of Abiquas-geelhout, which belongs however to the latter. The footprints of a Cheta were observed near the river. This animal is said to be common here, and to take fish, which are often left, even of large size, in pools among the rocks, on the subsiding of the river. A few birds of the crane tribe were standing on the rocks. With these exceptions the country was dreary and desolate. In the evening, we remounted, and travelled up the wide, sandy bed of the Droog Rivier, *Dry River*. There were a few Kameel-doorns growing in it, and Dabby-trees and other shrubs, particularly the one like Spanish Broom, noticed after leaving Muishond Fontein. The bed of the river was hemmed in with rugged, brown mountains and large granite rocks. One of the horses soon became faint, and we were obliged to leave it. W. Sneeuwy and G. W. Walker also became sick from

the heat, but a little water from the calabash revived them. At the end of three hours, we halted and took coffee, while our poor horses stood by us fasting; there was nothing for them to eat, and had they been loose, they would have gone off in the dark in search of food. Two more hours brought us to Kleine Fontein, a little spring of brackish water, smelling of sulphuretted hydrogen, in a branch of the river, but at a greater elevation. Here, among the peaks of these granitic mountains, we once more reached a resting-place, and after another meal, thankfully lay down, by the side of a pool, about which there was grass for the horses.

30th. Moschettos were troublesome in the night. We resumed our journey at daybreak; and taking a footpath over very rough, rocky ground, among the peaks, to make the way shorter, we arrived, in a little time, at a more open, level country; it was sandy, and generally covered with a sprinkling of grass, but the sharpness of the road had made the feet of our horses so tender, that we again took to the bed of the river. In two hours we reached Loris Fontein, a pool of dirty, brackish, sulphurous water, where some people connected with the missionary-station at Nisbett Bath were feeding sheep and goats. There were a few fine Kameeldoorn trees at this place, and under one of them we offsaddled, intending to remain till the cool of the day; but as the place swarmed with ticks, some small, and others as large as the thumb-nail, we soon remounted. We had not, however, proceeded far before W. Sneeuwy pulled up under a Kameeldoorn, and dismounted, almost faint, saying it was "al te warm," *quite too hot.* The calabash was again resorted to; in a short time he revived so as to be able again to travel, and in two hours we were favoured to reach Nisbett Bath, where we met a hearty welcome from Edward Cook and Joseph Tindall and their wives, who had had a perilous journey from Lily Fountain, from scarcity of water, and the exhausted state of their oxen. Several of the people soon came to greet us; they belong to the section of Great Namaquas, called Bondel Zwarts, *Black Bundles.* We had also a short interview with a Chief or captain named Ameral, whose residence was near the Tropic of Capricorn.

The Wesleyan Missionary Station of Nisbett Bath, is represented in the accompanying cut. It derives its name from

Nisbett Bath, Wesleyan Missionary Station.

a gentleman, formerly resident in India, who contributed liberally toward the re-establishment of the Mission at this place, which had long been abandoned, and from a warm and copious spring which rises among some granite rocks, a few hundred yards from the residence of the Missionary. The settlement consisted, at this time, of the dwellings of the Missionary and Catechist, a chapel, and a few mat-huts. It is situated upon a plain, so elevated, that the peaks of mountains, such as appear lofty at the side of the Orange River, only emerge here, a few hundred feet above the surface of the plain; the rivers run dry in a few hours after rain, and the barometer only rises to about twenty-six inches. The dwelling of the Missionary was a small house, made tolerably comfortable; a portion of its clay walls were erected by some devoted men named Albricht, who laboured in Great Namaqualand many years since, under the auspices of the London Missionary Society. The rooms were, however, much too small for so hot a climate, and the building needed a verandah to protect it from the scorching sun.—It is instructive to observe how cheerfully Missionaries and their families put up with inconveniences. Long journeys in wagons, certainly prepare people to appreciate even very small conveniences; and where their hearts are in their work,

to be getting forward with this, reconciles much that otherwise would be felt to be great privation.

Within a short distance of the spring already mentioned, there were a few others; one of them was tepid, and like the warm one, it was pretty fresh; the others were saline, and one of them was very salt. They all flowed toward the bed of the Droog Rivier, and the water of those which reached it was soon lost in its sand. The moist places near them produced the common brack-bushes of the country, with Dabby-trees, Kameeldoorn, &c. The warm spring irrigated a patch of garden-ground, on which there were five Fig-trees, from three to five years old, which were remarkably fruitful. Indian-corn, potatoes, &c. were also grown here. Few of the people had yet applied themselves diligently to gardening.

2nd mo. 1st. I ascended one of the peaks; it was of tumbled rocks, and had much of the general aspect of basalt; but the structure of some portions of it verged very closely upon granite; the lower rocks were porphyrytic granite, having quartz veins; in some places the mica was in large, thick laminated masses.

2nd. Sometimes the congregations here amounted to nearly 400 people, and the school had 100 pupils. At present, both were very small, most of the people with their Chief, having gone to a distance to feed their cattle. The assemblies for worship to-day were owned by a sense of divine overshadowing, and we were enabled to bear testimony in them to the mercy of God in Christ Jesus. About forty persons, who considered this place their home, were members of the church. In 1839, the Station was visited by a destructive fever; several persons died, who showed the precious fruits of Christianity in their illness and death.

4th. Having concluded to join Edward Cook and Joseph Tindall in a visit to their out-stations, preparations were made accordingly. E. Cook provided us with fresh horses and other necessaries; and Jan Ortman, a man of piety, substance, and influence in the country, accompanied the party as guide. It was now almost impossible to travel by day, on account of the heat, the thermometer standing at 103° in the shade at noon; and as some of the horses were to bring up

from a distance, it was long after sunset before we started. We had not proceeded far, when the pack-horse took fright at the rattling of some water in a calabash: he escaped from his leader, kicked off his load, and broke the calabash to pieces. As this occurred in the dark, some time was lost in recovering the horse, and restoring his burden, on which another calabash, of smaller dimensions, was placed; midnight was consequently past before we were fairly on the way, and drowsiness became irresistible to some of the party. I was incessantly dozing, and having been occupied during part of the day in gathering figs, the moment sleep gained the advantage, the fig-tree presented itself to my vision, loaded with figs of superior magnitude. Thus, struggling between dreaming and waking, we travelled till the dawn of the day.

5th. When we took off our saddles, and lay down for a short time to sleep, two pious, elderly women, who had accompanied us, fearing the heat, proceeded to the station where we were to spend the day; they were on their way to a more distant station, where one of them had horses and cattle; they appeared much at home on horseback. Jan Ortman watched the horses whilst feeding, lest they should return home; after we had rested an hour he called us, and we proceeded to Korikus or Karekhas, which is also upon the Droog Rivier, and where a number of people, who had obtained water by digging in the sand of its bed, were feeding their cattle. It was very hot when we arrived, but taking refuge under a Dabby-tree, which scarcely screened us from the sun, we obtained some sleep. On awaking, we quenched our thirst with some tea, and had an interesting religious interview with upwards of 100 persons, among whom were Ameral and his attendants, who had got thus far on their way home.

Ameral was descended of a Dutch father and a Hottentot, or slave mother; when Barnabas Shaw formed the Missionary-station among the Hottentots of the Kamiesberg, Ameral became his wagon-driver. Subsequently, being united with a number of other persons of similar, spurious descent, he joined J. H. Schmelen at a station called Bethany, nearer the west coast of Great Namaqualand. When the Station at Bethany was relinquished, Ameral and his adherents

emigrated to the border of the Damara Country, near the Southern Tropic. Here, being possessed of fire-arms, they fell into marauding practices, and often robbed the poor Damaras and other native tribes of their cattle.

On a certain occasion, they had been shooting Rhinoceroses, which abound in that part of the country; the day had become damp, and their guns were out of order, when a lion presented itself in a threatening attitude. One gun after another missed fire, and a brother of Ameral, hoping that his would go off, went to their wagon, placed himself on one knee, resting his gun across the disselboom, or pole of the wagon, and there waited the approach of the ravenous beast; his gun missed fire; the Lion sprang upon him, and seized him by the back. Ameral seeing him in this condition, sprang upon the Lion, seizing it by the mane on each side of its head. The Lion struggled with him, got one of his arms into its mouth, and bit it, so as to break the elbow-joint; at this juncture, it was shot by one of his comrades. The Bondel Zwarts showed much skill in setting the injured limb; they perceived that it would be stiff, and that if set straight, he would be unable to bring his hand to his mouth; they, therefore, set it at such an angle as to enable him to effect this important object.

The brother of Ameral died from the injury he had received; and He who can cause the beasts of the field to contribute to his glory, caused this afflictive event to bring the question, why they had thus been permitted to be distressed, before the minds of these men. They came to the conclusion, that it was because they were living so greatly at variance with that Gospel which they had heard preached; and they determined to make a journey to Cape Town, about 1,000 miles distant, to seek a Missionary, who might lead them into better courses. They set out in 1839, and joined Edward Cook, who was going to Cape Town, to attend the Wesleyan District Meeting, which he and the Missionary from Lily Fountain attended alternately. Edward Cook laboured diligently with this party on the road. Ameral took elephants' tusks to Cape Town, to pay his expenses; these he sold for £40, and with the assistance of Edward Cook, to

protect him from imposition, he purchased goods which would enable him to increase his oxen, and make up for those he lost upon the journey; he had only nine left on his return to Nisbett Bath, out of a large number with which he set out from home. When he reached the Orange River, in returning, though only the day after E. Cook and J. Tindall had driven their wagons across it, it was again flooded, notwithstanding there had been no rain of any consequence in this part of Africa, and he was obliged to have his wagon and goods floated over.

The Wesleyan District Meeting granted Edward Cook leave to visit this Chief, for such Ameral had now become, at his own station; and in the course of this year, a journey was undertaken for the purpose. As the information respecting the part of the country visited, is deeply interesting, and has resulted in the settlement of a station of the Rhenish Missionaries at Walvisch Bai, *Whalefish Bay*, upon the west coast, and another with Jonker Afrikaner, at some distance into the interior, as well as in the settlement of a Wesleyan station at Bassonabies, with Ameral and his people; and has suggested the possibility of the existence of an arm of the sea, which "runs far into land," in that neighbourhood, I shall introduce some extracts from letters on the subject in Appendix D.

There seems a possibility that this arm of the sea if it exists, may be connected with what is called in the map in Moffat's "Missionary Labours and Scenes in South Africa," "a lake of unknown extent, called Mampoore, from the roaring of the waves." In speaking with one of our attendants respecting this lake, he persisted, that there were ships in it. I had some doubts, however, as to whether he might not be referring to the ocean on the west coast, from not thoroughly understanding my questions. But as the Portuguese are said to carry on a traffic across the country, between the west coast, northward of the Damara country, and Mosambique, on the east coast, it seems possible, that their ships may have reached this point, in facilitating their traffic.

In the evening of the 5th, the women who came with us

from Nisbett Bath proceeded on their journey, they were accompanied by several other people who arrived at Korikus in the course of the day, on their way to visit their cattle posts. Some of the Namaquas have considerable flocks of sheep and goats, and herds of cattle, as well as many dependants, who render service in proportion to their wages, which are usually paid in cattle or skins. An ox or cow, or two or three sheep or goats, with food, is common payment for constant service for a year.—Our party proceeded in an easterly direction, leaving a distant range of hills to the west, and having a flat-topped one, probably of clay-slate, accompanied by two remarkable peaks, to the north, toward the Amse River. The evening became dark, with occasional gleams of lightning, so that it was difficult to determine our course; we were now truly in a trackless wilderness; twice we halted and set fire to some small brushwood, to ascertain the bearing of the compass, but still feeling perplexed, we stopped under some tall, leguminous bushes, and took off our saddles. J. Ortman went off with the horses, and not returning we concluded he had lost us; trusting, however, that through the mercy of Him who had hitherto so remarkably cared for us, our guide would again be found when day dawned, we spread our karrosses on the sand and went to sleep.

6th. At dawn of day Joseph Tindall, who had a stentorian voice, commenced hallooing; he was soon answered by Jan Ortman, who had been unable to find us in the dark; he had therefore knee-haltered the horses, left them to browse, and lain down to sleep. To persons in England, this kind of unprotected repose, in a land where wild beasts of various kinds prowl, might seem strange. But what is to be done under such circumstances? The claims of exhausted nature become irresistible. Through the mercy of Him who declared that the fear and the dread of man should be upon every beast of the earth, these are not usually disposed to attack human beings; and He who stopped the mouths of lions in former days, still exercises his power over them, and protects those who put their trust in Him. It is prudent, however, to use such precautions as circumstances admit, especially in placing saddles, shoes, and other articles of leather,

in safety, lest hungry jackals should consume them, which they have sometimes done when sleep has sealed the eyelids; in places where the wilderness afforded neither tree nor bush, on which such articles could be placed, out of the reach of these marauders.

Having partaken of a little bread and some water from the calabash, we resumed our journey; after crossing a low stony ridge, we came to Xammus, on the Amse River, where two or three hundred people, were occupied chiefly in growing tobacco, which they exchanged for various articles, among the thin and scattered population of the surrounding country; they also possessed cattle, sheep, and goats, which throve on these sandy plains, on which grass was thinly scattered. Water was good and tolerably plentiful, in little pools at this angle of the river, where it turned round an argillaceous cliff, and was bordered by luxuriant Doornbooms, and a few other trees. Sandstone occurred here, and shaly, purple slate intervened between the more compact beds of argillaceous rock.

We had an interesting religious interview with the people, most of whom had at one time or other visited a missionary institution; two of them could speak a little Dutch, and they all seemed much pleased with Edward Cook's proposing to visit them periodically, and occasionally to sojourn among them. Civilization, in regard to dress, had extended even to this place; the men universally had adopted the practice of converting prepared sheep-skins into jackets and trousers. The ancient Namaqua dress, consisting of an apron of jackal-skin with a sort of pocket in front, tastefully made with the fur outside, which is black in the centre and yellow at the margins, was rarely to be seen, except upon mere boys, or youths tending cattle. The women wore a kind of petticoat and a karross of skins, tanned so as to be very soft, and of a neat, buff colour. These people seemed more industrious than most we had seen belonging to the Hottentot nation; they were watering their little gardens diligently by the hand; for this purpose they used buckets made of skins, stretched with a few hoops.—The value of money not yet being understood in Great Namaqualand, E. Cook purchased a kid for a

common handkerchief; we also obtained a copious supply of sour milk, for a few buttons.

In the evening we journeyed a few miles down the bushy bed of the river, along which there were holes, for catching Zebras, when they came to drink. It was dark when we arrived at a place, occupied as a cattle station by a few families,. who had hid themselves, on our aproach fearing we might be enemies. Jan Ortman greeted them aloud in the Hottentot language, and some of them soon appeared. After taking a little food we addressed them on religious subjects. From what Edward Cook could gather, he concluded that only one of them had heard the Gospel message before, and that this was the first time the "glad tidings of great joy" had reached the others.

7th. We resumed our journey early, and crossed some stony hills to one of the little branches of the Amse River, in this branch there were two small pools of water, where a vein of basalt interrupted the argillaceous and sandstone formations, and where there were traces of lime resembling that of the upper bed about Griqua Town. One of the pools which was nearly dried up, was full of frogs. There were four huts of tobacco-growers at this place. Tobacco must be highly valued in this part of the country, to make such little gardens as some of the people have, worth cultivating. Both *Nicotiana Tabacum* and *N. rustica* are universally grown; and as both are natives of America, they must have been obtained through the medium of Europeans. After our mid-day meal we had a religious interview with the people. It was in some measure conversational. With such an interpreter as Jan Ortman both conversation and other communication was easy, and the people were attentive.—There were a few small trees among the rocks of this periodical rivulet, nevertheless it was difficult to find an effectual shelter from the scorching sun. When the heat abated we proceeded on our journey, crossing some stony hills, among which there were some remarkably broad-leaved Aloes; we then came upon some extensive flats, sandy in some places, stony in others, and thinly besprinkled with grass. On these Springboks were numerous. In fleeing from us, a herd turned suddenly, as they approached a hollow,

over which numerous Vultures were soaring. Our guide said that this probably resulted from the presence of a lion, which had killed one of their number. Lions are not numerous in this part of Great Namaqualand; three had been killed at Nisbett within six years. There were Giraffes on the hills to our left, but we did not see any. We passed under the point of a range of argillaceous mountains, which continue in a south-easterly direction to the great fall of the Orange River; on these, and in all similar situations in this part of the country, the Kokerboom is scattered. In the flats there were the traces of the wheels of a wagon, which was supposed to have gone this way a few years before. Near the point of the mountain, nine noble ostriches started up and made away from us with great speed. We met about a dozen people going on a visit to their friends in the direction in which we had come: most of them were armed with guns, and they had with them some pack oxen and a few cows.—Among the granitic hills we came again upon the Amse River; and after refreshing ourselves and our cattle at a pool, where weariness would have induced us willingly to remain all night, we pursued our way considerably further, being sometimes almost lost in the dark; at length we stopped among the high bushes on the river's bank. Good water was easily obtained by scraping holes in the sand of the river's bed; in this way some of our horses also soon supplied themselves. Zebras are said constantly to resort to this method, in this country. The prints of their feet were numerous; but travelling so much in the night, we did not see many of the wild animals. Among the rocks behind the place where we fixed our quarters for the night, and in several places near the lower drift of the Amse River, *Stapelia Gordonii* was growing in considerable tufts. In this neighbourhood there was also a small species of *Cucumis*, Cucumber, the fruit of which was slightly bitter, but it was eaten in small quantities by the children.—Having kindled a good fire, we enjoyed our repast and rest as much as we could have done with the accommodations of civilized life.

CHAPTER XXXII.

The Amse River.—The Social Phileterus.—Afrikaners Kraal.—Reception.—Meeting of Jan Ortman and Titus Afrikaner.—History of the Afrikaner Family.—Jonker Afrikaner.—Marauders.—David Afrikaner. — Communication with the Wesleyan Missionaries.—Conversion of D. Afrikaner.—Congregations.—Return to Nisbett Bath.—Effects of Interference with the Bechuana Mission.—Warm Springs.—Abraham Christian.—Government Gratuity.—Intoxication. — Dances.—Wages. — Paschal Supper.—Departure from Nisbett Bath.—The Zebra.—Swimming across the Orange River.—Visit to the Sick.—Change in the Animal Frame in Hot Climates.—Journey to Kok Fontein.—Gezelskops.—Brak Rivier.—M. Wimmer.—Providential Provision.—Death of M. Wimmer.—Journey to Lily Fountain.—Koper Bergen.—Ores of Metals.

2nd mo. 8th. THE Amse River is wide, and margined by lofty Doornbooms, but it might be passed in the night, in a wagon, unnoticed, as, except in times of rain, the water filters under its sandy bed, and only appears in a few places among the rocks. On arriving at the lower drift or ford, we took off our saddles, and rested till the noontide heat was past. After crossing the river, we passed among some remarkable hills of tumbled basalt, on which Baboons were very numerous; we then came upon an extensive plain, lying between the argillaceous mountains before mentioned, and the Orange River. On this flat there were marks as if a torrent had swept over its surface; this was the effect of the rain, which falls at times with great violence; it had caused an annual grass, of good quality, to spring abundantly in the sandy places. Where the ground was strong, the vegetation consisted of small bushes, among which a Bryony was climbing, which had a beautiful, rose-coloured fruit, the size of a gooseberry, and an esculent root. Here were also a few scattered Kameeldoorns, loaded with the nests of the Social Phileterus, *Philetærus lepidus*, the bird which has sometimes been called the Social

Jerusalem, or Africaners Kraal.

Grosbeak; these congregated nests were built under a common thatch, which resembled portions of the top of a haystack, fixed among the branches of the trees; the birds entered their separate apartments from the under side. These nests are represented in the Kameeldoorn at page 293. Another bird, in a different part of this country, makes nests resembling small retorts, suspended by the bulbs from the extremities of the twigs; and the bird enters by the necks of these remarkable dwellings. The species of *Ploceus* make pendant, globular nests.

After riding about twenty-five miles from the Amse River, we arrived, long after dark, at Afrikaners Kraal, or Jerusalem, as it was often called in the days when it was a station of the London Missionary Society. At this place, which is represented in the annexed etching, there were a considerable number of mat huts scattered under the shade of large Rozyntje Booms, which are trees such as are seldom seen in this part of South Africa, except on the banks of the Orange River. Out of these huts issued joyful voices, on hearing that Edward Cook had arrived with some of his friends; and these voices were speedily followed by cheerful brown-faced people. David Afrikaner, now the patriarchal pastor of the place, accompanied by a group of men and children, led us to a large tree, at the upper end of the village, under the wide-spreading arms of which, we took up our quarters, and received a universal greeting. Some of the women soon fixed sticks into the ground, and enclosed the back and sides of the space we occupied, with a long mat. Here we were supplied with plenty of milk, and had the company of a large number of the people to a late hour; here also a scene of no common kind or interest, took place, in the meeting of Jan Ortman and Titus Afrikaner, who had not seen each other since, many years ago, they led forth the warriors of their respective tribes in battle against each other; and the Bondel Zwarts, under Jan Ortman, overcame the previously victorious Afrikaners, under Titus Afrikaner. In the interval, they had both become Christians, and Afrikaners Kraal being now an out-station of the Nisbett Mission, both were now members of the same church. For a moment, they

looked upon each other, as if with distrust, but they nevertheless extended their hands, and these being cordially received, the barrier raised by former heart-burnings vanished like a shadow, and they sat down together under the tree, and conversed on that mercy which had been shewn to them as unworthy sinners, and which had opened the fountain of love in their hearts; and by which, they now found themselves not only members of the same christian church, but brothers in Christ, the Prince of Peace.

I will here introduce a brief history of the people of the Afrikaner family, and of those who became associated with them, in continuation of that given by John Campbell, in his Life of Afrikaner, published by the Religious Tract Society. After the death of Christian Afrikaner, the chieftainship devolved upon his son, Jonker, under whom predatory incursions against the neighbouring tribes were recommenced. Several battles were fought, in which the Afrikaners came off victorious, and carried away much cattle, previous to the one before noticed, in which they were defeated by the Bondel Zwarts, under Jan Ortman. After this event, fearing to continue in the vicinity of their conquerors, Jonker Afrikaner took the people far away in a north-easterly direction, near to the country of the Damaras, one section of whom being possessed of much cattle, are termed Beast or Cattle Damaras; and these, the Afrikaners began to plunder. As people generally frame some sort of an excuse for their evil deeds, in order, if possible, to allay the uneasiness of their own consciences, produced by the condemnation of God's Spirit, so these people pleaded, that those they attacked and plundered, would have done the like to them, if opportunity had presented. But Christian Afrikaner did not find it so, when he walked in the fear of God. If any whom he had provoked in the days of his impenitence, afterwards retaliated upon him, he had learnt the peaceable lesson of his Saviour, if smitten on the one cheek, to turn the other to the smiter; or if deprived of his coat, to allow his cloak to be taken also, rather than to return evil for evil. Jonker Afrikaner and many of his people, having cast the fear of God behind them, proceeded from bad to worse; often, when they

seized an opportunity of drawing off the cattle of the Damaras, they were followed by the owners, who expostulated against such robbery, by which they and their families were deprived of the means of subsistence; and to get rid of their entreaties, and their attempts to turn back their own cattle, the Afrikaners knocked out their brains, or in other ways, cruelly murdered them: sometimes the children of the Damaras were also carried off as slaves. Several of these were at this time living among the people of Great Namaqualand.

Other tribes of the inhabitants of Great Namaqualand, also treated the Cattle Damaras in the same manner, until they began to be more wary; and lately, when some of their cattle were taken away, instead of pleading with the robbers, they went quietly and unperceived before them; and when the people stopped at night, the Damaras came out of their ambush, destroyed most of them, and recovered their own cattle. The report of the destruction of the Namaquas by the Damaras soon spread; and we heard of it far southward, in Little Namaqualand, as a great outrage committed by the wicked Damaras! Three of the brothers of Christian Afrikaner were said to have received the Gospel during his lifetime. One of these fell away and joined the other evil-doers; another was shot by the Bondel Zwarts, when they attacked Afrikaners Kraal; but David Afrikaner, the third, remained faithful to his God; and he was not the only one who had not received the grace of God in vain.

There was a little company who mourned with him over the wickedness of their brethren. These generally contrived to live apart from the rest; and to these David continued to read the Holy Scriptures, and with them he joined in prayer. David and his adherents long hoped that things might change for the better, but they were disappointed; for Jonker had neglected the counsel of his dying father, and had returned to the evil ways which he had forsaken. Expostulation appeared to be in vain. The little band that feared the Lord, dreaded his judgments, which they expected would surely fall upon the ungodly; they had marked the hand of retributive justice, which has often been signally made manifest among the tribes of Southern Africa, executing vengeance upon the

oppressors; they therefore determined secretly to depart, and leave the evil-doers, and to return to the country from whence they had been taken. Their intention became known to David's brother, Titus, who had been a man of war, but had become enfeebled by age, and partially blind; and he had the good sense to perceive that he should be more secure among the good, than among the evil; he therefore also fled with David and his companions; and returned with them to Jerusalem, or Afrikaners Kraal.

On returning thither, intelligence was received, that a Missionary had once more come to reside at Nisbett Bath; the Wesleyans had then, lately occupied this long vacant station; and these people, having a lively remembrance of the blessing that missionary labour was to them, in former days, desired greatly to partake of the same; but a difficulty presented to their communicating with the Missionary; he was residing among the Bondel Zwarts, who had conquered them, after having been many times vanquished; and it was a question, whether a messenger would be received by them in peace.

There was a possibility of conveying a letter, through the medium of the people on the other side of the Orange River, but none of the company could write: David Afrikaner had however learned to read writing, and he had in his possession a letter which had been received many years previously from a Boor or farmer, in the Colony; he therefore determined to teach himself to write, and by persevering application, he succeeded, so that the letter which he at length sent, begging for missionary assistance, was quite legible. An answer was returned, informing him, that the Bondel Zwarts had received the Gospel, that he had nothing to fear from them, and inviting him to visit the Bath. This invitation he accepted, and his visit resulted in an arrangement for the Missionary to visit Afrikaners Kraal once a month. Zeal in promoting the salvation of men, under the constraining influence of the love of Christ, overcame the difficulty of travelling seventy miles each way, on fifty of which there was no water.

On the Missionary becoming more fully acquainted with David Afrikaner, he became satisfied that he was the person best qualified to impart religious instruction at the place, and

to teach the children to read the Scriptures in Dutch; and as David and his people were all very poor, he placed under his care a few cows and sheep, in order that on his monthly visits, he might have a supply of milk and meat; the milk in the mean time, with some of the increase, was David's wages for taking care of the stock; and as his time was pretty fully occupied with the school, which he held under one of the large trees of the village, he was allowed the small salary of forty rixdollars, or £3 a year, toward his maintenance.

Under these circumstances, there was a revival of religious life among this little band. David himself felt quickened in his love to God; and Titus, being removed from his evil associates, began to listen to the warning and invitation to sinners; he bowed under the convictions of the Holy Spirit, confessed his sins, went to his garden, pulled up the Dakka, which he formerly smoked, and stamped its seed into the salt ground, where he knew it would not vegetate; he then returned to his hut, brought out the vessel in which honey-beer was made, and broke it; thus bringing forth fruits meet for repentance; for both these intoxicating articles had been snares to him. Notwithstanding he had been a hard-hearted man, the sense of the love of God, and of his mercy in Christ Jesus, so overcame him, that he could not refrain himself, but wept aloud. His emotion was so great, that when he retired to pray, he sought a distant place among the rocks; but even from thence he might be heard weeping before the Lord, who had so contrited him, that he said, that notwithstanding his heart was as the heart of a man in former days, it was now as the heart of a woman. For in such simple terms, these people are wont to express themselves.

The conversion of Titus gave the people great joy; but the conduct of another person, of whom they had hoped better things, caused them sorrow: but in this matter, they proved themselves clear, and showed forth the fruits of righteousness, to the glory of the Gospel of God. A young man who had shewn some indications of having become awakened to a sense of the importance of eternal things, and who had gone into the country to sell Bambouses, which are a sort of jars made of willow-wood, saw a flock of sheep on his journey.

in an unprotected state, and drove them away; he had not, however, escaped unobserved; for tidings quickly reached his relations, of this grievous relapse into evil courses; and they immediately despatched some young men to circumvent him, before he should get back to the Orange River, where he might have concealed his theft, by mixing the sheep with others. On seeing the young men, he forsook the sheep and fled; and they were driven to Afrikaners Kraal; from whence a messenger was sent to the owners, requesting them to come for the sheep. But as, in this part of the world, people often live in much suspicion and fear of each other, the owners durst not come, fearing some evil was designed against them; two young men were therefore deputed to take the sheep back to them, that the kraal might stand clear of all participation in this dishonesty.

The Namaqua Hottentots who have become Christians, are careful not to dishonour the name of Christ, in cases of this sort. Those belonging Nisbett Bath and Afrikaners Kraal, as well as those under Ameral, set their faces against purchasing cattle that had been taken from the Damaras.

Afrikaners Kraal was at this time under the joint government of David Afrikaner and Jantje Vander Byl, who were elected to take this charge, in which they were assisted by a council of five others. By unanimous agreement, the principles of the Gospel were to be those on which they were to determine the cases claiming their intervention. The Afrikaners had also a station a few miles from Afrikaners Kraal, called Blyde Verwacht, *Cheerful Expectation.*

The people were generally poor, and sometimes pinched for food. Occasionally, Titus Afrikaner, though nearly blind, shot a hippopotamus in the river, which was about twelve miles distant, by which their provision was increased; sometimes they took game, and sometimes they collected locusts for food. These insects occasionally visited the country in vast swarms, and eat up every green thing.

I observed on David Afrikaners clothes, buttons of neat appearance, of his own manufacture, both from bone and metal; the principal instrument used in making them was a file. This good old man was of retiring, amiable character, but

regular and firm in his duty; and the people under his charge were in good order.—Jonker Afrikaner subsequently forsook his evil courses, and settled down with one of the Rhenish Missionaries, at a place east of Walvisch Bay, within the Tropic of Capricorn. See Appendix D.

9th. In the forenoon, on the blowing of a cow's horn, a congregation, amounting to about 200 persons, assembled under a tree, adjacent to the one appropriated to our use; some of them brought stools to sit upon; the rest sat upon the ground. The opportunity was chiefly given over to my companion and myself. I addressed them through the medium of Jan Ortman, and G. W. Walker engaged in prayer; David Afrikaner interpreted his petitions for the edification of the audience. In the afternoon, Edward Cook and Joseph Tindall met the members of the church, and a few individuals who were probationers, in two classes, and catechised and admonished them, according to the usual practice of the Wesleyans; G. W. Walker also extended some counsel to a portion of them. Several of the people spoke of their state with much emotion, as well as with great simplicity. One woman said, she had left her friends and come here for instruction, because she could no longer remain content without the knowledge of a Saviour; others were rejoicing in a sense of the Redeemer's love; and others seeking a further experience of heavenly things. The number of members of the Wesleyan church here was, at this time, fifty-six. In the evening, they met under our tree, and were addressed by E. Cook and J. Tindall. A comforting sense of divine overshadowing was felt in some parts of these several opportunities, particularly on first assembling.—The Wesleyans had visited this place about a year and a half, and a signal blessing had evidently attended their labours.

10th. Toward the falls of the Orange River, peaked granitic hills are numerous; among them are interspersed some which are perfectly black; a range of long, flat-topped argillaceous mountains meets the granite at the falls. The vegetation of the country is very thin.—Among the rocks of Afrikaners Kraal, there were a large white-flowered *Martynia*, a pretty *Hibiscus*, with yellow, purple-eyed blossom, and many

other striking plants.—Two of our horses having strayed, we were unable to set out for Nisbett Bath till four o'clock. Much of the day was spent in reclining under the trees, in consequence of the oppressive heat, and with a view of dispensing with sleep during the night, which must be chiefly devoted to riding.—Leaving Jan Ortman, who was out after the horses, to follow with some of the people, Edward Cook, Joseph Tindall, G. W. Walker, and myself set out; and trusting to Edward Cook's knowledge of the country, we made directly for a point of the flat-topped mountains abutting upon the Amse River, near the drift, deviating a little in some places to avoid large patches of land covered with stones. We reached the river soon after sunset, rested an hour and a half, took tea, and then remounted. We then passed up a branch of the river, bordered with Kameeldoorns, and among some small hills, known to E. Cook, and over a second branch of the river, and sighting a low hill on the left, before the moon set, we shaped our course by the stars, till the first dawn of day.

11th. We rested an hour, and took tea made of water brought from the river. On daylight appearing, our position proved favourable; the granitic peaks toward the Orange River were on the southern horizon; the hills of Loris Fontein, to the west, and a remarkable, black, isolated hill, to the north-west. With these landmarks we pursued our course with increased confidence, and at nine o'clock in the morning, we were favoured to arrive again in safety at Nisbett Bath, thankful to our good Lord and Master, who condescended to guide us in the right direction, often when we were very doubtful of the exact point in which certain stars set. A hearty greeting awaited our arrival, and after a comfortable breakfast, we retired to rest, and slept most of the day. Not far from Nisbett, some copper ore was lying among the stones on the surface of the ground; it is evidently plentiful in this part of Africa.

12th. The day was cloudy; the thermometer 70° to 84°.—In reflecting upon the events which occurred in Great Namaqualand, after the last Missionary of the London Missionary Society was withdrawn from it, and particularly, on the return

of a section of the Afrikaners to a marauding life, and on the hostilities, attended by robbery and murder, carried on by them and others against the Cattle Damaras, there is ground to regret the interference of the Colonial Government with the Bechuana mission at Lattakoo, which was not within the British dominions: by this interference, a valuable Missionary was removed from thence, at a time when his place could only be supplied by the Missionary from Great Namaqualand. It is a serious thing to abandon a field of labour among a people who have but recently received Christianity; and who, even if they stand their ground, must, from the constitution of human nature, have to contend against temptations to relapse into the old, sinful habits of their youth. Against these habits, they will continually need admonition and watchful care, lest they fail of keeping under the influence of the grace of God.

13th. The warm spring at Nisbett Bath discharges a considerable quantity of gas; its temperature is 102° to 105°, another contiguous is 92° and a third 71°. That at Afrikaners Kraal is tepid, probably about 80°. There is another on the south side of the Orange River, not far from Pella, which is said to be warm.—Abraham Christian, the Captain of the Bondel Zwarts, arrived here to-day, on horseback, and his wife and family in a wagon; his visit was designed to be only temporary, for he had not brought his house! Several other people also arrived. The Captain received an annual gratuity of £7. 10*s*. from the Colonial Government, as an inducement to exertion in preventing thieving, and in preserving the peace of the Frontier. Can there be any doubt but that a similar plan might be advantageously adopted on the Caffer Frontier? Though there is great need there, of operative motives being introduced, yet little but the effects of force and fear have been tried.

14th. In the evening I spoke to the people, on the state in which we had found the native tribes of South Africa, on the blessings which the Gospel had brought to those who had received it, and on the advantages of abstinence from intoxication. Honey beer is the only intoxicating liquor made in Great Namaqualand; but the people also intoxicate

themselves by smoking Dakka. The Christian converts abandon these things, as well as the dances, which are of two kinds; one is called the Pot Dance; in it a sheep is killed, and the people dance around the pot while it is cooking; the other is the Fiddle Dance; in this they dance to the sound of the fiddle, either of their own or of Bushman manufacture, or procured from the Colony. In both cases the diversion is kept up to a late hour, and is generally accompanied by grievous immoralities. These dances are forbidden here by law, but lately, some of the unruly members of the community transgressed in this respect; a dangerous quarrel resulted; and some of the members of the Church were drawn into the snare. The subject was to be officially investigated, and a civil penalty imposed upon the ringleaders.

15th. Two men were engaged, for a shirt each, to bring us across the Orange River, which is from 30 to 40 miles from Nisbett Bath; the men who lent them horses were to be rewarded with a brass tinder-box, each; but for this they did not ask.

16th. Opportunity was kindly offered by our friends, for my companion and myself to join in the Gospel labours of the day, so as to discharge a debt of love to our fellow heirs of that glorious inheritance, which Christ died to purchase for us. David Afrikaner, who, with Jantje Vander Byl, followed us from Jerusalem on oxback, and arrived here the next day, was interpreter on this occasion; he was quick and hearty in this office. This was the day of the celebration of the rite called The Lord's Supper; it was made a kind of ratification of church fellowship, and the parties who were engaged in the late pot-dance were excluded from it; they were previously admonished, and affectionately exhorted by Edward Cook, in the assembled congregation. The members in unity remained to partake together of this commemorative communion, as they esteem it, after the general assembly for worship separated. We also withdrew, not wishing to give offence by remaining and not joining in the ceremony. We did not doubt, that many used it in the sincere belief, that, in so doing, they were obeying a commandment of their divine Lord and Master; but our views respecting it remained unchanged;

both in regard to its comporting with the typical dispensation of the Law, rather than with the spiritual dispensation of the Gospel, and in the conviction, that the commands of our Saviour to his disciples, generally supposed to apply to it, in connexion with his future Church, regarded their conduct, as Jews, among their own nation, when participating in the Passover; this was one of the institutions of the Law, which was to them, even in its types and shadows, as well as in its denunciations, a schoolmaster to bring them unto Christ, of whose atoning death, the disciples were to show forth the Passover to be a type, as their Lord showed it to be, to them, on that occasion.

17th. The Captain, Abraham Christian, returned to his cattle station, along with his wife and family and several others. David Afrikaner, Jantje Vander Byl, and their companions, also set out for Jerusalem. D. Afrikaner had with him a pack-ox to convey the various articles into which his little gratuity had been converted by Edward Cook, when in Cape Town. By this act of kindness, the good man's small means were materially increased.—Traders have rarely visited this country of latter years, not having considered themselves safe; and until the return of missionaries into the land, they would have been in great danger; for a system of mutual robbery and murder so far prevailed, that even those of the Afrikaners who retained their christian principles, and consequently could not make reprisals, were reduced to great poverty.—We took leave of Edward and Mary Cook, who accompanied us a few miles, and of Joseph Tindall and his wife, and proceeded to Loris Fontein, where we made a short halt; we then went on to Kleine Fontein, taking the bed of the river, which we had learned to prefer to the rocky mountains, notwithstanding it lengthened the journey. Here we took coffee and let the horses drink, while midnight stole upon us, and consequent drowsiness; this it was needful to repel, and again saddling our horses, we proceeded, under a feeling of thankfulness to the Most High, who had not only preserved and helped us hitherto, but had now permitted us peaceably to turn our faces toward Cape Town. The bed of the river was encrusted with salt, in some places, and in others

a little salt water was running. The Mountain Zebra, *Equus Zebra*, called Wilde Ezel or Wild Ass, is abundant here; its foot-prints were numerous in the sand; for even at this salt water "the Wild Asses quench their thirst."

18th. Having reached a point at which the rain that fell about a month previous, had caused some grass to spring, we offsaddled at two o'clock in the morning, knee-haltered the horses, and lay down and slept under a bush, till dawn of day; we then resumed our journey, and reached the Orange River about nine o'clock. In a corner of the bed of the Droog Rivier, under the shelter of some high rocks, there were a few trees of cypress-like figure, probably of the genus *Pachylepis*. On arriving at the Orange River, we stationed ourselves on its brink, under a thick Doornboom, which afforded good shelter from the sun; the horses were driven to the hills, where there was grass, and our swimmers commenced forming a float: they were disappointed in not finding swimming blocks ready at the place; and not having provided themselves with a hatchet, they had to search the bank of the river for pieces of drift-wood of the right size, which is about ten feet long and a foot and a half round. Three pieces of willow being found, pegs about a foot long were driven into cracks in them, by means of a stone, and these, projecting about eight inches, served to hold by; they were a little above the middle of the block. Two of the blocks were lashed together, by means of two cross pieces at the upper end, of four feet long; some loose cross pieces were laid between these, and others were laid over them; over these a quantity of dry rushes was placed, upon which the luggage was fastened. Only a small quantity could be carried over the river at a time, and except that which was secured in a Mackintosh tarpawling, it was saturated with water. The other log was used in conveying small parcels.

The floats are usually secured by means of strips of Doornboom bark, but some of our cordage was preferred, being much stronger. After two loads of goods had been conveyed, the loose materials were removed, and we were successively transferred across. The river was about a quarter of a mile wide, and the stream so rapid, that the drifting was fully as

much more; but by landing at the point of a rocky island, and dragging the raft up the river, at the back of it, a second departure was made, and a good landing effected. The water being warm, it was the most pleasant to be up to the neck; exposure in a wet shirt was cold, and the people were not willing that we should be without our clothes, lest we should let go, and they should have difficulty in catching hold of us. To cross, was half-an-hour's hard work for the men each time; one of them held to the pin of each block, and propelled it, while the person to be transported, held on between them, by one of the cross pieces. At each time of landing, they rested about an hour, warming themselves at a fire, and drinking tea or coffee. It was necessary to be very yielding to the rocks over which the water drove us, but accommodating ourselves to them, we received no injury. Notwithstanding the warmth of the water, I suffered temporarily from cramp; but on landing we made ourselves comfortable on a sandbank, under some Dabby and Doornboom-trees; the people returned to the other side, and we slept very comfortably, undisturbed by Chetas, or other marauders.

19th. About nine o'clock, Aree, one of our swimmers, brought the kettle and tin cups, which enabled us to satiate the thirst, which water, not warmed, scarcely quenched. When all the luggage was over, the horses were driven into the water; they landed on the island, and rested a short time, and then were driven a second time into the water, and came to the shore. It was a pretty sight; they seemed to understand the nature of their voyage, and followed each other in a regular line, far outstripping the swimmers. Though the water was so deep as to require the horses to swim, the river was far from being so full as it often is at this season of the year. The people say, that when the water is red, it soon falls, when brown, it remains longer full, but when nearly clear, the flood continues longest. The red water, no doubt, comes off the karroo country, drained by the Karroo Fish River; the brown, from that drained by the Vaal River; and the clearer waters, from the Caledon and other branches of the Nu Gariep. The people crossed eight times, each way, with the raft, and twice with the single block or wooden horse.

They claimed from our men similar payment to that which we had agreed for, for ourselves; at this, we were amused, as William Sneeuwy had done as much in swimming as either of them; however, we willingly allowed them as much in value. Being desirous to return as light as possible, we presented them also with such clothing as we could spare; some of which was much worn, but still valuable to them. Having parted from these helpers, we re-saddled our horses, and proceeded to a kraal, where we had a religious opportunity with the people, in a mat-hut. The hour was late, and many of them were ill of the measles. A good old woman, to whom our minds were attracted when here before, was nursing them, in one hut. This was so small, that when our interpreter was inside, it was quite full; I therefore stood outside, and spoke to him through a hole in the matting, above the entrance, and he communicated what I said to the company within, who received our visit thankfully. As there was no grass remaining here, we proceeded further, in hope of finding some, but were disappointed; we offsaddled near a single hut, and let the horses go, when knee-haltered, to shift for themselves.

20th. The place where we stopped was a sandy flat, between the mountains and the river; all the grass was consumed, except some of the bushy, ligneous variety, called Stick-grass, and this was closely cropped; the horses consequently strayed far to search for food, but they found none; they also got squandered, so that it was near sunset before they were all brought up. We had some conversation with the father of the solitary family residing here, whom we endeavoured to direct to the teaching of the divine Spirit, in the hope that he might come thereby to partake of the salvation offered to mankind through Jesus Christ. The man could speak a little Dutch; he informed us that Kedo Witboai, the captain of a tribe of people called Oorlams resorting to Pella, was returned thither, the rain having recruited the grass. These people were formerly under the charge of the London Missionary Society; Witboai bore a good character; they had been driven away by drought, and had been sojourning between Afrikaners Kraal and Griqua

Town. This man said he was himself going nearer to Kok Fontein, the grass on this part of the banks of the river being consumed. We wore away another hot day, by the bank of the Great Orange River, in endurance such as is a great exercise of patience. The tree under which the luggage was deposited, was small, and thin of foliage, we therefore put our saddle-cloths into it to keep the sun off our heads, while we alternately tried to sleep, with little success. Prudence required one of us to be with the luggage; the other was sometimes watching the horses that were first found, sometimes collecting Rozynjes from the trees on the brink of the river, and sometimes plunging into the water. We had, however, plenty of sour milk and of good water. After sunset, we rode two hours, to a little werf of three huts, where we purchased a goat for a knife and a tinder-box. At a rocky place, at the foot of a range of mountains, abutting on the river, the only remaining girth of Seberioe's saddle, broke, and he fell upon his head; he complained afterwards of pain, but happily, the injury proved slight; this was cause for thankfulness; for any serious accident would be very trying in such a situation.

I often noticed the coloured natives of South Africa, exposed to the sun, with bare heads, under circumstances which would doubtless have been fatal to Englishmen; but I was led, when in Cape Town, in the summer of 1840, to conclude, that a hot climate, in the course of time or of successive generations, produces a physical change in the animal frame. I noticed a tallowchandler making candles when the temperature of the weather was so high, that I was certain the tallow would not have set in England. On inquiry, I learned, that the tallow of the Cape oxen, would set so as to be hard, when that from English oxen would remain soft, and tallow from India would set at a high temperature, still harder than that from the Cape oxen. As such a change is produced in oxen, it seems probable, that a similar one may be produced in other animals, and that they may thus become prepared to sustain a high temperature without injury.

21st. We had a religious interview with the people at this place, at which we remained till about four o'clock, on

account of the heat. A luxuriant Doornboom sheltered us from the scorching sun; there were several fine trees of this kind here, on the border of the river. When the heat began to subside, a youth who took charge of the horses, brought them up from a grassy plain at a distance, and we proceeded on our journey. Leaving the Great Orange River, we travelled through a long ravine, which formed a course for water in rainy weather; it was now an even surface of clean granitic sand, besprinkled with low bushes: the rugged mountains, on each side, which were chiefly of gneiss, were so sterile, that a few Kokerbooms, and stiff, prickly Euphorbias were all that met the eye upon them. The mountains close by the river, from the great fall, east of Afrikaners Kraal, to this place, were a series of granitic peaks. The kloof upon which we travelled, emerged into an extensive, grassy, granitic plain, such as is common in this part of Africa. The grass in these situations is either annual and thin on the ground, or perennial and in tufts, many of which are of woody stemmed species. These plains are interspersed, and often bordered with low, granitic mountains; they are destitute of water, except in rainy weather. They are the resort of the Gemsbok and the Zebra. The flesh of both these animals is esteemed by the people: when we killed a goat last evening, our attendants partook, by preference, of the flesh of a Zebra, which was presented to them by the Hottentots residing at the place; and this morning, when the goat's flesh was boiled in fat, to make it keep for the journey, they eat some of that of the Zebra, soaking the flesh in the fat in which the other had been cooked.

We offsaddled a little before sunset on one of the low sandhills which render crossing this country with wagons extremely difficult; we rested an hour, and made tea with water from the river, under some broad bushes of a round, glaucous-stemmed *Euphorbia*, 4 feet high. A *Cyrtonema*, a Bryony-like plant, with dissected leaves and tubercled red berries, the size of a small hazel-nut, was climbing among them. The horses were again caught and saddled before dark. Two hours and a half of brisk riding brought us to a series of isolated granite hills, formed of masses of bare rock,

called Gezelskops, *Companion Hills*, where we again rested; here we obtained a little water, in a hole, about 50 feet above the plain, and made coffee. The moon arose some time before we reached this place, and the wind, which had been hot from blowing over the sand, on which the sun had been shining, became pleasantly cool.

22nd. We left Gezelskops about one o'clock in the morning, travelled westward, and then, passing through an opening in the mountains, made a southerly course, leaving the grassy country, and coming upon karroo of low bushes and Mesembryanthemums. At three, being doubtful of our way, we stopped among some rocks where there was a little grass, let the horses graze, and slept a little. We arose again with the sun; and while our men were bringing up the horses, again made coffee; we then rode to the Brak Rivier; where the horses drank, at a place dug in the deep sandy bed of the river, by some young men who were watering their goats, oxen, and cows; the horses had travelled about seventy miles since having water the previous afternoon, and the quantity was so small, at this place, that it was long before the whole number, with some others, belonging to some young Hottentots who came up at the time, could drink. We reached Kok Fontein again in the middle of the forenoon; and met a kind welcome from Michael Wimmer, the aged Missionary, and his family; they, with many of the people, were just recovering from the measles. Some of the people from the neighbouring places, arrived in the evening; and according to their custom, they held a prayer-meeting.

23rd. The people met for devotional purposes four times; they amounted to about forty, exclusive of children. In the morning and evening, Michael Wimmer read portions of Scripture, and expounded them, adding doctrine and exhortation. The opportunities in the forenoon and afternoon were left to G. W. Walker and myself: we felt much freedom in labouring in the Gospel among the people. Considering that the memory of the aged Missionary was evidently failing in respect to things of a temporal nature, I was struck with admiration at his clearness and soundness, in regard to subjects of Christian doctrine, as well as with the fervency and

feeling with which he pressed these upon his audience, especially in the morning, which was the first time he had had the opportunity of addressing them for several weeks. There seemed to be the effusion of a heart overflowing with love for his little flock, and with earnestness in putting them in remembrance of the importance of not only laying hold on eternal life, but of keeping hold of it. Obeserving that he spoke in Dutch, and recollecting a remark of Margaret Wimmer, that few of the people understood anything but Hottentot, I queried with the good old man afterward, if all who were present understood Dutch; he smiled and said, "No, but I forgot the interpreter."

24th. Neither Michael Wimmer, nor J. H. Schmelen, were people who could write much about their labours, and their field was very remote and secluded; it seems, therefore, to be due to them to state, that, though the inhabitants of this part of the country necessarily moved about, to obtain pasturage for their cattle, so that few were at Komaggas, or at Kok Fontein, at a time, yet a considerable number successively visited these stations, the pasturage of which was reserved for those periods of the year in which the rain-water pools dried up. If these laborious men were compared to shepherds, their flocks might be compared to sheep, scattered in little groups over a dreary wilderness; but religious knowledge and civilization, when considered in connexion with the wandering lives of the people, and the common indisposition of human nature to advance in these points, had made considerable progress; and not a few, amongst the people, appeared to be practical Christians. Michael Wimmer constantly left Kok Fontein in the winter; he packed up three mat-huts, which then served as a dwelling, a chapel, and a kitchen, and removed with his wagon and cart, to the places where most of the people were sojourning. To us, his privations appeared to be considerable, but we judged of things by comparison; and by this rule, he had many more comforts than his Hottentot neighbours; but the comforts and accommodation, even of his house at Kok Fontein, would be exceeded by those of the poorest, pious cottager in England.

The missionaries at both these stations had taught the

people to grow wheat, rye, and barley, in some elevated places in their respective neighbourhoods; but milk was their principal food. Had the people been sufficiently provident in the use of their grain, they might generally have had bread; but it is difficult to teach a people without barns or store-houses, to be provident, especially when they are often pinched by want of necessary food; they are apt at such times to consume their seed corn; but to prevent this, the missionaries often took charge of it.—In commenting upon the merciful dealings of the Most High with them, and the manner in which He, who careth for the sparrows, provided for them in the seasons of dismay, which had occurred in the previous year, M. Wimmer said, the drought prevailed so long that their milk failed, till they were really in want; but then rain fell, while the weather was yet warm, and the grass began to spring, and the bushes to grow. No sooner were their hopes thus revived, than a swarm of locusts came and devoured every green thing; the milk again failed; but the people eat the locusts. When these were gone, the cattle were too poor to support the people; and he thought now, O! what will my poor people do? Where will they obtain food? At this juncture a vast herd of Springboks overran the country; and though their destruction of the recruiting vegetation was scarcely less than that of the locusts, yet they afforded the necessary, temporary supply of food. The people shot them as long as their ammunition lasted, and when it was spent, they hunted them into places among the rocks, where they caught them; and by the time that these were gone, they again had a supply of milk.—This veteran missionary finished his course, in the 77th year of his age, on the 21st of 6th mo. 1840: he had migrated with the people to a place called Fries Klip, and had been expostulating earnestly with them on their indifference in the pursuit of heavenly treasure. After they withdrew, he conversed on the same subject with a man who remained. While thus engaged, he bowed his head as if in deep thought, but it was soon discovered that his head was bowed, to be raised no more; his spirit had fled to its everlasting habitation. His remains were interred at Kok Fontein on the 24th, when his neighbour and

fellow-labourer, J. H. Schmelen, bore a lively testimony to his worth, among the assembled people, who felt that they had lost a father, a friend, and a faithful counsellor.

Thunder with rain prevented our leaving Kok Fontein till late in the afternoon, when having again taken the horses which we brought from the Kamiesberg, and exchanged two of the weakest of our own for stronger, we bade farewell to the mission family and the people, and accompanied by ten others, in addition to our own number, we set forth on our journey. After passing Byzondermeid, we offsaddled, where a little rain water was collected in some holes of the rocks; part of the company left us at this place, to go to their own residence, at a little fountain to the right; subsequently a second detachment went off in another direction, leaving with us Gert Wegland, Willem Smid, Jozias Engelbrecht, and Klaas Jantje, who, in spite of all remonstrance, accompanied us to Lily Fountain. After sunset, we passed two other places where little groups of people were residing; after ten o'clock we spread our karrosses on the sand, in the dry bed of a river, under the lee of a little Doornboom. Near this place water for the horses, and for making coffee, was obtained, from a hole dug in the sand. This is termed Gra' water, *Graven or digged water.*

25th. We rode early to Springbok Fontein, where a family of Dutch extraction were residing; they had grown a considerable quantity of wheat, and we obtained from them a good supply of chaff for our horses, which in this sterile land is considered good forage! There was a feeble spring of excellent water at this place, rising in a white-quartz hill, and watering a little garden, in which pumpkins, caffer-melons, tobacco, and dakka were cultivated. There were also a few small pools in the hollow below. This settlement consisted of two hartebeest houses, used for storing corn, and seven mat huts. Many of the people were ill of the measles; but several of them assembled in one of the houses, and we had an interesting time of religious labour with them. A loaf of bread being obtained here, and some caffer-melons, which were pared, cut into slices, and boiled with some wheat-meal, our whole company had an excellent dinner; to this was added

a liberal supply of tea, of which some of the family of our host also partook; as we were drawing near to our wagon, we could afford to be more free in the use of this refreshing beverage. A shelter is sometimes formed in this country of four upright stakes, to which cross-pieces are attached, over which mats are thrown, as a protection from the sun. One of these was a great comfort here: under it, the corn for our dinner was ground, in a mill consisting of a pair of little stones turned by the hand. In the afternoon we continued our journey and rode till midnight with only one rest; most of the way was over sand, by the side of a periodical river, the Hottentot name of which signifies Old-grass. Long after dark we met a party of about 40 Hottentots, with some pack-oxen, who had been on a journey, and were returning home; they were a company who occasionally resorted to Lily Fountain. At the Kowsie, or Buffels Rivier, on the boundary of the Colony, we passed the house of a boor named Niekerk; the people were probably asleep, as none appeared, notwithstanding the barking of the dogs, while our people long groped about, in the bed of the river, in search of the hole for water; at length they found some which was drinkable, in a place fenced off as a garden. We continued up the river to a place convenient for the night, where, being too tired to make tea, we spread our karrosses on the sand, and quickly went to sleep. In the course of the day, we passed several places where cattle had been fed till the scanty pasturage among the bushes, or the water, had failed, and a few where corn had been grown. The Kowsie, or Buffels Rivier, may be regarded, not only as the boundary of the Colony, but as the division between a great district of pure granite, on the south side, and one on the north, in which the constituents of the granite are, in numerous instances, separated, sometimes forming separate mountains of quartz, feldspar, or mica, but in which gneiss and granite also abound. In the latter country, copper ore frequently occurs; it is so plentiful in some mountains which we passed, that they are called Koperbergen, *Copper Mountains.* Probably it might be collected advantageously by the Namaqua Hottentots, and transmitted, in their skin knapsacks, to some place on the coast where they might exchange it for other commodities; but to

smelt it in this country would be impracticable. The only supply of wood that could be used for such a purpose is on the banks of the Orange River, and a few tributary streams, where the belt of wood is seldom twenty yards wide; from what I know of the quantity required, I think all that would be available for such a purpose would be consumed by a smelting-work in two or three years. The primitive nature of the whole country precludes the idea of the existence of coal; no coal is known in any part of South Africa except in the interior, at some distance from Port Natal. The only remaining article of fuel which could be obtained is cow-dung, and the quantity required would be too great to be supplied in a country capable of supporting so comparatively small a stock of cattle.—Iron exists to the north of the Orange River, in a metallic state, in considerable masses; probably it is meteoric; for the causes already mentioned, it could not be worked on any extensive scale. Whether the black hills north of the Orange River be entirely mica, or contain tin, is an interesting question.

26th. We travelled through a long, stony pass, and then left the Buffels Rivier. Taking a southerly direction, we progressively ascended the Kamiesbergen, and in about three hours, arrived at the first water, which was flowing in a slender stream over a rock, in the bed of a small periodical river, for the most part choked with sand, at the foot of a high granite mountain, on which there were many Baboons. Here we offsaddled, had the luxury of a good wash, and spent the warmest part of the day under the shelter of a Doornboom, chiefly in sleeping. We were favoured again to reach Lily Fountain soon after sunset, and were again warmly welcomed by Joseph and Mary Ann Jackson. We brought two of our hired horses to within sight of the place, but they were so tired that we were obliged to leave them; others with difficulty reached the station. On this journey we rode 970 miles, and employed twenty-three horses.

CHAPTER XXXIII.

Drought.—Feeding on Ants' Eggs.—Departure from Lily Fountain.—Bushman Field.—Pious Women.—Growth of Corn.—Twee Riviers.—Acts of Oppression.—Oog Fontein.—Groene Rivier.—Hottentot Villages.—Intense Heat.—Effects of the Heat.—Dragons.—Murder of W. Threlfall.—Straying of Oxen.—Klip Fontein.—Valei Fontein.—Outspan Places.—Tromotriche.—Ebenezer.—Rhenish Missionaries.—Hendrik Van Zyl.—Mattys Grivin.—Olifants Rivier.—Exhausted Cattle.—Knagersberg.—Heerelogement.—Uitkomst.—Cedar Mountains.—Wupperthal.—Effects of Example.—Burial of a Hottentot.—Cedars.—Clan William.

2nd mo. 27th. We made some arrangements in the wagon preparatory to another journey. The dryness of the weather had made the pasturage on the Kamiesbergen so deficient, that the weaker portion of our oxen were inadequate to the performance of a journey to Cape Town. Many of the people had removed from Lily Fountain to seek pasturage in the adjacent country. There was grass in the Bushman-field to the N.E. beyond the Boundary; but so little rain had yet fallen there, that the supply of water was deficient; from the appearance of the clouds, however, it was judged that thundershowers were now falling every day in that direction.

28th. We attended a meeting, in which I spoke to the people on the evils of idleness and unnecessary visiting, and of living one upon another. The contrariety of these practices to christian principle, as exhibited in the Holy Scriptures, was explained; and the high standard of christian perfection, at which we are exhorted to aim, was held up to view.

29th. The men who came with us from Kok Fontein, returned, somewhat disappointed at not being able to procure seed-corn in the neighbourhood. The only Boor in the yicinity, who had any to spare, asked a high price for it of a coloured

person, though he parted with it to persons of his own class, for a moderate sum. The growth of corn helps the Hottentots of the Missionary Stations greatly, at those times of the year when milk is scarce. When their corn is consumed, many of them are reduced to the necessity of feeding upon the eggs of White-ants, which in this part of the country, make their nests in holes in the ground. The Hottentots here call these eggs, Rice, on account of their resemblance to that grain; they usually wash them, and cook them with a small quantity of water; they are said to be palatable. If the people find a place where the nests are numerous, they soon become fat upon the eggs, even when previously much reduced by hunger. Sometimes they will get half a bushel of eggs out of one nest.

3rd mo. 3rd. Having completed the packing of our wagon, and laid in a good stock of dried bread, as well as cleared ourselves of all the remaining heavy articles, which there was now no probability of our requiring, we were ready to set forward toward Cape Town, but the oxen could not be collected in time, to allow of our proceeding. We purchased four strong ones of a Hottentot, who accompanied us as far as Clan William, whither he was going to pay the Opgaaf, *Taxes*, for himself and a few others.

4th. Our herdsman came in this morning with all the oxen except one. The scarcity of food had induced the cattle to wander. The pasture was so completely consumed, that, to weak cattle, the Kamiesberg had not merely become "the land of the shadow of death," but the land of actual starvation; many had already died of hunger, and there was no prospect of more food till rain should fall. The people were fast migrating to the Bushman-field, which is a sandy plain with grass, like that which we crossed near the Orange River. The Bushmen inhabiting it are few in number, and have no cattle; if they get a little tobacco from the people who feed their stock there, they are well satisfied. But as the Bushmen have little idea of private property, the people are afraid to go to their land, unless in sufficient numbers to watch the cattle. Among the people who called to take leave of us, was a woman of eminent piety, named Else;

she was the mother-in-law of our late guide, William Sneeuwy: she said, she first heard the Gospel from J. H. Schmelen, but was effectually awakened by Michael Wimmer, at whose station she lived a long time; both there and at this place she was very useful in promoting the religious welfare of the people. In her simple, but figurative language, she described the persevering labours of Michael Wimmer, by saying, that he screwed the truth into her heart, and flogged it into her children. Eva Bartels, mentioned by Barnabas Shaw in his Memorials of South Africa, was also residing here; she had learned to read her Bible both in English and Dutch, and she maintained her character as a pious woman, and as a mother in Israel.—After taking leave of our kind friends, we rode to Draaiklip, *Turn Rock*, a place where corn is grown for the Missionaries on the Kamiesberg and at Nisbett. Here, as well as on the Koperbergen, and near Kok Fontein, wheat and other grain grow without irrigation, and yield a fair increase, especially if manured.

5th. We outspanned at a place in the Onderveld, *Underfield*, called the Twee Riviers, *Two Rivers*, now belonging to the Lily Fountain Mission. This place was purchased by the Wesleyans, of a family who emigrated to Natal. Originally, it was obtained from the Government, probably by false representations, by a person who was placed here by the Government, to take care of the rights of the Hottentots; these, he seems to have had but little regard for; but he sought his own interests, and the Hottentots were driven from the place for his accommodation. The old man who accompanied us as guide, pointed out a place at the back of a mountain, where he had opened out a spring, which was soon claimed by a neighbouring Boor, who was then holding the office of Field-cornet, notwithstanding it was about two hours' walk from the Boor's house; and the boundary, of what is termed A Loan Place, which is a place obtained from the Government, that has not yet been surveyed, is half an hour's walk in every direction from the house or centre. The Hottentot applied to the Civil Commissioner of the district, to be allowed to occupy the place, but the decision was given in favour of the Field-cornet.—Our people obtained water by digging in the bed of

one of the rivers, by the side of which, on a spot that had been cultivated, there was a little short grass, of a species of *Cynodon*. In the evening, we crossed the Haas Rivier, *Hare River*, at a place where some Hottentots were residing, who obtained water in a hole in its sandy bed; they had made gardens, in which they were growing pumpkins, &c. They gave us some water-melons, and pressed us to stay over night, but as we had seen most of them at Lily Fountain, and their cattle had nearly eaten up all the pasturage, we determined to proceed to Oog Fontein, *Eye Fountain*; we therefore took leave of them, and departed, after extending a passing exhortation. At Oog Fontein the water was dried up, and the grass was also consumed, so that there was poor fare for our oxen.

6th. Our cattle drank at a place on the upper part of the Groene Rivier, *Green River* in the bed of which the Doornbooms were large and thick, and there were a few reeds, on which the cattle browsed. The water was obtained in a deep hole in the sand, at which only three of the oxen could drink at a time, even after it had been enlarged by our spades. A few families of Coloured people were living here, under the wall of a ruined house, and in half a mat hut; the other half had possibly been removed in consequence of the heat. At two o'clock, the thermometer was at 106°; two hours after sunset it was 86°. Some of these people could not understand Dutch; after I had given them a little religious counsel in that language, four women came to the wagon, and sent old Joseph Jokkum, our companion and guide, to tell me, that they had come to hear the words of truth: these, according to the ability received, I endeavoured to communicate, and Joseph interpreted. A breeze from the sea set in, about two o'clock; at three, we proceeded, and rode till after sunset, to another place on the same river, called Indoorn Fontein, *In-thorn Fountain*, where there was an open pool of water springing from the bank of the river. A few people were also residing here in mat huts. Four women, who could understand Dutch, came to the wagon at our usual reading, when we were favoured with a solemn feeling of divine influence. On the way, we passed two mat huts, which we were

informed belonged to a man who had two wives. Cases of this kind are not common among the Hottentots; having, in their uncivilized state, neither gardens nor fields to cultivate, they have not the same inducement as the Bechuanas and Caffers, to take a plurality of wives, as labourers; and food being often scarce with them, a large establishment would be inconvenient to a Hottentot.

7th. The thermometer rose to 116° in the shade. The oxen had strayed in the night, and in the evening, Abraham returned, greatly exhausted, with only fifteen; he had been all the day without food. He said, old Joseph was on the track of the others; he also set out in the morning without victuals, which we had often advised them against.—Some of the people residing here were present twice to-day, when portions of Scripture were read, and some comments made. None of them could read; and this was the case with many others, scattered in this wilderness.—At Draaiklip, many small birds, of the tribe called Sugar Birds, probably species of *Cinnyris*, were feeding on the honey of a species of *Gompholobium*, or on insects attracted by the honey; the males were brilliantly coloured with green, blue, and red. *Motacilla capensis*, a bird much like the White Wagtail, frequently visited the wagon; in these hot days, it had its beak wide open, panting for breath. Lizards also stood open-mouthed, on the tops of the rocks, panting, in consequence of the heat. Probably circumstances of this kind gave rise to the comparison used by the prophet Jeremiah, when describing the great dearth; "The wild asses did stand in the high places; they snuffed up the wind like dragons." The word dragons is probably used here to signify Lizards. The difficulty in writing was great; if the pen were taken off the paper for a moment, the ink at its point was dry. Flies were extremely numerous; they often settled on the pen, and tried to drink the ink from it; and unless the inkstand were kept closed, they continually got into the ink. The paper became so brittle, that care was required not to break it, in folding it; and the nails, of the thumbs especially, had a tendency to reverse their convexity, and to become detached at the tips.

8th. We assembled the people for religious purposes. In the morning, we had also the company of Klaas Kloete, an old man of Dutch and Hottentot extraction, residing on another part of the Groene Rivier, not far distant. This man was interpreter to the Civil Commissioner Ryneveld, when he went into Namaqualand, to witness the execution of the murderer of William Threlfall a Missionary, and his companions, Jacob and Johannes Jagger, of which the particulars are given in the interesting Memorials of South Africa, by Barnabas Shaw. The murderer said, Threlfall offered no resistance, but crept into a bush, and continued to pray till he ceased to breathe.—On my expressing some fears for the safety of old Joseph, Klaas Kloete replied in Dutch: "O, he is a child of the wilderness! he will not die of hunger; he knows where there is water, and where there are people." During the heat of the day, the wagon was untenable; it was a privilege to recline on a karross spread on the short grass, under a thick Doornboom, in the bed of the river, which was quite dry, except at the spring.

9th. Old Joseph returned in the night with the residue of the oxen; they had gone far back among the mountains, in search of food: they were evidently reduced in flesh by their ramble. Joseph had been again to Lily Fountain; and three other men came back with him, with pack-oxen, on their way to the Olifants Rivier, near the mouth of which a vessel from Cape Town had put in with stores.—The oxen strayed again, notwithstanding the greatest ramblers were tied up; it was consequently late before we got off. In five hours and a quarter we reached a place on the Zwartedoorn Rivier, *Blackthorn River*, where a man of Dutch extraction was residing. At two o'clock, the thermometer stood at 96°. At sunset, we again set forward, and continued our travel by moonlight, till ten o'clock, when we halted on a bushy mountain likely to afford food for our cattle, but the vegetation was very dry; even the succulent plants and shrubs were shrivelled: "the whole earth languished." I walked most of the evening, conversing with old Joseph, who spoke much of the benefit which had arisen to himself and his countrymen by Missionaries coming amongst them; and of the manner in

which the Boors were previously getting possession of the country; and either driving the Hottentots back, or compelling them to become their servants.

10th. A ride of two hours brought us to Klip Fontein: where there were two brackish springs, and five mat-huts among the low granite hills. Here we had a religious interview with three men and several women. We exchanged a little rice and a few other small items for a half-grown kid, with one of the women, who was anxious to obtain rice for her young children; their wheat had nearly failed this season. At sunset, we again yoked our oxen; after riding seven hours and a quarter, and crossing the dry bed of the Zoute Rivier, *Salt River*, we outspanned, on the top of a low, bushy hill, and made the cattle fast, in order to start early in the morning.

11th. We set forward before daylight, and reached Valei Fontein, *Valley Fountain*, early. Some people residing here told us, there was no water at this place; but our Kamiesberg people soon found some in a pond, which appeared to be fresh dug, at a little spring, which discharged about two quarts of brackish water in a minute, and could not supply many large spans of oxen in a day. Till the people found that we knew the regulations of the "outspan places" as well as themselves, they were very urgent to get us away. Our right was to continue to drink within twenty-four hours of the time of our arrival, and we had come too far already, to proceed again to-day in so great a heat. The distance of the next place at which there was water was considerable, and as the cattle had now become very weak, and in consequence of some thunder-showers which fell here about a month ago, the bushes were growing and nutritious, we were disposed, not only to avail ourselves of the full extent of our privilege in regard to drinking, but to give the cattle the advantage of browsing till it was cool enough to proceed on the following evening. This the people admitted was reasonable; and when they found we could take care of our privileges, they became very civil; one of them said, he was allowed to remain here and feed his cattle, by the Civil Commissioner of the district, on condition of taking care to have a supply of

water for the cattle of travellers. In conversing with some of the people, one of them said, that the ship which came to the mouth of the Olifants Rivier did much harm by bringing spirits; and that some persons who had gone thither, intending to purchase rice, had returned with nothing but brandy. The Thermometer was 102° in the afternoon.

12th. *Tromotriche pruinosa*, a plant of the Stapelia tribe, was in flower among the granite rocks. We left Valei Fontein in the evening, and outspanned at a late hour among hills, where the bushes afforded tolerable forage.

13th. In two hours, we reached Kokenap, on the Olifants Rivier, *Elephants River;* here a Boor informed our people, that if the cattle were not over the river by noon, he would impound them. This was a kind of rudeness that we rarely witnessed among the Boors of Africa; generally, they were civil and hospitable. In another hour and a half, we outspanned by the river, opposite to Ebenezer, a station of the Rhenish Missionary Society. At this place we found ourselves again among warm-hearted Christians.

14th. The missionary-station of Ebenezer, which is represented in the accompanying cut, was an original kraal

Ebenezer, Rhenish Missionary Station.

of Hottentots; it was secured to them along with a tract of land, by the Government, which also gave a charge over it to the Rhenish Missionary Society. In moist seasons, the Olifants Rivier overflows some of the land on its banks, which then yield, a hundred-fold increase; but for a few years

past, there had been no flood, and the people had sown corn in the rainy season, upon some of the hills to the south, but it had yielded an insufficient crop. This year they were suffering greatly from drought; it had temporarily driven many of the people away from the place. The number remaining was only about 170, and the measles were prevailing among them; the school was consequently very small. The Missionary families were kindly supplied with corn, at a low price, by a Boor named Hendrik Van Zyl, of the Uitkomst, who was a rare instance, among his class, of freedom from prejudice against Missionaries and coloured people; in christian liberality, he was also joined by his wife; so that it might truly be said, that their praise was in all the churches of this part of Africa. We were favoured to-day, with the company of this good, old man, who was on a fishing excursion in this neighbourhood, along with Mattys Grivin, a native of Holland, who, at one time, served in the English army, but had taken to the more rational and christian occupation of a fisherman.

15th. We joined the mission-family at breakfast, but slept in the wagon, at the opposite side of the river. In the forenoon, opportunity was afforded me to express what presented to my mind for the people. The afternoon was usually devoted to catechetical exercise, and to the teaching of an adult school; but to-day, the former was superseded, to allow my companion to express his exercise for the people. These opportunities were attended by a solemn feeling of divine influence. Cordial unity was expressed by our Missionary friends, with the doctrine preached, which related especially to the perceptible guidance of the divine Spirit, and the necessity of witnessing the sanctifying operation of the same, unto obedience, and the sprinkling of the blood of Christ. Four of the adults were members of the church, and seven were candidates.

16th. We visited the school, with which G. Terlinden, one of the missionaries, took great pains; his usual number of pupils was 37, several of whom were young women; 24 of the whole number could read in the Dutch Testament, most of them fluently; they excelled most of their own class in

writing, and they had a good knowledge of Scripture History. The interrogatory system was pursued here, and the pupils sometimes questioned each other. Several of the people were living in huts built of reeds, which were more substantial dwellings than mat huts, but not transportable. A windmill was about to be erected on a low rounded hill, of reddish purple Porphyry, in which white quartz crystals were imbedded. There was a quarry of Mica-slate at a short distance from it; this is a common rock in this neighbourhood, where rocks of white quartz are also frequent. The quantity of land secured to the Hottentots at this station is, 11,800 morgens, which is equal to about 23,000 acres. This, though a large extent of ground, is of such a quality as requires a large surface for a few cattle; ours became decidedly weaker while they were here; one of them died among the low bushes, which are scattered over a large part of the country.—In the dry weather the cattle had to wander over many miles to get food, and to return to the river to drink. Many of the bushes contained soda, and were of the kinds called brack-bushes; the cattle maintained their health while they had brack-water to drink with these; but when, as at the Olifants Rivier, they had fresh water to brack-bushes, they drank too much, to the danger of their lives.—The Olifants Rivier is a permanent stream, from the mountains to the eastward; it is about 100 yards wide at this place, and fresh, except at high tides; it is bordered with doornbooms and willows.—In the evening the cattle and horses were again driven across the river, and we took an affectionate leave of the mission-family, and resumed our journey. The road lay over low hills of white quartz, which in some places, by moonlight, had the appearance of snow. At intervals there was deep sand. We purchased an additional ox of one of the men from Lily Fountain. Our whole stock betokened great weakness. It was truly painful to ride horses, and drive cattle in such a state of exhaustion, as we were under the necessity of using them in. But the lives of the cattle, in long journeys in this country, are, as it were, staked against those of the travellers, and the one or the other must give way.—The weather was cool, with clouds from the sea.

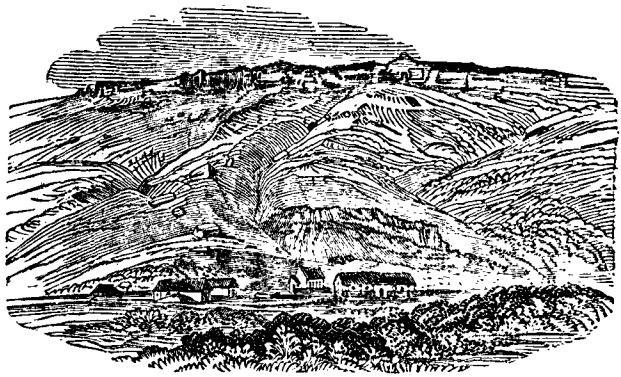
17th. Soon after sunrise, we had a friendly visit from a neighbouring Field-cornet, who conversed freely about the coloured people, and made some sensible remarks on the prejudices of his countrymen against them. Amongst these, he enumerated the notion, that it was not necessary for the soul of a Hottentot to be instructed in the things pertaining to salvation; he had often contended against these prejudices, and had inquired of such as entertained them, if they thought there were two heavens and two hells, one of each for Whites, and another for Blacks! In the afternoon, we were overtaken by a coloured man, formerly a slave, who, having heard of us, and of the object of our journey, from old Joseph, had brought us a present of a large Water-melon.

18th. Before five in the morning, we again set forward; as we descended the Knagersberg, the beams of the moon were distinctly to be seen glittering on the sea, near the mouth of the Olifants Rivier. At eight o'clock we reached the rugged, isolated, sandstone hills of the Heerelogement, *Gentleman's Lodging*, where there was a slender spring, supplying some pools of water. At this place, there is a cavernous opening, with perpendicular sides, among the rocks, on the ascent of a lofty hill; on the sides of the cave, the names of several persons were inscribed; among them were Casp. Hem. 1712, with the figure of an elephant underneath, and F. Vaillant, 1783. Elephants are not now met with in this part of Africa, nor on the western side, much to the south of the Tropic of Capricorn. A wild fig-tree hangs into the top of this cave, and gives it a pretty appearance. The adjacent country is so destitute of water, that a wagon, which was here from Clan William, going to a ship, lying near the mouth of the Olifants Rivier, and which left this place after noon, to-day, would reach its destination to-morrow morning, load during the day, and return the following morning, without the oxen having the opportunity of drinking till they should again reach this place; the trader was taking some casks of water with him for the use of the merchant at the ship. A few opportunities presented to-day, as was often the case in the course of our journey, of giving tracts to travellers. Two young Hottentots belonging to

Lily Fountain, who were journeying thither on foot, stopped over our evening reading.

19th. After travelling five hours and a half, and passing some heavy, loose, sandy hills, we outspanned, not far from Vogel Fontein, *Bird Fountain.*

20th. Having rested about three hours, we again inspanned; some of the cattle were scarcely able to walk. At sunrise we arrived at the Uitkomst, *Deliverance,* the residence of Hendrik and Maria C. Van Zyl, and a married son and his wife. This place, which is represented in the accompanying



Uitkomst.

cut, is so named, in consequence of the assistance which travellers have received, when stuck fast in the sand, from the worthy people residing here. The country over which we had lately travelled, is called the Hardeveld, *Hardfield.* Our friends at Lily Fountain were fearful that our cattle would not be able to bring us over it, and they were but just able; several of them were so exhausted, that they died here, and we were obliged to leave others to recruit. Hendrik Van Zyl was still at the coast, fishing, but his wife and children suffered us to lack nothing which their kindness could supply. In the afternoon, accompanied by Seberioe, we set out on horseback, for Clan William. Ascending a steep, rocky mountain behind the house, we travelled over its flat top, on which our eyes were regaled by the sight of green grass and fresh water. We descended by a long, tedious road, of loose

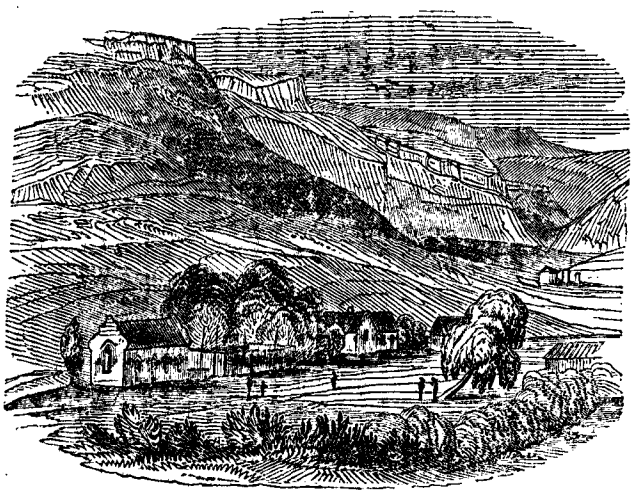
sand, near to which, on some rocky eminences, there were many small Baboons; and after crossing the Olifants Rivier, which here was very shallow, we arrived at the place of our destination, two hours after dark. We were kindly received by the Government schoolmaster, and our horses were cared for by a neighbour.

21st. Early in the morning, we crossed the Jan Dissels River, a constant, shallow, sandy, and very useful stream, and ascended the Cedar Mountains, by a steep road, winding at the top, among grotesque, sandstone crags; in four hours and a half, we reached Klip Huis, *Rock House*, the dwelling of a family, by whom we were kindly received, and hospitably entertained. Being satisfied, on seeing the mountainous nature of the country, that two of our horses could not effect the journey, Seberioe and I left ours here, and walked. We next ascended the Pakhuisberg, *Warehouse Mountain*, and afterwards descended into a hollow, and wound up a steep, stony ascent to the Groeneberg, *Green Mountain;* we then descended into a long, grassy valley called Honing Valei, *Honey Vale*, where two families of mixed descent were residing. Here we rested, and were refreshed with coffee and quinces; the latter, though not first-rate fruit for eating, are very superior here, either raw or cooked, to those grown in England. The Quince is often used in Africa for garden fences; it bears fruit profusely, especially by the sides of the little ditches used for irrigation. The ditches were here supplied by little streamlets of clear water, such as we had not seen for so many months, that their cheering aspect excited an emotion such as required the previous privation of good water to understand. Continuing our journey by a winding road over the rocky top of the Koudeberg, *Cold Mountain*, I was constrained to mount G. W. Walker's horse, and we descended by a long, sloping road, cut in the side of the hills, to the station of the Rhenish Missionaries at Wupperthal, which we reached just as the families were retiring to rest. Though we were strangers, yet on making ourselves known, we received a cordial greeting, such as grows out of the love of Christ, and readily manifests a fellowship with those who are believed to love the same gracious Lord and Master.

22nd. Opportunity was afforded with great willingness, to my companion and myself, to express our christian concern for the people, with whom we believed it our place to plead on temperance, righteousness and judgment to come.—The Hottentots are much inclined to use intoxicating liquors; this is often pleaded against them by their white neighbours, who do not seem to suspect themselves of being the cause of the Hottentots' drunkenness; but this is very evidently the result of the example of those to whom the Hottentots look up. It is not common to see a Boor drunk; but the use of "soupies," or drams, is about as common with them, as it was with the Scotch a few years ago. The Scotch drank whiskey, and the Afrikander drinks Brandewyn, *Burning Wine*, which may be described, as whiskey prepared by distillation from the grape; he often takes a soupie before breakfast, and two or three more in the course of the day, and he gives it to his friends as a token of hospitality, and sometimes to his servants as a reward. In numerous instances, a daily ration is stipulated for, along with the wages of his coloured servants. If, under these circumstances, the Hottentots had not become drunken, they would have differed from all other races of the human family. It is said, that the Bechuana and Caffer tribes are not, in the same way, addicted to the vice of intemperance; and to a certain extent, this is true, in regard to those now in the Colony as labourers, and those residing on the more sterile parts of the Frontier. These have been a comparatively short time within the influence of the example of spirit-drinkers; and they are under circumstances in which they find, that by industry and frugality, they can save money, and thus obtain the means of purchasing cattle, which soon raises them into a sort of independence in their own land. This motive for saving, has obtained a priority of place with them, before an appetite for strong drink has been created. But among the Amaponda Caffers, and the Bechuana tribes inhabiting parts of the country where much corn is grown, there is as much drunkenness as is anywhere to be found among the Hottentots. The unconverted part of the Bechuanas, on the Vaal River, make an intoxicating drink from certain berries, which they collect in great quantities

for this purpose, and the Bushmen intoxicate themselves with honey-beer. When the White inhabitants of South Africa leave off the use of Brandewyn, there will be ground to hope, that their example will influence their servants to sobriety. The canteens at Clan William, which were formerly a snare to the Hottentots of Wupperthal, have been closed; and now, but few of the Boors in the vicinity, who make Brandewyn, or Cape-brandy, will sell it to the Hottentots. Travelling traders still dispense this poison on their journies; some of them imagine, that the law forbidding them to sell it is not infringed upon, if they exchange it for goods; others give it to the people, for the sake of the more ready advantage they gain over them, in persuading them to make unnecessary purchases, and in obtaining exorbitant prices for their commodities.—The congregation at Wupperthal amounted to about 200 persons; some of them came from the surrounding farms.

23rd. Wupperthal, which is represented in the accompanying cut, derives its name from a valley in Germany,



Wupperthal, Rhenish Missionary Station.

through which the river Wupper flows: this name has been transferred to a beautiful little brook, which flows northward, and joins the Doorn Rivier; formerly it had only a Hottentot

name, not easily pronounced by Europeans. The station was once the possession of a Boor, from whom it was purchased; and the Government granted an addition of 14,000 morgens, making the whole extent 20,000. Its situation is in a deep valley of the Cedar Mountains, of difficult access and egress. The slope by which we reached it, and which is a well-formed road, requires twenty oxen to take a wagon up, for nearly two miles. The mountains of this range, which extends to the south coast, are sandstone, rising to about 5,000 feet above the level of the sea. Wupperthal is at an elevation of 1,630 feet. The valley of Wupperthal is grassy and fertile; it is embellished with oaks and weeping willows, and its gardens are fenced with quince and pomegranate. The village consists of the Mission-house, a chapel in Dutch style, a tannery, a watermill, buildings in progress for schools, and some dwellings, all of which are scattered among the luxuriant trees; at a little distance, are the houses of the Hottentots, which are in cottage style. The mountains afford tolerable pasturage at certain seasons; and for Southern Africa, there is a good proportion of land capable of cultivation. The station had, at this time, been established about ten years; hitherto the number of coloured people who had settled on it had not been great. Probably they would have remained more steadily than they had done, if little werfs had been sold to them, so that their houses and gardens might have been independent freeholds. This it was feared might sometimes fix persons of evil influence on the spot; but, I question whether the result would have been so bad as fear anticipated; and if a judgment might be formed from the Kat River Settlement, the moral advantages would greatly outweigh the inconveniences. In situations suited for handicraft trades, and affording garden ground, well supplied with water, the settlement of villages, with inhabitants principally of the coloured races, is very desirable. The influence of the Station at Wupperthal, in its present state, was decidedly good; but there were numerous parties of Bastaards, chiefly woodcutters of low habits, living in the mountains, who were little inclined to avail themselves of the advantages offered by a residence here; and the prejudices of most of the Boors

of the neighbourhood were so strong against the instruction of the coloured people, that they would not allow their servants to come to the school or chapel, if they could prevent them. Six coloured people were members of the church, and a few were inquirers; upwards of thirty children were in the school.—In the evening, we attended the interment of an aged Hottentot, and had some service at the grave side. The grave was about four feet deep, with a descending groove on one side, at the bottom; in this the body was placed, wrapped in a karross; a board was fixed against the opening into this groove, by means of large stones, and the earth was then filled in. This is the common mode of interment; the remains are thus secured from hyenas, which abound among these mountains. Where no board can be obtained, flat stones are used instead.

24th. We returned to Clan William. Baboons were very numerous among the hills; they saluted us with shouts as we passed through the bushy valleys. At Klip Huis, we found our horses a little refreshed, and spent an hour pleasantly; we then wound among the ramparts of grotesque rocks, to the descent of the mountain. There are large bushes by some of the streamlets of the valleys, and Heaths and Proteas are plentiful among the hills; one of the latter with glaucous leaves, forms a small tree; it is scattered on the cliffs; whence it derives the name of Klipboom, *Rock Tree*. The Cedar of this part of the country does not grow in woods, but is scattered among the rugged mountains; it attains to a considerable size, and affords planks resembling coarse deal. In growth it resembles the Red Cedar; probably it is a species of *Pachylepis*, a genus which differs from *Callitris* in having only four divisions in its fruit; the Australian species of Callitris have universally six. *Callitris quadrifida*, of the north of Africa, is probably a *Pachylepis*.

25th. Clan William consisted at this time of fourteen houses forming a line; they were pretty well built, and had long strips of garden in front, irrigated from the Jan Dissels River, and shady trees on the opposite side of the road, which lay between the houses and the gardens. There was also a row of stores, stables, &c. behind, forming a back

street, and a police-office, jail and chapel, at one end of the town. The situation is fine, being between two ranges of mountains. That of the Cederbergen in front, is lofty, varied and grand; that behind, undulating, and of much less picturesque outline. The place is, however, uncomfortable in summer; the town being on a sandy flat, from which the heat is strongly reflected. Though the town is small, it is the capital of a very extensive district, and is therefore a place of considerable importance.—We called on the Civil Commissioner, who kindly lent us the use of his office, in which we had a meeting in the evening with a large proportion of the White Inhabitants, and a few of the Hottentots. Several of the former were natives of Great Britain or Ireland, and most of the others understood the English language; we therefore addressed them in our native tongue, in which we set forth the love of God in Christ Jesus, and the necessity of heartily joining in with the offers of his grace, in order to obtain salvation.

26th. We called on a few persons, made purchases of some small articles, such as needles, thread, &c. of which the consumption is considerable in African travelling. In the evening, we addressed the inhabitants in the Civil Commissioner's office, on the use of intoxicating drinks. Notwithstanding the canteens had all been abolished by the Civil Commissioner, on the petition of many of the inhabitants of the town and neighbourhood, intoxicating liquors, chiefly wines, were in very general use, and to an extent, visibly injurious.

27th. We visited the jail, which consisted of a range of inferior, front buildings, used as offices for the turnkey, surgeon, &c. and five large cells, on the opposite side of the intervening yard. The inmates were about half a score of convicts, employed on the road, a few other prisoners, and a blind pauper. The prisoners slept with one leg in the stocks! We also looked into the Government school. Like many others that were free of payment, it was very irregularly attended; neglect in this respect, was a common cause of complaint in the Colony, both in paid and unpaid schools; it might arise from a want of a due appreciation of the value of education on the part of parents. We called likewise on

several of the inhabitants, in company with a person holding the office of deacon in the Dutch Church, the minister of which proposed our meeting the coloured people in his place of worship. To this proposal, we believed it right to accede, and in the evening, about 100 persons assembled; the majority were Coloured, but several of the upper class of the White Inhabitants and some others attended. The minister took his seat between us, and occasionally gave us a word in Dutch, when he observed we were at a loss; of his own accord, he began and concluded the meeting with a hymn. We were favoured with a more powerful sense of divine influence than I had dared to hope for; my own mind being unusually barren before the meeting, and there being many other discouraging circumstances. At such times, patience is necessary, as well as care, to watch against having the mind diverted from its proper business by things we cannot remedy, or perhaps, avoid. Along with much close counsel, we were enabled to show in what true religion consists, and to magnify and "praise the Lord for his goodness, and for his wonderful works to the children of men."

CHAPTER XXXIV.

Uitkomst.—H. and M. C. Van Zyl.—A Dakka Smoker.—Guns.—Rain.—Companys Drift.—Bella-donna Lily.—Outspan Places.—Piquetberg.—Plants.—Misverstaan.—Country.—Berg Rivier.—Hippopotami.—Tulbagh.—Rhenish Missionaries.—Dutch Missionary Society.—Worcester.—Servants.—Jails.—Aerolite.—Awakening.—Hot Spring.—Zondereinde.—Fransche Hoek Pas.—Guernsey Lily.—Leopard.—Fransche Hoek.—J. Verhaag's account of Amboyna and Timor.—Sight of Table Mountain.—The Paarl.—Prejudice.—Wellington.—Wagonmakers Valley.—Malmesbury.—Groene Kloof.—Disorderly Visiters.—Origin of the Moravians.—D'Urban.—Stellenbosch.—Civility.—Neologianism.—Effects of Emancipation.—Liberality of the Dutch Population.—Juvenile Emigrants.—Klip Fontein.—Return to Cape Town.

3rd mo. 28th. We took leave of our kind friends, John S. and Agnes Evans, of Clan William, who had entertained us hospitably; they had in their service, an emigrant apprentice, and an orphan of mixed Hottentot descent, whom they had adopted, and both of whom were treated, as much like sons as servants.—We reached the Uitkomst early, and were again received with that frank hospitality for which Hendrik and Maria C. Van Zyl are noted, and which is especially shown to all who labour in the Gospel, from a real love to the truth.—In the evening we had a religious opportunity with the family and servants. Here all were cared for, and taught to read, whatever might be their circumstances or colour. After the reading of the Scriptures, we addressed them, and were engaged in vocal prayer; a sweet feeling of divine overshadowing prevailed to such a degree that it was difficult to separate.—It is worthy of remark, that in the drought of the previous summer, when the corn was ready to perish on the ground, rain fell at this place, so that the crops here were good, notwithstanding most of the corn was destroyed in the surrounding country. H. Van Zyl would not however take

advantage of this; but having first ascertained what the missionaries at Ebenezer wanted, whom he supplied at a very low rate, and that those at the Kamiesberg, Nisbett Bath, and Komaggas had sufficient supplies, he sold what remained above his own wants, at a very moderate price, saying, that the Lord had not blessed him, in order that he should take advantage of his neighbours.

29th. We had two favoured meetings with the family, the servants, our own people, and a few strangers; a gracious influence pervaded these opportunities, similar to that of which we were sensible yesterday.

30th. Being rainy, we remained with our kind friends at the Uitkomst, and spent most of the time in writing; we had also another agreeable opportunity of religious communication with the family. Maria C. Van Zyl had injured her arm by an accident before our arrival, and she was still feverish and in great pain, nevertheless, she was unremitting in her attentions. She was a woman of a lively spirit, and she reverted with gratitude to the day in which travelling missionaries first brought her evangelical hymns, and directed her attention to the atoning blood of Christ, and to the work of the Holy Spirit upon her heart. In her family devotions she often set one of the coloured boys to read, or to give out a hymn, either selecting one herself, or desiring them to select one, in order to ascertain the bent of their minds. Though the singing might not have pleased an ear critical in music, there was much in it that might be recognized as agreeing with the character of "singing with the spirit and with the understanding also."

31st. The unpropitious state of the weather for travelling induced us still to remain at the Uitkomst. Maria C. Van Zyl furnished us gratuitously with a stock of bread and flour, which lasted us through most of the remainder of our journey, as well as with many other articles; she subsequently expressed great regret to a missionary, at having allowed us to pay her for a sheep.

4th mo. 1st. The rain ceased at noon. The family here allowed 14 of the surviving portion of our weaker cattle to remain at this place till their strength was recruited. The

herdsman, contrary to the advice of his mistress, smoked Dakka, which gave him a wild, phrenzied look; he said he knew it was wrong, but it had got the better of his resolution to leave it off. Our herdsman left a cow under this man's care, for which he gave his gun, at the Groene River, after having carried it over his shoulder for several thousands of miles, without ever having had occasion to use it to protect himself from wild beasts. In going alone among the mountains after the cattle, he was certainly more exposed than any of the rest of the company: his preservation and many other signal mercies, he rightly ascribed to the immediate protection of the Most High. Our driver also disposed of his gun, so that now we had not one connected with our establishment. In the evening we again had some very comfortable religious service with the family.

2nd. We purchased five additional oxen at about £3. each, exchanged one of our horses, purchased another for £9. and left another with the cattle. Had not the rain fallen, most of those we took forward must also soon have died, and we should have had much difficulty in getting our establishment to Cape Town; but vegetation now came forward rapidly, and our hopes revived.

3rd. The weather having become fine we took our departure. The son of our kind hostess yoked sixteen of his oxen to our wagon, and drew it over a heavy sand for two hours and a half, to near Rhinoster Fontein, where he took leave of us; we then proceeded two hours and a half further, to the top of a sandy, bushy hill, crested with grotesque crags, where we rested for the night.

4th. Conies abounded among the rocks where we spent the night. A short ride brought us to Alexanders Hoek, the farm of a Boor who received us kindly, made many inquiries in regard to the principles of Friends, and invited us to hold a meeting at his house. Here we met a trader who was also civil and attentive; he was an acquaintance of our driver, and gave him some information respecting his family, of whom he had not now heard, for several months; he also attended the meeting.—We rode three hours in the evening, and in the dark outspanned by the side of the road, a privilege to

which travellers are considered to have a right, provided they take proper care of their oxen.

5th. We rode, from necessity, to the outspan place, at The Companys Drift, on the Bergvalei Rivier, *Mountain-valley River*, laid down by mistake on some maps at Volvaarts, on the Olifants Rivier. Here we had two devotional readings with our people, and gave a few tracts to passers by, and to a family residing at this place. We found no further opening for religious service among these people, except in a few remarks in conversation.—A beautiful *Chironia* was in flower at this place.

6th. The little stream called the Bergvalei Rivier, runs through a valley clothed with short grass, chiefly of the genus *Cynodon*, but it is sedgy in the wetter places. A large patch of Bella-donna Lily, *Amaryllis Belladonna*, was in blossom among the sedges: some of the flowers were white, and others pink; the colour of the latter was more diffused than in the variety cultivated in Europe. The country was still very sandy; from the Heerelogement to this place, it is called the Zand Veld, *Sand Field*. In the evening we reached the Kruis Rivier, *Cross River*, at the northern extremity of the Piquetberg. This was not a public outspan-place, but we were kindly invited to remain here for the night, by a boor on whose property we had stopped. The young men of the family were busily occupied during a great part of the night, in carting manure upon the land which was ready for ploughing, the heat of the day being too great for such employment. At this place the Blue Water-lily was in flower.

7th. We had some conversation with the family and their schoolmaster, on religious topics, and on other subjects important to man, but relating more to his temporal welfare; they accepted a few tracts gratefully. We next stopped at a "Public Outspan Place," affording water and food for the cattle. To accommodate the common mode of travelling, in this country, Public Outspan Places are reserved, in granting or selling government land.—To the west there were many scattered farms, watered by streamlets from the adjacent mountains, and by the Olifants Rivier. Rain with thunder prevented our proceeding. As the place was bushy, our Bechuana

attendants soon erected a hut of branches and made themselves tolerably comfortable. Guinea-fowl were numerous here.

8th. Thunder and rain compelled us to stop after travelling about two hours and a half. The straps which fastened the oxen to the yokes, and other parts of the draught apparatus, made of skin, broke so frequently on becoming wet, that much time was lost in repairing them. In the evening we halted at Groene Valei, *Green Valley,* where there was a large establishment belonging to a boor; we made the horses fast to the wagon at night, lest they should get into the garden, which was large and well stocked with Vines, Oranges, Lemons, Guavas, Bananas, Figs, Mulberries, Chesnuts, Peaches, and other fruit-trees. This place is under one of the highest points of the Piquetberg, which is a sandstone mountain, about 4,000 feet high.—*Hæmanthus coccineus,* the Scarlet Blood-flower, was plentifully in blossom in this part of the country; several other plants of the *Amaryllis* tribe now threw up their flower stems quickly; among them the beautiful *Brunsvigia Josephinæ,* called Marsbloem, *March-flower,* with a large spreading head of deep-crimson, lily-like flowers, was in blossom in some heathy places. The bulbs of some of these plants are almost as large as a child's head.

9th. The day was ushered in with a violent storm of wind and thunder, which settled into a still, continuous rain; it prevented our travelling, and in a great degree cut off communication with the family on whose premises we were sojourning.

10th. The rain being succeeded by genial sunshine, we proceeded along a wide vale with rugged mountains on each side; we passed ten farms in five hours, in which we travelled fifteen miles. A boor to whom we spoke expressed regret that we were able to spend so little time with him; and a Bastaard, occupying a farm near the road for £4. 10*s.* a year, complained that the neighbouring boors were very sharp with him. Though this feeling was declining, it nevertheless prevailed pretty generally. The cattle of a man of colour, even though he might be of Dutch descent, were more readily impounded than those of a white man; and in many other little

points, the man of colour was annoyed; and knowing that his hue was contemned, he was very sensitive.—We outspanned at night on a desolate waste, at a distance from the Piquetberg; it was however within sight of a neat, white chapel, where there were occasional services of the Reformed Dutch Church.

11th. By a misdirection, or a misunderstanding of a direction, we took a wrong path, which brought us to a place, where at a former period some other party had probably arrived under like circumstances, as its name was Misverstaan, *Misunderstanding*. Our route was consequently circuitous, but this enabled us to distribute a few tracts satisfactorily. We crossed the Berg Rivier, *Mountain River*, at Misverstaan, and again at Riemhooghte, *Drag-shoe Height;* here we outspanned near the house of a boor named Jacobus Marais, by whose family we were kindly received. The road in this part of the country was covered with small, angular, white, quartzose gravel. Mica slate was visible in some of the watercourses. To the east, we had the mountains of the Koud Bokkeveld, *Cold Buckfield*, which are high, peaked, and deeply cleft, and those of the Cardowbergen, which are lower, and have numerous, deep kloofs; out of these, streamlets issue, upon which farms are situated. Much of the adjacent land was karroo, or slaty moor; it was clothed with a small aromatic bush, called Rosmarine, from its rosemary-like smell; its taste was bitter and like thyme. Though the Berg Rivier was now a little swollen, it was only about ankle-deep, and twenty yards wide at the fords. A few Hippopotami are preserved by a boor residing at the mouth of this river; they are said to be so tame as to come near the house of their protector; no others exist south of the Orange River, on the West Coast.

12th. J. Marais' family being gone to the "Nachtmaal," we spent the day very quietly with our own people.

13th. We prepared for a horseback journey to the towns of Tulbagh and Worcester, and arranged for our wagon to meet us at the Paarl.

14th. We called on some Boors, in the district called the Twenty-four Rivers, on account of the number of times which a clear stream, on a sandy or stony bed, and some of its

tributary branches, are crossed, in the bushy and grassy vale, lying west of the Roodezandberg, *Red Sand Mountain*. Pursuing an easterly direction over some branches of the Kline Berg Rivier, *Little Mountain River*, on which there were several farms, we came suddenly on Tulbagh, which is a neat, little town, of white houses, in Dutch style, forming one good street, and a second one, incomplete. Here we received a hearty welcome from G. A. and H. Zahn, of the Rhenish Missionary Society, who had been apprised of our coming by a letter from Wupperthal. The town of Tulbagh is prettily situated, especially when viewed from the south; but it is so completely shut in by mountains, on three sides, and so far up a long vale, that it is out of the road to any place, and consequently, is not likely to increase much in size. The coloured population, particularly those residing as servants on the adjacent farms, had improved greatly in regard to their religious state since their emancipation from slavery.

15th. We spent a little time in a school, conducted by G. A. Zahn, on the plan of mutual instruction and interrogation; he had about fifty pupils, who were nearly the whole of the children of the place, white and coloured: they were well instructed on general subjects, and well grounded in scriptural knowledge. At dinner, we met Arie Vos, an aged Missionary of the London Missionary Society, and Robert Shand, the minister of the Reformed Dutch Church. Robert Shand was a native of Scotland, and a very conscientious man; he was greatly disliked by the nominal christians of this neighbourhood, and as greatly esteemed by the pious. At one period, he was suspended from his office, for refusing to baptize the children of ungodly parents. In the evening, we held a meeting for worship, in the chapel belonging to the Rhenish Missionary Society. The congregation consisted of white and coloured people; it afforded a pleasing evidence of the decay of unreasonable prejudices. Much freedom was felt, in setting forth the great mercy of God to a sinful world, in sending his beloved Son as a Saviour, and in continuing to plead with them by his Holy Spirit.—The chapel in which we assembled, was built for the instruction of the coloured people, by the Dutch Missionary Society of the place; but

they were so disturbed at the emancipation of the slaves, to which class most of the coloured people here belonged, that they sold the chapel.

16th. In the evening, we held a meeting for the promotion of temperance; it was thinly attended. Little of open drunkenness is exhibited here, but the general consumption of wine is considerable. No canteen exists in the town: formerly there was one, which was of very disorderly character, but the people of the neighbourhood united and opened another, which the farmers of the vicinity supplied with wine and brandy of their own produce; these were sold at a much lower rate than the canteen-keeper could afford them at; he was therefore obliged to give up his business. When this point was attained, the other canteen was also closed, but with a notification, that it would immediately be re-opened on any other person commencing business in the same line.

17th. We rode to Worcester; distant about thirty-five miles, through a vale between the Roodezand and Koud Bokkeveld mountains; there were several farms at a short distance from the road on both sides. About midway, we called at one belonging to John Adam Neetling, by whom we were kindly entertained. He expressed great pleasure on finding that we could converse with him in Dutch. At Worcester, we became the guests of J. H. and C. Külpmann, of the Rhenish Missionary Society; the latter was a daughter of the late Michael C. Vos, who laboured diligently in the Gospel in this part of the country. C. Külpmann took much pains in endeavouring to raise her coloured servants into good habits, and her kitchen was as clean and comfortable as if it had belonged to a respectable family in England.

18th. Worcester, at this time, contained about 1,300 inhabitants; it was a rising town, of several streets, crossing at right angles; the houses were of brick and whitewashed. The place was well watered from the Hex River, which, descending from the Bokkeveld mountains, was brought to the town at a level, sufficiently high to irrigate the gardens and adjacent lands. The situation of the town is picturesque: it is at the foot of some low, slate hills, upon a plain of about ten

miles across, intervening between the rugged mountains of the Koud Bokkeveld and the Goudinne. Adjoining the town, there was a plot of ground, granted by the Government to the Dutch Missionary Society of this place; with this Society, the Missionaries of the Rhenish Society here were associated. The land was divided into small erfs or allotments, which were occupied without ground-rent, by coloured people, chiefly such as had been in slavery. These formed a large proportion of the labouring population of the place, and they had contributed liberally, some in money, and others in labour, to the erection of the Mission-premises, which consisted of a dwelling-house, school-house and chapel. The chapel having proved too small for the congregation, after the emancipation of the slaves, was undergoing enlargement. The rest of the money required for this object was contributed by the inhabitants generally, many of whom were Dutch. Though temporarily annoyed by the emancipation of the slaves, the Dutch wisely deferred acting upon the excitement, and were now reconciled to continue their commendable care for the coloured people.—Worcester lies on the high road from Cape Town to the interior.—Mechanics' wages were from 2s. 3d. to 6s. a day.—In the evening, we held a large meeting, which was favoured with the divine overshadowing.

19th. As the place of worship belonging the Dutch Church was open in the forenoon, the mission congregation consisted principally of coloured people, the number of whom was considerable; in the afternoon, the school-room was crowded by a mixed company. On both occasions, opportunity was afforded us to discharge our debt of christian love. The coloured members of the mission-church, consisting of eleven women and one man, were subsequently addressed by G. W. Walker, who conveyed to them much important counsel.

20th. In the forenoon, the Civil Commissioner went with us over the Jail, in which there were fifty prisoners, about half of whom were convicts working in irons; fifteen untried prisoners were in a large room, having stocks on the floor, for security at night; several of these men were ironed to each other! A few were confined in four cells, solitarily, or in

pairs. The room in which some of the convicts slept, was a very poor place; a better had been erected, but it was not yet ceiled. Another room, designed for an hospital, with out-buildings for the jailor, &c. completed this establishment, which had no inclosed yard. With all its defects, this was one of the best prisons in the land.—The Drosdy-house stands near the Jail; it is a large pile of buildings only partially finished, and is the residence of the Civil Commissioner; it was erected by Lord Charles Somerset, and is said to have been intended for a summer residence for the Governor, Worcester being cooler than Cape Town, and esteemed more healthy in the hot weather. We also visited the school of the Rhenish Missionary Society, in which there were 120 children, chiefly coloured. The attendance sometimes amounted to 150; as most of the pupils were very young, it was conducted principally on the infant-school system. In the evening, a large, mixed congregation assembled in the schoolroom, with whom we had a memorable opportunity, in setting forth the importance of abstinence from intoxicating liquors, and in commenting on the work of the Lord among the Coloured People of this land, and on his judgments upon that portion of the Whites, who, being too generally only formal christians, were unwilling to loose the bonds of the oppressed, though compelled by law to give up slavery, and who therefore in spirit still cherished it, and in disgust with the Government that had abolished it, were removing beyond the boundary of the Colony, and subjecting themselves to great privations and sufferings. The people heard us attentively, and bore our plain dealing patiently; it was delivered in love, with the assurance of our good-will. We were enabled to make ourselves well understood in Dutch, so that some remarked, that the Lord helped us; and for this help, we felt reverently thankful.

An awakening among the coloured people at Worcester commenced about three years previous to our visit, with the falling of an Aerolite on the adjacent part of the Bokkeveld; it was attended by an unusual, thunder-like noise, and other accompaniments which caused some persons to think that "the end of all things was at hand." This led some of them to

deep searching of heart, in regard to their fitness to meet the Judge of all the earth. One woman, under strong conviction of her sinfulness, fell down on the floor of her cottage, and began to pray fervently for mercy; her little boy, who attended the mission-school, and had never before seen his mother in the suppliant attitude, or heard her call on the Lord out of a broken heart, ran to J. H. Külpmann, and begged him to go to his mother, for she was praying: he obeyed the summons, and found about a dozen others who had joined her, and were also prostrate before the Lord. Joining his petitions with theirs, he directed them to the Saviour of sinners, and prayed, that this awakening might be blessed to their conversion; and the Lord was entreated for them, as the fruits which they have since brought forth have proved. This awakening spread, and though its first excitement had passed away, the work was still gradually progressing. An aged Dutchman, who was a man of a sweet, christian spirit, belonged to the mission congregation here.

21st. We got our horses shod on arriving at Worcester; they had been without shoes since our first arrival at the Kamiesberg, and some of those we now had in use, had never had shoes on till we arrived here; the stony road from the Berg Rivier to Tulbagh made their feet so tender, that they could scarcely get along without shoes. Being now again in order for travelling, we pursued our journey. Our road lay across a fine, grassy plain called the Goudinne, over the Breede Rivier, *Broad River*, and through a low pass in the mountains, to Brand Valei, where there was a strong spring of hot water; the thermometer rose to 140° the instant it was plunged into it. This spring may probably have given the place its name, which signifies Burnt Valley: I could not ascertain that any other indication of internal burning existed in the neighbourhood. Planted Poplars, with grass, sedges, a *Caladium*, and *Zantedeschia æthiopica*, grow close to the hot water. By the side of the Breede Rivier, a pink Heath was in blossom among the rushy herbage; being spread in extensive patches, it revived pleasantly the recollections of an English Common. The valleys in this part of the country, are extensive, grassy and well supplied with

water. In sandy places, they are bushy, producing Heaths, Proteas, and other striking shrubs, with various species of *Oxalis, Hypoxis, Gladiolus, Anthericum*, &c. which render these less fruitful spots, more gay than those of more value. After a short stop at Brand Valei, we proceeded to the house of a Boor named Jacobus de Wet, where we were kindly received. J. de Wet was blind; he was a man of feeling, and alive to the impolicy of slavery, as well as to the superior advantages of free labour; his wife was a woman of lively zeal and piety, and there were also several other pious persons in the family. We spent a little time with them very pleasantly, but except in conversation, and the distribution of a few tracts, did not see it our place to enter into religious labour among them, although opportunity was not lacking. We took leave of these kind people, and reached the house of a Field-cornet, named de Villiers, on a branch of the Zondereinde Rivier, where we obtained comfortable lodging and refreshment, and had much conversation with the large family, who received some tracts gratefully, as did also some other Boors, whose houses we passed on the road. At this place, there were about forty white persons, and a much larger number of coloured; they were chiefly the family of P. H. de Villiers, and persons employed in his service: he had a large flour-mill, driven by water, and was extensively engaged in farming, &c. He made some sensible remarks on the desirableness of the situation for a village, and on the great want of schools and places of worship in various parts of the Colony. Here, the distance from both was about twenty miles, and the population in the vicinity was considerable; in many districts, people are 150 miles from such places of instruction.

22nd. Our host took pay for the forage of our horses, but in consideration of the nature of our visit, he would not receive anything for our own entertainment: one of his neighbours, who had refused to sell his wheat at a price higher than usual, for conscience' sake, when it was scarce in the country, remarked to G. W. Walker, that it would be well if more such visits were paid in the Colony. The early part of our ride to-day was through a fine valley, bounded by magnificent mountains,

which give rise to several of the rivers of this part of the Colony. We crossed several small branches of the Zondereinde before ascending the kloof, called Fransche Hoek Pas, *French Corner Pass*, at the entrance of which there is a house of entertainment for travellers, where a small toll is paid for the maintenance of the mountain road. This pass requires about two hours on horseback to traverse it; it is cut in the sides of exceedingly steep mountains; the ascent is easy; the highest point may be 2,000 feet. Some of the rocks are argillaceous, others quartzose, and some are sandstone; among them there are a few veins of basalt. These mountains are clothed with cyperaceous and restiacious rushes, Heaths, Proteas, and Everlastings. *Nerine sarniensis*, the Guernsey Lily, and *Nerine crispa*, an allied species, were scattered among the herbage, and were exhibiting their beautiful blossoms.

The clouds rested on the tops of the mountains most of the day, and protected us from the sun. Numerous white houses interspersed among the vineyards and the plantations of Orange, Oak, and Pine, broke pleasantly upon our view, after passing the greatest elevation of the mountain. At Fransche Hoek, we became the guests of the Field-cornet, De Hugo, whose house was open for the accommodation of travellers. Finding on our arrival here, that a meeting, held weekly at the house of a widow, about three miles distant, fell in course to-day, we immediately went thither, in company with Jacobus Verhaag, a Missionary belonging the Reformed Dutch Church; we found twenty-three persons assembled. I addressed them briefly at the close of the meeting, not feeling that much was given me to communicate. After the meeting, we returned to Fransche Hoek. A son of the Field-cornet, De Hugo, came over the Fransche Hoek Pass to-day, by a footpath which takes a different course to the carriage-road; he was attended by a coloured youth and a dog; a leopard came from among the rocks; it crouched, and seemed designing to spring upon him, when the dog seized it. The animals struggled together, and the leopard escaped, and retreated amongst the rocks. The young man thought that it was old and weak, or it would have killed the dog, and that

it was pressed by hunger, or it would not have attempted the attack.

23rd. Rain confined us to the house most of the day. In the afternoon, we met a congregation of coloured people in the chapel, where they assembled regularly on Fifth-day evenings, and First-day mornings, to the number of about 150; twelve had been received as members; several of them were considered decidedly pious, and others hopeful. The rain occasioned the attendance to-day to be small; we felt much freedom in speaking to them on the necessity of attending to the convictions of the Holy Spirit, and of believing in Jesus, and walking in his commandments.

24th. Continued rain rendered any other occupation than such as could be attended to in the house, impracticable. In the evening, the weather became fair, and we had the company of J. Verhaag and P. de Bier; the latter of whom was the teacher of a school at this place. We conversed with them on the principles of Friends, and on the state of the people of Amboyna and Timor, among whom J. Verhaag, at one period, spent some time in endeavouring to improve their religious state, but he apprehended it was to little profit: he described their condition as being very low, and said, that the Roman Catholic Missionaries among them would tell them, that when they had brought them plenty of sandal-wood, they would pray with them; that they thus made merchandise of their pretensions to religion. We had also some conversation on the prejudices of the old colonists of this country, which were still very strong, notwithstanding they were giving way. Few of them would allow their own children to learn Geography in the school, because they esteemed it an unnecessary attainment, notwithstanding it was taught in some of the mission-schools, to the Hottentots. Independently of a First-day school, the coloured people here received instruction from P. de Bier, twice in the week. Many of his pupils were making a little progress in spelling, but there was such a disposition among them to remove from place to place, that few of them remained long enough to make any considerable advancement.

25th. Our kind host, Daniel De Hugo, from whom, and

from whose wife and family we have received much hospitable attention, declined accepting any payment for our entertainment; he merely charged for the forage of our horses, which he had himself purchased. We set out after dinner to the Paarl, three hours ride distant. The road lies along a sandy valley, with many pretty vineyards at the foot of the mountains, on both sides. On approaching the Paarl, we once more obtained a view of Table Mountain, at the foot of which Cape Town is situated; this sight raised feelings of thankfulness in our hearts to Him who led us forth, and had crowned us with many mercies, and had brought us thus far on our way in safety. On arriving at the Paarl, we found our people there, and in good health; but another ox had died on the road. A hearty welcome awaited us from George Barker, of the London Missionary Society, and from his daughters. The Paarl, *Pearl*, is situated at the foot of an elevated, isolated, granite hill, with large, convex-topped rocks projecting from its summit; among these, there are Aloes, and other plants; the sides of the hills are bushy, and afford pasturage; they produce various shrubs of the genus *Protea*. The population of the town was about 4,000; the houses are in Dutch style, whitewashed, and interspersed among oak, pine, and other trees, growing in the streets, between which there are orchards and vineyards. It is a pretty town, and has a fine view of the sandstone and slate mountains of Drakenstein, *Dragon-stone*, to the east, under which there are many neat farmhouses, with vineyards and orchards.

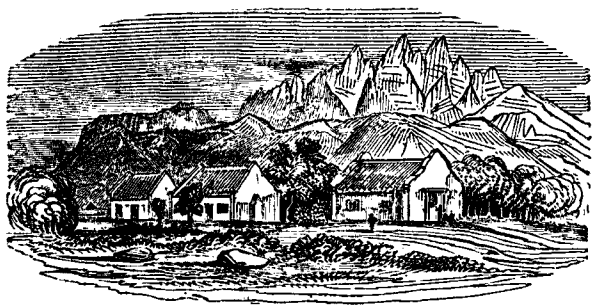
26th. We attended meetings for the coloured people in the morning and evening, in a chapel belonging to the Paarl Auxiliary to the London Missionary Society, which is supported by the Dutch inhabitants, who find a house for the Missionary, and pay a female teacher for keeping a school in the chapel five mornings and two evenings in the week, with the coloured people. We had free opportunity of expressing our christian concern for this interesting class of the inhabitants. The congregation often amounted to about 400; the number who assembled to-day was rather less, many being alarmed lest they should come in the way of Small-pox infection. A case or two of this disease had lately occurred here; it was

prevalent and very fatal in Cape Town. In the afternoon, we visited the school of the coloured people, held in the Infant School-room of the London Missionary Society, which was large and commodious. After the forenoon meeting, we accompanied George Barker to the prison; it was a hired building, with four large cells, and two small rooms. There were eight prisoners, principally committed for petty offences. This is a subordinate prison to that at Stellenbosch, which is the district town.

27th. We visited the Infant-school, and a private school; the pupils in the latter were the children of the white inhabitants, who were almost exclusively of Dutch or French extraction. Many refugees from France took shelter from persecution, in this part of Africa, and intermarried with the families of the old Dutch settlers. We called on Major H. Piers, the resident magistrate. He was an intelligent, upright man, disposed to give the coloured people the full benefit of the protection of British law, which, from long-rooted prejudice, it was still difficult to secure to them. We had a meeting in the evening in the Infant School-room with a number of the white and coloured population: the former, with a few exceptions, seemed a little shy of us; they were unwilling to meet us in the chapel, notwithstanding they did not object to our preaching there to the coloured people. On this occasion, we had an open opportunity of setting forth the necessity of repentance, and of a practical faith in Christ; and we understood that the fears of some, who had looked upon us suspiciously, were removed.

28th. We arranged for our wagon to meet us at Stellenbosch, took leave of our kind friends at the Paarl, and again crossing the Berg Rivier, proceeded to Wagonmakers Valley, situated at the foot of the Groene Berg, *Green Mountain*, and inhabited by a considerable number of wine-farmers, whose vineyards and orange groves extended for three or four miles along a mountain rivulet, upon which the village of Wellington is situated. At the upper end of the valley, we met a cordial welcome from Isaac and Magdalena Bisseux, of the Paris Missionary Society, who occupied a house contiguous to a chapel, both of which were erected by the Dutch

population, who are here likewise intermixed with the French refugees. The Mission Premises are represented in the annexed cut.



Wagonmakers Valley, Paris Missionary Station.

29th. The religious labours at Wagonmakers Valley commenced with a person named Van Zulg, who was stationed in the neighbourhood as a schoolmaster, and visiter of the sick, about forty years ago, and who preached with much success, both to the white and coloured people. Traces of the good effect of his labours are yet conspicuous among both classes. In the afternoon, we had a meeting for the white inhabitants, some of whom were pious; several of the coloured people were also present; in the evening, we had one for the coloured, which was attended by some of the white. Both were seasons of divine favour, in which much close counsel, as well as christian instruction, were imparted. Eleven of the coloured people were members of this little church, exclusive of some who had removed to other places, and fourteen could read. A congregation of white people assembled here on First-days, once in the day.

30th. The early part of the day was foggy. When the mist cleared off, we proceeded on our journey. We passed northward of an isolated mountain called Paardeberg, *Horse Mountain*, and west of one called Riebeeks Kasteel, *Riebeeks Castle*, and travelled over an argillaceous, but rather sandy country, on which grain was pretty extensively cultivated, and where ploughing was in progress in some places, and the wheat had come up in others. In the afternoon, we reached

Groene Kloof

Malmesbury, formerly called Zwartland Kerk. J. D. A. Freislich, the Clerk of the Peace, to whom we had an introduction, from C. C. de Villiers, of the Paarl, kindly invited us to take our meals at his house, and obtained a bed for us at the house of a neighbour. The white houses of Malmsbury give the place a pretty appearance, but there are few trees about it, so that, though situated among hills, it has little picturesque beauty. The inhabitants appeared to be thoroughly taken up with their temporal concerns.

5th mo. 1st. We obtained leave to invite the inhabitants to meet us in the schoolroom, but could get none to come; we were therefore obliged to be content with conversing with a few whom we casually met, and with giving them some tracts. The people seemed to have little relish for religious subjects, and to be jealous of us. We looked over the jail, which was a temporary one, and over a new building designed for a prison, in which it was intended to form a few cells, under the same roof with some Government Offices. Finding no opening for further service, we set off for Groene Kloof, *Green Valley*, where we arrived in three hours and a half. On the way, we traversed a wide, sandy flat, crossed a low range of granite hills, and passed a few farms, at which we left tracts. It was pleasant to come again among people whose hearts were warmed by christian love, and to receive such a brotherly welcome as the Moravian Missionaries gave us, one of whom we had before seen at Genadendal.

2nd. We walked with Ludwig Teutsch over the settlement, which is represented in the annexed etching, and on which there were about 1,000 Hottentots and other coloured people. They lived in two wide streets, with gardens between the rows of houses; one of the streets extended far to the right beyond the limit of the sketch. A man of orderly conduct coming here, and agreeing to observe the rules of the place, was allowed as much garden-ground as he could work; but if, at the end of two years, he had not cultivated any that had been assigned to him, it fell again to the Institution. Many of the people had also considerable pieces of corn-land at a short distance; some of their fields extended up a neighbouring mountain. Their first habitations were usually of

rushes; they next built hartebeest houses of better quality; and many had superseded these by neat, comfortable cottages, well built and thatched. Many of them not only cultivated their own land, but worked among the Boors of the neighbourhood, from whom they obtained wages. This station was made over by the Government, to the Moravians in 1808, as a missionary place for the Hottentots, &c. Before that time, it was successively occupied as a hunting-station for the Governor, and a depositary for salt. Several of the original buildings were still standing, and others had been added, among which was a commodious chapel. The estate was 4,606 morgens, or nearly 9,200 acres.

3rd. There were several services in the chapel. A meeting in the evening was chiefly occupied by George W. Walker and myself, in exhortation, under the desire that the people might attain to a spiritual knowledge of christianity. Few children were present; but the congregation amounted to about 600. In this country, many white people are misnamed christians, in contradistinction from the coloured, who are generally styled Heathens, or Schepsels, *Creatures*. We were grieved to see three such white persons of English and Dutch descent, who had stopped on their journey, and claimed the hospitality of the Moravians, sitting on chairs which they brought out of the house into the yard, in a lounging and disrespectful way, as the coloured people were going to and from their public worship; from this, these misnamed christians, with a single exception, at the morning service, absented themselves; not, it was evident, from conscientious objections to the forms used, for they were not in a state of mind to have conscientious objections on such a subject. The Moravians here have often to bear with such misconduct, and they appear to bear with it very patiently.

4th. We visited the schools, into which English had lately been introduced; in the girls' school there were 80 pupils; some of them had made so much progress as to read a little in the Scriptures, in English, and to translate what they read into Dutch; they were in the school three hours in the forenoon. The boys attended the school in the afternoon; 60 were on the list; but they were so much engaged in feeding

cattle, and in other rural occupations, that the attendance was usually much below that number. In the infant-school there were 140 children, for which number the schoolroom was much too small. The members of the church were about 300.—To-day there was a feast, entirely a religious service, celebrated by the single sisters; it was in commemoration of the 110th anniversary of the time when a number of single women gave themselves in an especial manner to the Lord; this circumstance originated the Moravian body.—Groene Kloof, from its name, gives the expectation of a deep valley of much verdure; but is merely a shallow, sandy hollow, among some low, bare, granite hills; it has however the advantage of a good supply of water, for this part of the world, and of a small wood of planted Poplar, which supplies useful timber; it is also ornamented with Weeping Willows. Some Aloes, and other striking plants, grow among the granite rocks, and the neighbourhood is famous for the gaiety of its bulbous-rooted flowers.—After partaking of an early dinner, and receiving a parcel of food for our journey, we parted from the affectionate Moravian Missionaries, and pursued our journey over a sandy country, terminating in a few rounded hills of more clayey character, among which there were several farms. We had a view of Cape Town, with Table Bay, from one part of the road; this was very agreeable, though we could not but look upon it with mixed feelings, on account of the ravages which we heard the small-pox was making among the inhabitants.—We reached D'Urban, which was formerly called Pompoen Kraal, in the evening; here we were unable to obtain a shelter for the night, which was raw and cold, and after spending about two hours in seeking a lodging, during which we called at every house except one in the place, we were under the necessity of remounting our wearied horses, and proceeding to Stellenbosch. Coming from Groene Kloof to D'Urban, was like making a transition from the torrid to the frigid zone; we however, left a few tracts at D'Urban, hoping to kindle a more fervid spirit, and then pursued our weary way over a heavy, sandy road. On reaching Stellenbosch we again met with kindness; notwithstanding we had occasion to call two persons out of bed to give us

information at so unseasonable an hour, they were very civil; and certainly there is much truth in the sentiment expressed on one of the school copies used in my boyhood, "Civility gains respect." One of these persons got up and went with us to the Wesleyan Mission House, where, though after midnight, our kind friends Edward Edwards and his wife arose, gave us a warm greeting, and a refreshing cup of tea, and welcomed us to the accommodations which their house afforded.

5th. Our wagon arrived from the Paarl, where another ox was left in a dying state.—Stellenbosch is a pretty town; it had at this time about 200 houses, and 1,500 inhabitants; it is situated at the foot of a rugged-topped mountain, detached from the main range; the streets have on each side, a row of fine oak trees. The principal part of the houses were built in Dutch style and white-washed. The cottages of the coloured people were numerous and neat; they formed a pleasing feature of the place. The coloured people were neatly clad; they were a very orderly part of the community, and formed the principal portion of the labourers and servants in the town. The Wesleyans had lately erected a neat chapel contiguous to the mission-house; they had a daily school, taught by a young man who had a tinge of colour; the number of pupils to-day was upwards of fifty. The Rhenish Missionary Society had also a chapel and school here.

6th. We called on the Rhenish Missionaries, Paulus Daniel Lückhoff, Johannes George Knab, and Johan Daniel Andreas, who occupied premises provided by the Dutch inhabitants for a mission to the coloured people; here we met Pieter Albertyn of the Paarl, an agreeable young man, and free from the Neologian heresy, with which many of the Dutch ministers in this part of the Cape Colony are defiled. This heresy cuts away the vital part of Christianity, and is evidently the subterfuge of men of unregenerate minds, who for filthy lucre's sake have undertaken to teach the Gospel before having learned it; they therefore reduce the character and offices of Christ to the standard of the comprehension of the human capacity darkened by sin; the doctrines of the forgiveness of sin through faith in the atoning blood of Christ, of an experimental peace

and communion with God, through the mediation of a glorified Redeemer, and of submission to the sanctifying influences, or renewings, of the Holy Ghost, have no place with them; they cannot understand them, because these things are spiritually discerned, and they themselves are yet carnal. —In the evening I addressed a few coloured people in the Wesleyan chapel.

7th. We dined with the Rhenish Missionaries after visiting their schools, one of which was an Infant School; the other was for older children: in each of them there were 100 pupils, who were well taught by two of the Missionaries: the children were of the coloured class. We also looked into the chapel, which was undergoing a third enlargement since the emancipation of the slaves. The desire manifested by this class, for religious instruction, was great and increasing, now that it was within their own power to attend places of worship. The provision to satisfy this desire made by the Dutch inhabitants of this place was very creditable to them. In the evening we again had the opportunity of addressing a few of the coloured people in the Wesleyan chapel.

8th. In the evening we accompanied the Rhenish Missionaries to their chapel, where upwards of 200 coloured adults were assembled as a school. All the congregations were at this time diminished by the small-pox. The school service was suspended to give us the opportunity of speaking to the pupils on several important subjects, and the occasion at length assumed a decidedly religious character, in which the overshadowing of the love of our Heavenly Father was felt in a comforting degree.

9th. We visited the jail, four large cells of which opened into a small yard; in one of these, four Englishmen were waiting for trial, and in another, four coloured men. A passage to four solitary cells opened into the same yard; in one of these there was a coloured man under a few days' sentence. Fifteen convicts working on the roads were lodged in a small, square room, and in two or three cells opening into the street. A few persons were out on bail, working for their sureties. Crime had not increased since the emancipation; commitments

for misdemeanours had become much less frequent; but those for petty thefts were more numerous. Masters would now bring a servant before a magistrate, where, had the servant been a slave, he would merely have received some chastisement from his master, who would thus have avoided the loss of the slave's labour consequent on sending him to prison; this loss now fell upon the servant, in the forfeiture of the opportunity of earning wages.—We called on J. Versfeld, a descendant of Persoon the celebrated botanist; he showed us a fragment of the aerolite which fell upon the Bokkeveld, mentioned on the 20th of 4th mo. it appeared to be of the same constituents as other meteoric stones. We likewise called on a pious widow, named Allison, who seemed to have great comfort in having several of her children labouring in the vineyard of her dear Lord and Master; she was the mother of James Allison of Imparani.

10th. In the forenoon we were favoured with an opportunity of discharging a debt of christian love to the portion of coloured people assembling in the Wesleyan chapel, and to a large congregation of white and coloured in the chapel of the Rhenish Missionaries; many of the Dutch assembled with the coloured people, in this chapel, on First-day afternoons, the minister of the Dutch Church holding service only in the forenoon. On both of these occasions the congregations were smaller than usual, in consequence of the prevailing sickness; nevertheless about 150 persons were present in the morning, and 500 in the afternoon. In the evening nearly all the English residing in the town, amounting to about sixty, assembled in the Wesleyan chapel, where, on First-day evenings, Edward Edwards usually preached in their native tongue, to the few who met. On this occasion a special invitation had been given; and we were strengthened to plead with them on the danger of neglecting the things that belong to salvation, as well as to set before them the mercy of God in Christ Jesus, with the language of entreaty to be reconciled unto God. We had also a parting interview with some of the coloured people. In the labours of this day, we had great cause to bless the Lord for his goodness, in strengthening us to direct the people to the convictions

and guidance of his good Spirit, and to testify, that it is through this blessed Guide that the Father draws unto the Son, grants the evidence of forgiveness of sin through faith in him, and enables men to walk in his commandments blameless.

11th. Notwithstanding the day was humid, we rode with Edward Edwards to Klip Fontein, *Rock Fountain*, where he was in the practice of holding a weekday service. On the way, we spoke to one of the Juvenile Emigrants; he, like some others of this class, whom we had lately met, had lost his own language. He seemed as if beclouded in intellect. In country situations, the Juvenile Emigrants were made the companions of the agricultural poor, who were generally Hottentots, unused to anything which an Englishman would call comfort. The Hottentots are associated in families, sometimes several together, so that a little Hottentot generally has his parents and relations to protect and befriend him, but the little emigrants were friendless and solitary: their situation was certainly far from what those who promoted their emigration, intended. It has been remarked, and not without justice, that, during their apprenticeship, the situation of the Juvenile Emigrants was, in some respects, worse than that of slaves, and hardly so good as that of the Hottentots before the passing of the Fiftieth Ordinance, which secured to them the privileges of British subjects. The property which a man had in his slave, induced him to take care of him, as he would of his horse, and for the same reason; and the Hottentot always had friends of his own race and language; but to the Juvenile Emigrant, both of these circumstances were wanting.—Klip Fontein is about eighteen miles from Stellenbosch, on the sandy Cape Downs, or Flats. A few coloured families were located here on Government land: having no title to this property, they made but little improvement, but by means of their cattle and little gardens, they obtained a livelihood. Here the Wesleyans had erected a little chapel, and cultivated piety in the wilderness. About the time of the slave emancipation, some prejudiced persons spread calumnious reports of the coloured people residing on the Cape Flats, which gained so much credence

with the Government, as to induce it to deliberate upon expelling them. The Wesleyans took up the subject, proved the fallacy of the charges brought against these poor people, and expostulated against the injustice and cruelty of driving them off; some of them had been located here for eighteen years, with the cognizance of the Government; they were also a security to travellers, in passing this weary wilderness of sandhills and low bushes.—At Klip Fontein E. Edwards vaccinated several children, and two young Afrikanders, who afterwards joined us along with the coloured people in the chapel. We had a short, but satisfactory meeting with them, in which the judgments of the Lord, as exhibited in the present visitations of sickness in the land, were alluded to, and pointed out as a means designed to lead sinners to seek salvation. Here we parted from our kind friend, Edward Edwards, who returned to Stellenbosch. Two hours and a half of dreary, wet riding from Klip Fontein, brought us to Cape Town, where we received several greetings in riding along the streets. We became lodgers in the family of Thomas Thwaits, in which we were inmates when before in Cape Town. Soon after our arrival, we received a packet of letters from our dear relatives and friends in England, which were very comforting at the conclusion of a journey of nineteen months through the wilds of South Africa.

CHAPTER XXXV.

Friends' School.—Wees Huis.—Matilda Smith.—Purchase of Premises.—Transfer Duty.—Visit to Rondebosch.—Return of Motingo and Seberioe to the Kuruman.—Tract on Salvation.—Sir G. T. Napier.—Military Temperance Meeting.—A Word of Christian Counsel to the White Inhabitants of South Africa.—L. Marquard.—Winter.—Visit to the Jail.—A Christian Exhortation to the Coloured Inhabitants of South Africa.—Measles and Small Pox.—South African Tract Association.—Visit to the Penal Settlement on Robben Island.—Observations addressed to Missionaries, &c.—Occupation of the School Premises, in Buiten Street.—Police.—Meetings.—Amsterdam Battery.—Meeting in Dorp Street.—Sailors Home.—Emigration.—Presents to the Missionary Stations.—Prospect of leaving South Africa.—Labours of Missionaries.—Departure of G. W. Walker for Van Diemens Land.—Union of J. B. & G. W. W. in their visit to the Southern Hemisphere.

On returning to Cape Town, we were so much exhausted as not to be equal to great exertion, for several weeks; but we were favoured to gain strength, by care and regular exercise; we were also enabled to attend to such things as we apprehended to be our religious duty.

Some of our friends in England had interested themselves respecting the establishment of a school for children of the poorer class, in Cape Town; the obtaining of suitable premises and the settling of a master and mistress in them were left to us.

5th mo. 22nd. I purchased a house which had been erected for a school-house, near the junction of Buiten Street with Long Street. This situation appeared to be very eligible for the projected school, being open and elevated. The ground on which the school-house stood, formerly belonged to an institution called the Wees Huis, *Orphan House*, which was instituted, principally, by a pious woman named Matilda Smith, who sympathized deeply with the Coloured People of this Colony, and with those who laboured for their amelioration.

The property intended for the support of the Wees Huis had proved inadequate for the purpose, and a portion of the ground adjacent to the house, had consequently been sold off. In the change of hands it now reverted to the improvement of the class of persons for whom this benevolent individual originally designed it.—In the Cape Colony a certain duty is paid on all transfers of property; in this case the Governor remitted the duty, so long as the premises should be used for a school for children of the poorer class, supported by the voluntary subscriptions of persons in England; but the duty was to be paid up, if at any future period the premises should be sold for any other purpose. The purchase money was £1050.

24th. We visited a person at Rondebosch, who had separated from all religious communities, on account of the abridgment of christian privilege, in those churches with which he was acquainted, in regard to the exercise of gifts in the ministry, as well as on account of the lordship over God's heritage, in which he saw that those persons were placed, who were in the ministerial office, in congregations in which the ministry was made a monopoly, by being limited to one man, contrary to the instructions of the apostles, in 1 Corinthians xiv. and 1 Peter v. 3. This person assembled his own family and domestics, and conducted worship among them according to his own views. On our being with them, they spent some time in silence, after having been engaged in reading the Scriptures and in singing, accompanied by instrumental music. Under a fresh feeling of what I believed to be the constraining influence of the Saviour's love, I directed their attention to the importance of seeking after an experimental feeding upon Christ, who is still known by those who are reconciled unto God through him, to be "the bread of life," satisfying the hunger of the soul; these also know the Holy Spirit, sent in the name of Christ, to be "the gift of God," and to be "in them a well of water springing up unto everlasting life."—I had also to speak of the necessity of allowing "the day of the Lord to be upon everything in man, which is proud and lofty, that it may be brought low," in order that "the Lord alone may be exalted," and may become unto us "a place of broad rivers

and streams," for our continual refreshment; that the activity of man, without the putting forth of Christ, may be so subdued that it shall "not go therein as a galley with oars," nor shall his pride, as "a gallant ship, pass thereby;" but the Lord may be known to be our Judge, our Lawgiver, and our King, and his power may be experimentally felt to save us.

27th. Two Missionaries of the Paris Missionary Society sailed for Algoa Bay, on board the Queen Victoria, schooner, on their way to the Bechuana country. The young men who came with us from the Kuruman, returned with them. They conducted themselves agreeably while in our employment. Motingo supported his christian character very consistently, and acquired some knowledge of the Dutch language. Seberioe had had more advantages in regard to the acquirement of knowledge, and he appeared to appreciate increasingly the principles of the Gospel. Neither of them seemed fully to understand the value of money. When I spoke to Seberioe about paying him his wages, according to the rate agreed upon before he set out, he said he wished to have a few articles, which he named, but that he should not ask much money. These articles were not of more value than one-fourth of his wages. We, however, gave them their money, with instructions as to its use, in purchasing sheep on the Frontier. Not having been on the water before, they were rather timid, but they said they were willing to go by sea, if I would go on board the vessel with them. To this, I readily consented; when I parted from them, they appeared comfortable, but the separation was felt on both sides.

30th. We made some arrangements respecting the printing of a version of the tract on Salvation, Appendix C. in the Susutu; into this dialect of the Sechuana, it had been translated by Thomas Arbousset, of Morija, for the benefit of the people of the Basutu nation. This version was entitled, "Topollo e entsoeng ki Yesu Kereste." Subsequently, the same tract was translated into Caffer by Richard Haddy, of Wynberg, who kindly undertook this labour. After the translation had been revised by Henry Dugmore, of Mount Coke, in Caffraria, a large edition was printed in Cape Town, and distributed among the Missionary Stations in Caffraria.

The Caffer version was entitled, "Ukukululeka Gu Jesusi Kirisitusi," *Salvation by Jesus Christ.*

6th mo. 1st. We had an interview with Sir George T. Napier, the Governor of the Colony, who kindly invited us to throw before him our views on any subjects which might have arrested our attention, in connexion with the welfare of the Colony, and of the native tribes, beyond its Frontier. This made way for some communication on these subjects, which it was very relieving to our minds, to be able thus to bring under the notice of the chief authority in the Colony; some of our suggestions were promptly acted upon. In the course of our sojourn in Cape Town, we received much kind notice from Sir George and Lady Napier, and were a few times guests at their table.

10th. We attended a Temperance Meeting in the Military Barracks. This was the only Temperance Meeting at this time kept up in Cape Town. We were present at it several times subsequently. It was attended occasionally by the military chaplain, by Dr. Philip, and by James Smeeth, a Wesleyan Missionary. Some of the soldiers occasionally addressed the meeting on the importance of abstinence from intoxicating liquors. The sergeant-major of the castle informed us, that on an examination of military punishments, here, for about three years, ninety-seven out of 100 cases appeared to have resulted directly, or indirectly, from the effects of strong drink.

11th. I commenced the essay of a tract, entitled, "A Word of Christian Counsel to the White Inhabitants of South Africa," under a continued exercise of mind for the welfare of this class of the inhabitants. In this, as well as in some other exercises of a similar character, my companion felt so much of the same kind of pressure of spirit with myself, that after I had committed to writing what impressed me he revised the essay, and made additions. We then mutually examined the whole, and signed it jointly. This tract is given in Appendix E. It was translated into Dutch by Leopold Marquard, a pious man, by profession a teacher of languages, who was useful in visiting the prisons, and in imparting religious instruction to the coloured people.

12th. The weather had lately been cloudy; this morning it became clear, and exposed to view the mountains of the Koud Bokkeveld, the tops of which were covered with snow. This was the first snow we had seen this winter. In the valleys there was the greenness of spring. Several plants were in flower among the hills in the immediate vicinity of Cape Town; among them were some gay species of Wood Sorrell, *Oxalis*, of various colours, a blue *Trichonema*, resembling a Crocus, three species of *Gladiolus*, a *Babiana*, a *Podalyria*, an *Indigofera*, *Stapelia variegata*, *Protea melifera*, and many other plants and shrubs, such as are frequently met with in English greenhouses. Snow was generally to be seen on the mountains for the next three months.

14th. We visited the prisoners in the jail; the number was but small. Convicts in the Cape Colony are either sent to a penal settlement on Robben Island, in Table Bay, or work in irons upon the roads. The prisoners, who were chiefly coloured people, were assembled in a clean, little room, used as a chapel. We spoke to them upon the importance of communing with their own hearts before the Lord, and pointed out to them, the manner in which, for want of this practice, a large proportion of the human race not only fall into sin, but continue to live in transgression against God, instead of seeking to be reconciled unto him through Jesus Christ. Most of these people understood something of English, in which we addressed them; but feeling pressed in spirit, to speak to them in Dutch, I yielded to this feeling. This was not only a great relief to the exercise of my own mind, but subsequently the sense of divine influence spread much more powerfully over the company.

24th. A debt of christian love to the coloured inhabitants of South Africa, resting on our minds, we addressed to them "A Christian Exhortation." This was also translated into Dutch, and extensively circulated throughout the Cape country. It is introduced into this volume in Appendix F. In the course of our absence in the interior, Cape Town had been visited by the Measles and the Smallpox. Neither of these diseases had been known in the Colony for many years, and now they both proved very fatal. The smallpox

was especially so, among the Mahomedans, who universally refused to be vaccinated. For three days in succession, there were seventy funerals in Cape Town, of persons who had died of the smallpox.

In the course of our sojourn in Cape Town, we despatched parcels of books and tracts to most of the Missionary Stations, and to several other places, which we had visited. Many of these were sent to us from England, and others were obtained in Cape Town; some of the latter were freely supplied by the South African Tract Association, which is an active and useful institution; it has printed a valuable series of tracts in Dutch.

7th mo. 1st. We accompanied Richard Haddy in a visit to the Penal Settlement, on Robben Island, which is about nine miles distant from Cape Town, and seven from the light-house, near Green Point. We were conveyed thither in a boat, belonging to the place. The island is about seven miles in circumference; it is on the clayslate formation, and is of small altitude; its appearance is arid, except in showery weather, and it is destitute of trees, except such as have been planted as an orchard. Rabbits are numerous on the island, but they are supposed to have been introduced. The Settlement was under the charge of a military officer, and a detachment of soldiers were employed to guard the prisoners; the soldiers were changed every two months. The penal discipline was under the charge of R. Wolfe, the superintendent, an intelligent man, formerly in the army, who was much interested in the improvement of the penal discipline.

The prisoners were about 120; they were chiefly coloured people, but a few were British, and colonial Dutch. They were lodged in large, stone buildings, and the rooms which they occupied, were remarkably clean. Each prisoner had a bed, placed on two loose boards, upon a barrack-bedstead; the bedsteads extended down each side of the rooms which they occupied. The rooms, as well as the bedding and the prisoners, were kept so clean, that the smell, common among people of colour, in this country, was not to be perceived here. The prisoners were employed in quarrying slate-flags, burning lime, making bricks, and salting fish. The lime was obtained from shells, and burnt in kilns of a superior

structure; and the fish were caught by some men, hired for the purpose. The salted fish from this country finds a ready market in the Mauritius. The religious instruction of the prisoners devolved upon R. Wolfe, who obtained such help as he could, in this important object, from persons interested in the best welfare of their fellow men. In the evening, the prisoners were assembled, and were addressed by Richard Haddy and ourselves.

2nd. We were present at two devotional meetings with the prisoners; in one of them, they were addressed in Dutch, and in the other, in English. We also visited two Hindoos, who were suffering under a hard sentence, but who, we understood, were afterwards sent back to their own country. We had a pleasant passage back to Cape Town, where we afterwards met a company of Missionaries from Ceylon, on their way to England, who were sojourning for a few days with our kind neighbour, T. L. Hodgson.—In the course of the day, Richard and Mary Jennings, whom we had engaged to conduct the school in Buiten-street, arrived from Simons Town, and took possession of the school premises.

9th. Having felt much for the parties in this country, engaged in labouring for the eternal welfare of their fellow men, we essayed a tract, entitled, "Observations submitted in Brotherly Love to the Missionaries and other Labourers in the Gospel, in South Africa." This tract, which is introduced at Appendix G, was printed, with those before noticed, at the expense of the Society of Friends, in England; it was extensively circulated among the class to which it was addressed.

12th. We held our meetings for worship in the school premises, in Buiten-Street, being joined by Richard Jennings and his family: we had held them, since returning to Cape Town, in the sitting-room at our lodgings, where we had occasionally been joined by a few other individuals. Subsequently to this period, we met regularly in the schoolroom. In the course of our absence, the Police of the town had been remodelled, upon the plan now in use in England. After this change, we were never subjected to annoyance by unruly persons, such as at a previous period disturbed our meetings, when they were held in Long Street.

15th. We had a meeting with about 150 persons, chiefly of the coloured class, in the Wesleyan chapel, in Sydney Street. We endeavoured to impress upon them, the importance of repentance and of faith in Christ, and the certainty, that where these existed, there would be an endeavour to walk in holiness. The religious progress of the people in this neighbourhood had been slow, and their convictions, at this time, were probably, in most instances, far from clear; nevertheless, the labours which had been bestowed upon them had produced a great moral reformation.

19th. We accompanied Leopold Marquard to the Amsterdam Battery, an old military station, now used as a depôt for convicts, who worked in chains upon the roads. They were lodged in a series of arched cells with mud floors. The prisoners were thirty-six in number, of various native and mixed tribes; none of them could read. They were mustered in the prison yard, and while standing with them, we were sensible of a comforting feeling of divine influence, under which we were enabled to direct their attention to the Holy Spirit, as that which they had felt as a witness against sin in their own consciences, and which, in their incapacity to read the Scriptures, would, if attended to, enable them to read the book of their own hearts, and teach them respecting their fallen state by nature, and their need of a Saviour.—During the remainder of my stay in Cape Town, I often read a chapter in the Dutch Scriptures to the men in this prison, and spoke to them on the consequences of sin, both temporal and eternal, and on that salvation which is freely offered to mankind through Jesus Christ.

21st. We had a meeting with some coloured people in the Wesleyan chapel, in Berg-Street, in which we were enabled to extend to them much counsel on the importance of knowing religion as an inward work, in which the heart is sanctified, and the fruit of holiness is brought forth, in conduct and conversation, through the effectual working of the Holy Spirit, sent upto all, in the name of the Lord Jesus, and dwelling in all who willingly accept this gracious gift, and submit to be ruled thereby.

24th. In the evening, we attended a meeting, held in

regular course, with about 100 coloured people, in the school-room of the London Missionary Society, in Dorp Street, under the superintendence of Martinus C. P. Vogelgezang, a missionary. After the people had sung a hymn, an opportunity was afforded us to address them; this we availed ourselves of after a short pause, under a considerable measure of the constraining influence of the love of Christ. They afterwards sung portions of some striking hymns, and in the intervals, their pastor made comments on the greatness of the love of God, and on his mercy in Christ Jesus; he also alluded to the promise that the Holy Spirit should be a leader, to the Lord's humble, believing children. At various times, he invited any to pray who might feel influenced to do so. This invitation was accepted by four persons, under considerable feeling; the solemnity attending the offerings of two of them was peculiarly striking. A considerable pause subsequently ensued, and fearing that they should be drawn into expression, beyond the measure of their exercise, and having felt my own spirit bowed before the Lord on their account, from before the period in which the first of them gave utterance to prayer, I knelt down amongst them, and poured forth my petitions on their behalf, at the footstool of divine grace and mercy: the meeting then concluded. The congregations of coloured people in Cape Town, who had lately been delivered from slavery and oppression, were very interesting; and in way being made for the expression of their exercises in prayer, without the parties being called upon by name, to pray, a considerable advance was made toward scriptural simplicity in regard to the exercise of spiritual gifts. When parties are called upon by name, they may often not be baptized for the service at the time, by the great Head of the Church. I believe also that where way is made for them to express themselves in counsel or exhortation, many of their exercises are more properly conveyed in this way than in the form of prayer.

8th mo. 1st. James Watt, a carpenter, in a small way of business, called to obtain some tracts for distribution among seamen. This individual was an American of very unpretending exterior, but he sympathized deeply with the seamen

resorting to this port. With slender help, he gradually raised a building for a Sailors Home; he also devoted much time to imparting religious instruction to this class of our fellowmen, many of whom are so degraded, that they seem among the last to seek their own welfare.

11th. I had some conversation with a person high in office, on the subject of encouraging emigration to the Cape Colony. Many persons were very urgent in promoting this measure, especially merchants, who felt painfully, a great depression in trade, which had now existed for a considerable period; they were conscious that the arrival and settling of emigrants would produce a beneficial influence upon their business: but my impression is, that South Africa does not hold out much encouragement for emigrants, unless it be, to the Natal country, which, I expect, will be found capable of supporting a considerable population; and it may properly be occupied, if the emigrant Boors be first settled there, and the rights of the few scattered groups of the Aborigines properly secured. As regards the parts of the country through which we travelled, I have endeavoured to describe them faithfully; and though I should regard the settlement of a few respectable Englishmen in them, as an advantage to the natives, and to the older colonists, yet I think that most unbiassed Englishmen would unite with me in the sentiment, that it would be best to allow such a country as the Cape Colony, to be gradually filled up with the offspring of its present settlers, and its native inhabitants.

17th. Some of our kind friends in England sent to us a considerable quantity of clothing, &c. This acceptable present was chiefly distributed among the Hottentot Missionary Stations. For such a purpose as this, stout prints and plain calicoes, with thread, needles, &c. are very acceptable; if articles be not made up, they afford good employment for the schools, or for persons who have been instructed in them. A large portion of the Hottentot women, who have been instructed in the mission-schools, and not a few of the men, are skilful in the use of their needles. We generally found, that thimbles, sent from England, were too large for the taper fingers of the coloured women.

9th mo. 1st. My dear companion remarked to me, that the work in which we had been mutually engaged for about nine years, in visiting the Australian Colonies, and the Cape country, seemed so much brought to a close, that he had thought it might be the right time for him to look out for a vessel bound for Hobart Town, as he had a view of returning thither to settle. With this, my judgment concurred, as little now remained before my mind, as a duty to be fulfilled before returning to England, except the completion of the printing and circulating of the tracts given in the Appendix, and the finishing of a few arrangements respecting the school for children of the poorer class, which had now been opened for some weeks. Few vessels had sailed from this port for Hobart Town within the previous year, but on inquiry, the Hamilton Ross was now found to be lying-on for that port. After deliberating upon the subject, G. W. Walker engaged a passage on board this vessel.

11th. Several Missionaries were now in Cape Town, from stations in the interior. We had some pleasant intercourse with them, and were enabled, in various ways, to prove our esteem for them, and our value for their Gospel labours. We had seen much to confirm us in the conviction, that the divine blessing upon labours to spread the knowledge of Jesus Christ, is not restricted to those who view the gospel unfettered by the inventions, traditions and systems of men; but that where there is an upright and dedicated heart, much of the divine blessing often rests on those whose christian views are much restricted and biassed. Clear, sound, and purely scriptural views are nevertheless highly to be valued, but these are sometimes held where the heart is cold and formal.

22nd. My dear companion embarked for Van Diemens Land. Before he went on board the Hamilton Ross, we had a comforting season of a devotional character together. Under a sweet sense of the divine presence, we were drawn forth in vocal prayer for each others preservation, and in thanksgiving for the mercy by which we had been preserved, as well as for the evidence which was now granted us, that our separation was in the counsel of Him who graciously brought us together. Daniel Steedman, William and James Thwaits,

and myself accompanied G. W. Walker on board the Hamilton Ross, assisted him in arranging his little cabin, and then solemnly bade him, Farewell!

23rd. The Hamilton Ross got under weigh early, and I went to the signal station on the Lion Hill, to gaze upon the vessel which was conveying away one with whom I had been closely associated in the bonds of the Gospel, for nine years, and with whom I had enjoyed great unity of spirit, notwithstanding that our natural dispositions were very different. The vessel was out of sight by noon.

The union of George Washington Walker and myself, in the work which we had now accomplished, afforded an example of the condescension of the Most High to the peculiar circumstances of his dependent children. After having had an impression upon my mind for about sixteen years, respecting paying a religious visit to some parts of the Southern Hemisphere, which impression I believed to be of the Lord, the time arrived when I thought I clearly perceived that it was his will, that I should proceed to the performance of this duty. I therefore laid the matter before the meetings for discipline, upon which it devolved to judge of such a subject, according to the good order observed in the Society of Friends. These were, first the Monthly Meeting of York, within the compass of which I resided; secondly, the Quarterly Meeting of Yorkshire, to which the said Monthly Meeting belonged; and thirdly, the Yearly Meeting of the Ministers and Elders of the Society of Friends, to which the general Yearly Meeting of the Society, for Great Britain and Ireland, held in London, deputes the final judgment of the cases of such of its members as believe themselves called to travel in the work of the Ministry in foreign parts. These meetings all concurred in the belief, that I was called of the Lord to this service, and they gave me certificates of their unity, commending me also to the kind regard of the persons amongst whom I might come; the Yearly Meeting of Ministers and Elders nevertheless signified its judgment to be, that I should not proceed without a suitable companion. I had settled my affairs and taken leave of my children before setting out from York; and I remained several weeks in

the vicinity of London, waiting for a companion without one presenting. One evening, after retiring to my bed-room, I had been engaged in earnest prayer, that if it were the will of God, that I should, at this time, proceed in the work which I had in prospect, he would be pleased to raise up a companion for me. I retired to rest with this petition upon my mind, and awoke in the night under the same feeling. Toward morning, before I was thoroughly awake, I was considering who there were, in various places, who might be suitable for such a service, when the words "Now look northward," were distinctly, and powerfully impressed upon my mind, but without audible sounds; and in a moment, Newcastle and my friend George Washington Walker were set before me. Being afraid lest I should be deceived by my imagination, I tried to bring other places and other persons into view; but it was not in my power to give a similar character to any effort of my own. On awaking fully, such a feeling of heavenly sweetness attended the view of my friend accompanying me, as left no doubt on my mind that he was the person chosen of the Lord. I therefore wrote to him, simply informing him how I was situated, and encouraging him, if he felt drawn to the service, to give up to the will of the Lord therein. Subsequently it appeared, that his mind had been prepared for this work by a series of circumstances, scarcely less remarkable than the one here related. But up to the moment of my receiving the impression described, I had never thought of him as a person likely to accompany me, nor had this field of labour opened to his view. We had taken leave of each other, and he had sent letters to my care, for some of his relations who were settled in Van Diemens Land. The manner in which we were subsequently "led about and instructed," in the performance of this duty, added a strong confirmation to the belief, that our call to it, was of the Lord.

CHAPTER XXXVI.

Meetings in Cape Town.—Wynberg Woods.—D. Johns.—Visits to Prisons.—Meetings at Wynberg, Rondebosch and Herschel.—Table Mountain.—Plants.—Rumours of Wars.—Departure.—St. Helena.—Fish.—Gulf-weed.—Azores.—Storms.—Birds.—Man Lost.—Dangerous position.—Arrival in England.—Return to York.

After the departure of G. W. Walker for Van Diemens Land, we still kept up our little meetings for worship, in the Schoolroom, in Buiten Street. In these, we were joined by my friend, William Henry Harvey, who held the office of Colonial Treasurer, and who had been absent from the Colony for some months, on account of his health. Occasionally, we had the company of other persons. Under the constraining influence of the love of Christ, I frequently addressed them on the subjects of christian faith and practice; and under the date of 11th mo. 1st. I find this memorandum in my Journal:—"A few strangers were at our meeting in the afternoon: one of them was a Wesleyan local-preacher, and another of them had till lately acted in that capacity. I had to set them an example of silent waiting upon God; and the prayer of my heart was, that they might feel the Lord's presence and power without instrumental means; for where these are depended upon, or where more is expected from them than they are designed for, by the great Head of the Church, they draw the mind off, from feeling after him, in order to find him revealed within as the hope of glory, and the Saviour of the soul."

11th mo. 7th. I accompanied W. H. Harvey in a walk among the woods at the foot of Table Mountain, above Wynberg. We met with some remarkable trees, and with *Hemetelia capensis*, an arborescent fern, with a trunk as thick as a

man's arm, and 5 feet high. We also saw some Baboons and Dassies or Conies, and among the rocks, some beautiful heaths, and a large, caulescent Aloe; up to this period, the last had escaped the notice of botanists; no species of the genus having been previously met with nearer Cape Town than the vicinity of the Paarl.

14th. I called upon David Johns, who was here on his return to the Mauritius, after taking some Madagascar refugees to England. While in Cape Town, he had tidings of more martyrdoms having taken place, under the decrees of the deluded Queen of Madagascar. I felt much unity of spirit with D. Johns, and presented him with the Lives of George Whitehead and Martin Boos, to encourage him in the midst of his trials, by the exhibition of patient suffering, by persons of different churches, in modern times, under persecution for the faith of Christ.

15th. I visited the prisoners in the Amsterdam Battery and the Jail. On entering the former, and greeting a rough-looking Black, in chains, he replied, that his heart rejoiced at my coming, and he called the others, who were loitering about the yard, saying to them in Dutch, "Come, brothers, here is provision for us to partake of together." While speaking to them on the mercy of God in sending his Son into the world to save sinners, we were favoured with a comforting sense of divine overshadowing. I rejoiced in thus being made a partaker in this blessing, with these poor outcasts of society. Among this class of persons, as well as among Hottentots, Caffers, Bechuanas, and Emancipated Slaves, I have often been permitted to participate in this privilege much more abundantly than has generally been the case, when among the free White Population, even including some of the pious. Among the pious, there is often much lukewarmness; and those who are not pious, but nevertheless profess to be christians, have only a name to live, while they are spiritually dead. It is true to this day, that "the Lord filleth the hungry with good things, but sendeth the rich empty away," because they are too full of themselves and of the world, to have room to receive his unmerited mercies.—In visiting the Jail, I was drawn to speak to the prisoners in Dutch, on the importance

of repentance, as a preparation to receiving justification from past sins, through faith in Christ, according to the doctrine preached by John the Baptist, and our Saviour, and by his disciples, on this subject. I afterwards addressed them in English, as some of them did not understand Dutch. While speaking to them in English, Martinus Vogelgezang and James Watt came in; when I had concluded, the former, unconscious that I had been speaking in Dutch, addressed the prisoners in that language, quoting the same texts, and making similar comments, so that the truth was obviously confirmed in the mouth of two independent witnesses.

16th. I went to Wynberg in an omnibus, and became the guest of Richard Haddy, who kindly appointed a meeting for me in the Wesleyan chapel. The congregation were attentive, and I could not doubt, that many of them were pious.

17th. In the evening, I accompanied Richard Haddy to Diepe Rivier, *Deep River*, a village two miles and a half from Wynberg, on the way to Simons Town. At this place, the Wesleyans have a rustic chapel, in which an interesting, coloured congregation were assembled at my request. I had much to communicate to them, under a comforting feeling of the love of God, extended toward them in Jesus Christ, our Lord. At the conclusion, they held a class-meeting, which they invited me to attend. A woman, seventy-three years of age, who had been a slave, first spoke in this meeting, saying, she could not forbear, for the Lord had made her heart, as the heart of a child; that forty years ago she was desirous of hearing the Gospel preached, and of learning to read, but was forbidden by those to whom she was in bondage: she then stole out at night for this purpose, but was threatened with punishment. She had now become free, and had been permitted since she became so, to acquire the knowledge of Jesus Christ, which her soul so long had thirsted after. Two men spoke at some length, and prayed; one of them with thanksgiving for his awakening, and for the peace of which he had been made a partaker, in believing. There was some excitement in his expressions, nevertheless, a measure of precious solemnity prevailed during much of this opportunity. It was truly comforting

to see the poor fed with good things. We left them at a late hour, when they were again assembling in a neighbour's house, in the warmth of their first love, to commemorate the goodness and loving-kindness of the Lord.

18th. I was at a meeting at Rondebosch, in the Wesleyan chapel, with the coloured people and others who used the Dutch language. In labouring to turn the attention of these to the teaching of the Holy Spirit, I was sensible of the overshadowing of heavenly love. Here I became the guest of G. T. Parker, my oldest acquaintance in this place.

19th. I called upon several persons, in company with Andrew Steedman, the author of two interesting volumes, entitled, "Wanderings in South Africa." I attended a meeting held weekly in the Wesleyan chapel, by some pious persons not directly professing with the Wesleyans, but who were interested in the religious welfare of the people in the neighbourhood using the English language. Opportunity was given me to express the christian concern which I felt for the congregation.

25th. I had a meeting at Herschel with several pious persons from India, who were sojourning in the neighbourhood on account of their health. It was held in the house of a pious widow, who kept a boarding-school. I had much to communicate on the passage, "Every one of us must give account of himself unto God." It was a solemn parting opportunity with several, respecting whom I felt much christian interest.—A ship ran upon the rocks during the night, which was foggy. In the course of my sojourn in Cape Town, several ships were wrecked in Table Bay, but only one of them in a storm.

28th. I accompanied my friend William H. Harvey in an excursion to the top of Table Mountain, on which numerous interesting plants were in blossom. It was still too early for *Disa grandiflora*, a splendid plant of the Orchis tribe, which borders the mountain streamlets, much in the way in which Ragged Robin, *Lychnis Flos Cuculi*, borders ditches in swampy ground, in England.

My health requiring vigorous exercise, I often walked upon the ascent of Table Mountain, and several times crossed its

top. The panoramic view from its summit is remarkably grand and interesting. It includes a wide extent of sea and land; and much of the latter is mountainous, and highly picturesque. Among the brushwood, on the upper part of the ascent of the mountain, I twice started small antelopes; occasionally, baboons were seated among the rocks, and eagles were often soaring in front of the cliffs. Among the rocks, *Helichrysum rupestre*, and some other Everlastings, abounded; *Pelargonium cuculatum*, the parent of most of the Geraniums of English greenhouses, formed large patches in the warmer ravines; in the borders of the woods of Silver-tree, *Leucodendron argenteum*, as well as in some more open places, the Kreupelboom, *Leucospermum conocarpum*, formed a large, round bush, the branches of which were terminated by slender flowers, forming golden heads, of three inches in diameter. A profusion of Heaths, Proteas and other striking plants, were also growing here.

29th. Several ships came in, some of which brought "rumours of wars," at which I found it hard to act up to the injunction, "Be not troubled." In case of a war with France, returning to England, seemed like travelling past the lion's mouth; but I was mercifully enabled to cast all my care upon Him who led me in safety when among lions, and who gave me to feel, that he still ruled over the kingdoms of the children of men, and could preserve or protect me, or, if he saw meet to permit captivity or death, would still be present to comfort and sustain.

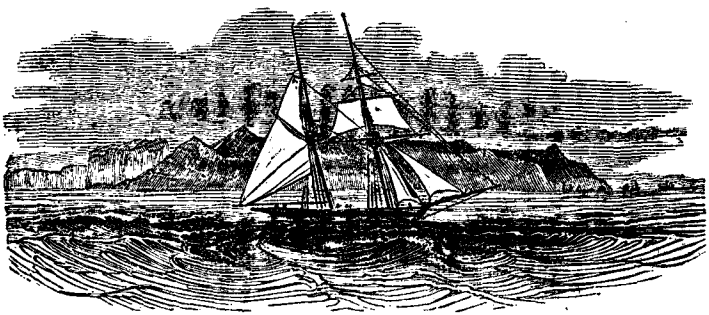
12th mo. 6th. I attended our little meeting in the forenoon and afternoon; one was also held in the evening, at which a few persons not usually attending were present. These meetings were times of favour from the Lord. That in the afternoon was held in silence. In the morning and evening, I had to point out the importance of not being content without witnessing a growth in grace, such as is evidenced by a deepening love to God, and an increased conformity to his will. This is a state which is attended by an enlarged capacity for the enjoyment of the communion of the Holy Spirit, given through the mediation of Jesus Christ, and for his sake, as well as by an increase of believing prayer, and of

watchful expectation, or waiting, to receive the mercies which God has promised in his beloved Son, to all who repent and obey the Gospel.

9th. Having taken leave of many kind friends in Cape Town, I embarked on board the schooner Invoice, laden with coffee, from the West Indies, William Proudfoot, Master. Richard Jennings, Daniel Steedman and James Thwaits accompanied me on board, and remained for some time. We made sail about noon, and left Table Mountain far behind before night.

17th. This day, like those before it, which had passed since we left Table Bay, was marked by no change striking to common observation, but within the course of it, we passed under the vertical sun, and crossed the meridian of Greenwich. The sky was rather cloudy, and the wind cooler than was pleasant.

21st. The island called St. Helena was in view: it is steep and mountainous; its highest point is 2,300 feet above the level of the sea. The rocks are basaltic. As we were not in want of anything that required our stopping here, we transferred a few letters to a Dutch ship, which was making for the port, and pursued our voyage. I took the sketch from which the accompanying cut has been executed, when the island bore S.W. about thirty miles distant. The harbour is between the two points on the right.



St. Helena.

29th. We crossed the Equator. The weather was now extremely hot. When the deck was dry and the sun upon it,

the pitch was softened in the seams between the planks, and the wood was too hot to allow of persons walking upon it without shoes.

1st mo. 13th, 1841. We crossed the Tropic of Cancer. The temperature was considerably diminished. We now began to fall in with Gulf Weed, which is thought to drift out of the Gulf of Mexico; it is one of the plants which vegetate while floating in the ocean. It is generally in small circular tufts, and these are often arranged in parallel lines, by the influence of the wind and currents.

22nd. We passed between the islands of Fayal and Flores, among the Azores, but did not see them in consequence of a fog. We had had a gale of wind for a few days, but were favoured to see the sun at intervals, so as to ascertain our position.

27th. We spoke a vessel, from which we obtained a newspaper containing the grateful intelligence, that the threatenings of war between England and France had subsided.

2nd mo. 1st. A gale set in from the south-east, when we were just within soundings; it continued for several days with snow showers, and the wind came directly a-head.

3rd. Birds were numerous; a few linnets, which had been blown from the land, were captured on deck, and placed in my cabin, where they quickly went to sleep; they all died within a few days.

5th. We lay-to after a dismally stormy night, in which some heavy seas started our bulwarks and carried away part of our ports. I was favoured with tranquillity of mind, in humble dependence upon Him whom the wind and the sea obey, but was destitute of that sense of the divine presence by which I had often been comforted in the hour of trial. In the afternoon the weather became finer.

6th. The improvement in the weather was of short duration; the wind began to blow again with great violence last evening, and this morning, while lying to, a heavy roll carried away our topmast and jib-boom.

7th. All hands were busy clearing away the wreck occasioned by the accident of yesterday. The sea was very high, and it often washed over the disabled vessel. The assembling

of the men for religious purposes was impracticable. I had usually read to them on First-days, from the Scriptures, and had often addressed them on the importance of laying hold on eternal life, but to-day, I sat alone in the wet cabin, feeling the force of the words,

"Other refuge, have I none;
Hangs my helpless soul on Thee."

10th. While the gale lasted and we lay-to, in thick weather, we were perpetually in danger of being run down by vessels coming out of the English Channel. Sometimes they had but just time to clear us after hearing our bell, or seeing our light. We durst not keep the light on deck, lest it should prevent our seeing them, but it was ready in the cabin to be shown at a moment's notice. In this state we beat backward and forward between the coast of Ireland and that of France. To-day the wind changed in our favour, and we made sail. When near the Scilly Islands we lost a man overboard, whom every effort to save proved fruitless. In the haste to bring the vessel to, the mainsail was split, and it became so dark before we could again proceed, that we descried the light on the island called St. Agnes, in such a position as proved, that had it not been for the detention occasioned by these accidents, we should probably have been by that time, upon the rocks, for which we had evidently been standing, in the fog. On discovering our dangerous position, we immediately stood off the land, grateful for our escape, but cast down by the loss we had sustained.

12th. We entered the English Channel, and in the course of the day we sighted land off Bolt Head.

13th. We passed the Channel Islands and came within sight of Beachy Head. Our crew were so exhausted that they required much encouragement, to prevail upon them not to give up; two of them had been violently affected with cramp, and the feet of the others were much swollen with the continued exposure to wet and cold.

14th. We took in a pilot between Dungeness and Dover, and had a fine run through the Downs, and as far up the Thames as the Lower Hope. As we passed rapidly along the well-known and greatly-desired coasts, my soul was much

bowed before the Lord, in thanksgiving and praise for the past, and in prayer for the future, under a lively recollection of his goodness and mercy, in bringing me in health, safety and peace, to my native shores, after having led me about in his service, over so many thousands of miles, of land and of water, preserved me in calms and in storms, in the midst of dangers, in the desert, and in the wilderness, amongst wild-beasts, and amongst savage and barbarous, as well as amongst civilized men; so that, according to the prediction of one of the Lord's anointed servants, (Daniel Wheeler,) at the commencement of my journeyings, "neither the briny wave, nor any other attendant danger, had been permitted to prevail against me." I felt that I had indeed occasion to adopt the language, "Bless the Lord, O my soul, and all that is within me, bless his holy name! Bless the Lord, O my soul, and forget not all his benefits!"

15th. I went on board of a steamer, and landed at London Bridge, after an absence of nine years and five months from my native land. I made my way to the house of my friends John and Isabel Kitching, at Stamford Hill, where I was soon joined by one of my sisters.

Several circumstances detained me in London till the evening of the 20th, when accompanied by my sister, I proceeded to York by the mail-train, which arrived there early on the 21st of 2nd month, 1841, when I was favoured to meet my dear relatives in much comfort, and was restored to my children, whom I had left young, and who were so much grown and altered that I could not have identified them. Both here and in London, as well as in other places, I received a cordial greeting from my friends, especially those holding the same religious principles. I was also favoured to partake largely of that peace which is often dispensed in unmerited mercy, to those who feel themselves to be unprofitable servants, notwithstanding they may have been enabled in some measure to perform their duty.

APPENDIX.

A.

ISLANDS belonging to the MAURITIAN GOVERNMENT, with their GEOGRAPHICAL POSITIONS, SIZE and POPULATION, taken chiefly from the "Almanach de l'île Maurice," 1837.

1. Rodrigues. Latitude 19° 40′ 40″ south; longitude 63° 11′ 20″ east of Greenwich. It contains 123 inhabitants, and is 8 miles long by about 3 broad. Only a small portion of this island is capable of cultivation; the western part is little but coral and sand, and is destitute of drinkable water.

2. St. Brandon. Situated upon the bank of Brandon. Lat. 16° 26′ south; long. 59° 35′ east; 27 miles long by 12 broad, and 72 round. It comprises 12 small islands, forming 5 groups distant from each other 1 or 2 leagues. It has no permanent population being sometimes totally submerged in great storms.

3. Diego Garcia. Lat. 7° 15′ south; long. 72° 32′ east. This island is in the form of a horse shoe. It is 12 miles from north to south, and 6 miles across. It is in the possession of three Mauritians. Its population is 275. The produce is Cocoa-nuts and firewood.

4. Six Isles. Lat. 6° 35′ south; long. 71° 25′ east. These islands are 6 in number, in the form of a horse shoe of 8 or 9 miles round. One person has a settlement here.

5. Trois freres. Lat, 6° 10′ south; long. 71° 28′ east. Occupied by a colonist from the Mauritius, who employs 43 individuals.

6. Iles Salomon. Lat. 5° 23′ south; long. 72° 35′ east. Comprising 11 small islands arranged in a circle, which are occupied by 2 Mauritians, who employ 10 persons.

7. Peros Banhos. Lat. 5° 23′ 30″ south; long. 72° 3′ east.

Comprising 22 small islands, forming a basin 18 miles long and 12 wide. Inhabited by 121 persons, in the employment of a Mauritian, who has a fishery here and manufactures [cocoa-nut?] oil.

8. Ile Legour. Lat. 5° 59′ south; long. 72° 37′ east; 2 miles long and 2 or 3 broad. No inhabitants.

9. Iles George et Roquepiz. Between lat. 6° 20′ and 7° 15′ south; and between long. 60° 4′, 60° 45′, and 63° 8′ east. Their situation and existence doubtful.

10. Agalega. Lat. 10° 29′ 50″ south; long. 56° 55′ east. It is 11 miles long from north to south, and more than 1½ miles wide. Population 200, employed by a Mauritian merchant in the manufacture of [cocoa-nut?] oil.

11. Coetivi. Lat. 7° 15′ south; long. 56° 23′ east. About 9 miles in circumference. Inhabited by 100 individuals, employed by a Mauritian in the production of Maize and Cocoa-nut oil, and the capture of Turtle.

12. Iles Seychelles. These islands, upwards of 30 in number, form an archipelago between lat. 3° 38′ and 5° 45′ south; long. 55° 15′ and 56° 10′ east. The island of Mahé is about 76 miles round; it is mountainous, rocky, intersected by ravines, and well watered; it contains 5,834 inhabitants. The island of St. Anne, the largest of the group, has a good soil, and is inhabited by 246 individuals. The other islands under this group are L'île aux Cerfs, 33 inhabitants; Les trois îsles Anonyme et du sud est; L'île Longue, cultivated by 22 inhabitants; L'île Ronde; L'île Moyenne; L'île Thérèse; L'île de la Conception; Les trois Sœurs, 15 inhabitants; L'île Ronde; L'île Aride; L'île Félicité, 52 inhabitants; L'île Marianne; L'île aux Rescifs; Les deux îles du Nord; L'île aux Vaches marines; L'île aux Frégates; L'île de la Digne, 344 inhabitants; L'île Praslin, 401 inhabitants; Les Cousin et Cousine; Les îles Denis; Marianne, aux Recifs, du Nord, Denis' Curieuse, and Mamelles, are very small; L'île Silhonete, 136 inhabitants; L'île Plate, used as a place of Quarantine.

13. Les Amirantes. An archipelago consisting of 11 small islands situated between lat. 4° 59′ and 6° 12′ south, and long. 53° 46′ and 53° 4′ east. The islands are, L'îlot Africain, L'île Zémire, L'île d'Arros, L'île St. Joseph, L'île Poivre, L'île des Roches, L'île de l' Etoile, L'île Lamperiaire, L'île de la Boudeuse, L'île Marie Louise, L'île des Neuf. These islands are little but coral mixed with sand; they are resorted to for fishing and catching turtle.

14. L'Ile Alphonse. Lat. 7° south; long 53° east. Occupied occasionally by a Mauritian, for the purpose of taking fish.

15. Ile de la Providence. Lat. 9° 12′ south; long. 52° 17′ east. 35 inhabitants. It is without springs of water, and is granted to a Mauritian, on condition of receiving lepers, who are sent here to feed on turtle.

16. Iles Jean de Nove. Lat. 10° 12′ south; long. 15° 56′ east. Comprising 5 islands, on which there are scattered Cocoa-nut Palms, and on which 7 individuals reside at a boat-harbour.

17. Ile St. Pierre. Lat. 9° 15′ south; long. 50° 55′ east. It is 6 miles long and 1½ broad. Its coast is of great blocks of coral, over which the sea breaks with violence.

18. L'Ile St. Laurent. Lat. 9° 44′ south; long. 51° 28′ east. Existence doubtful.

19. Ile Astove. Lat. 10° 10′ south; long. 47° 50′ east.

20. Ile Cosmoledo. Lat. 9° 45′ south; long. 47° 10′ east.

21. Ile de l'Assomption. Lat. 9° 44′ south; long. 47° 40′ east. Inhabited.

22. Ile Aldabra. Lat. 9° 22′ south; long. 46° 50′ east. A mass of coral 24 miles round.

23. Ile Natal. Lat. 8° 27′ south; long. 54° 32′ east.

24. Ile de Sable. Lat. 15° 53′ south; long. 54° 43′ east. Surrounded by a bank 60 leagues long and 10 broad.

25. Iles St. Paul et Amsterdam. The first lat. 37° 45′ south, the second lat. 38° 5′ south; mean long. 78°. These islands are difficult of access; they are resorted to by sealers. The harbour of the island of Amsterdam is the crater of an active volcano; it has altered in form within a few years, in consequence of volcanic disturbance.

To these islands may be added Ile de Plat, Coin de Mire, Ile Ronde, Ile d' Ambre, Grande île aux Cerfs, Ile du Morne, and several other small islands on the coast of the Mauritius. See Chart of the Mauritius and Islands under the Mauritian Government. Page 1.

APPENDIX.

B.

A LETTER to the persons proceeding to the ISLANDS OF THE PACIFIC, in the Missionary Ship CAMDEN, with a view of engaging in MISSIONARY LABOURS.

My dear Brethren and Sisters,

Although I have little personal acquaintance with you, I feel a deep christian interest in your spiritual welfare, and in the prosperity of the noble cause in which you have embarked; and in the spirit of christian friendship and love, I venture to address you; not knowing whether there may be an opportunity of communicating personally, what is upon my mind, on account of the stormy state of the weather.

I suppose twenty more years may have rolled over my head, than over most of yours, and for more than that length of time, I have been a labourer in the Gospel. I will not boast of my own success in the work: the glory of what the Lord has blessed belongs to him alone; and I am sensible, that had I been more faithful to him, and more patient under the baptisms of his Holy Spirit, more fruit to his praise would have been produced. I have also seen much of the defect existing in the Gospel labours of many others, among the various denominations of Christians; and against the causes of my own defects, as well as those of theirs, I wish to caution you, as a brother in Christ; desiring that you may prove yourselves better servants of the best of masters.

I do not at all question the sincerity or the zeal in which you

have set out, with the most worthy of objects in view; but suffer me to entreat you to keep constantly in remembrance, that it is the Lord's work; and that, in order to its proper performance, it is necessary that you keep under the "sanctification of the Spirit, unto obedience, and sprinkling of the blood of Christ." For want of attention to this most important consideration, many who have set out well, have neglected the state of their own hearts, have wandered from the Lord in spirit, have trusted in their own strength to perform the work of God; and in consequence, have not been crowned with the divine blessing. Some of these have, nevertheless been eloquent in speech, and have long continued in repute for correct doctrine; but there has been a deadness in their labours, even when these have continued to be abundant, and a lack of spiritual mindedness has appeared among those who were esteemed their converts; and in some instances, their own moral conduct has at length lamentably failed. May this never be the case with any of you; but may you daily walk with God, and then his blessing will be with you.

Many cases are to be met with, even among pious people, in which, through inattention to the spirit of devotional exercises, these have become formal and lifeless. Thus, lamentably often, sermons are preached from the mere recollection of the doctrines and precepts, without any fresh feeling of the matter, under the anointing of the Holy Spirit; and consequently, they are devoid of the "demonstration of the Spirit and of power," and are more calcuated to cause the faith of the hearers to "stand in the wisdom of men" than "in the power of God." Too often, also, in the same manner, expressions are used in the form of prayer, even when it is offered up extemporaneously, as well as in the giving of thanks at meal-times. These exercises when thus devoid of life, fail to promote piety, and tend to encourage a feeling, already but too general, as though it were possible to perform them by proxy; and thus the spirit of prayer and thanksgiving is often low, or even wanting, in many of the public and family devotions of persons, who, I would gladly believe, do often hold communion with the Lord in private.

Seeing that this is the case, and that many persons while they retain the form of godliness, decline in the power, and that thus the Lord's work is hindered, I wish, very affectionately, to caution you against such defects; desiring that the fire of the daily burnt offering, in a spiritual sense, may never go out on the altar of your hearts; but that the ashes may be removed, and fresh sacrifices offered up, of a sweet savour unto God, through Jesus Christ, our Holy High Priest.

As the work of the Holy Spirit is to convince of sin, to lead to repentance and to faith in Christ, to give a sense of spiritual wants, and thus to prepare for sincere prayer; to sanctify the heart, and enable the disciples of Jesus to take up their cross to whatsoever he may shew them to be contrary to the Divine Will, as well as to qualify for the exercise of the gifts that he may have conferred for his own glory, however these gifts may differ one from another, (for all have not the same gifts;) so by having the mind strongly directed to the operation of this blessed Spirit upon it, and by submitting to the Spirit's guidance, ability is received to promote the Lord's work in the earth, and to walk in holiness, enjoying also communion of soul with the Father and with the Son.

Be not discouraged in times of conflict and suffering; whether from the temptations of Satan within, or from trials permitted to occur from without. For the disciples of Christ are not to expect to be exempted from conflicts. These are often permitted to keep down self-exaltations; "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth:" and as Christ himself, "though he were a son, learned obedience through the things that he suffered," so must his disciples follow in his steps. As he submitted for our sakes, "to be tempted in all points like as we are," so if we become his true ministers, we must likewise, in our measure submit to "fill up that which is behind of the afflictions of Christ in our flesh, for his body's sake, which is the Church." But our Holy Head bore these temptations without sin, for, "in him was no sin:" and his poor frail disciples have all sinned, and are liable to fall into sin, through not steadily watching in humble but firm faith in his power to "deliver to the uttermost all that come unto God by him." When sensible of halting or backsliding, be not, however, too much cast down: rather suffer the sense of transgression to stir you up to greater watchfulness, and to prove to you, that your trust in God and distrust of yourselves are not yet complete. Remember, that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins."

Suffer not Satan to seduce you to remain content in a polluted state, as though the "purpose for which the Son of God was manifested, even, that he might destroy the work of the devil," was not to be thoroughly effected: for the Lord's commandment is, "Be ye holy, for I am holy," and as those who used not the water of separation when they became unclean were cut off from the congregation, under the Law, because they had "defiled the sanctuary of the

Lord," so, under the Gospel, those, who being conscious of sin, neglect to seek cleansing through the blood of Christ, shall surely not go unpunished.

There is need indeed for all to "watch and pray, that they enter not into temptation;" for how "willing soever the spirit may be, the flesh is weak:" and "all things are naked and opened unto the eyes of Him with whom we have to do:" who is Jesus, "the Word, who was in the beginning, and was with God, and was God; in whom was life and the life was the light of men." This light is the Spirit of Truth, which proceedeth from the Father and cometh in the name of the Son, who is "the Word of God," "quick and powerful and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart: neither is there any creature that is not manifest in his sight."

May "the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

I remain

Your friend,

JAMES BACKHOUSE.

Cape Town,
7th of 9th Month, 1838.

APPENDIX.

C.

The WAY OF SALVATION by JESUS CHRIST.

SALVATION is freely offered to mankind by JESUS CHRIST; nevertheless, multitudes are found disregarding the offers of mercy, and carelessly living in sin, or even pursuing earnestly a sinful course; notwithstanding sin always brings a measure of its own punishment in this world, and will most certainly, if it be not forsaken, bring everlasting punishment in the next. "For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." Matt. xvi. 27. "The wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God." Ps. ix. 16, 17.

The Holy Scriptures assure us that, all men shall perish unless they repent. Luke xiii. 1. 3. Let none, therefore, deceive themselves by imagining that, because they receive a portion of the punishment of sin in this world, they will escape the wrath of God in the next. For when God, by the prophet Isaiah, pronounced grievous judgments upon the Israelites because of their sins, he said, "For all this his anger is not turned away, but his hand is stretched out still." Isa. v. 25; ix. 12. 17. 21; x. 4. This was because the people turned not to him that smote them, neither sought the Lord of Hosts. Isa. ix. 13. None can escape the just judgments of God without repentance; and none who truly repent can willingly continue in the practice of sin. Sin becomes a grievous burden to the penitent; and if through unwatchfulness they at any time fall into it, they are deeply humbled before God under the sense of their transgression, and cannot rest till, through renewed repentance

and faith in Christ, they know the Lord to lift them up, by again giving them the evidence within themselves of the forgiveness of their sin.

John the Baptist said to the multitude that came forth to be baptised of him, and thus made public profession of their belief in the doctrine of repentance,—"O generation of vipers! Who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our Father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down and cast into the fire." Luke iii. 7—9. As none, therefore, in that day, might hope to be saved because they were the children of Abraham, unless they brought forth fruits meet for repentance, and thus did the works of Abraham; so in this day, none may hope to be saved because they call themselves Christians, unless they bring forth fruits worthy of repentance, and follow Christ. Mark viii. 34.

Let not any, therefore, who do not forsake their sins, deceive themselves by supposing that their sins are forgiven, even though they may have confessed them, and had absolution pronounced upon them: for God never gave to any man authority to pronounce absolution upon sin unrepented-of, but he complained of such as assumed it, saying, "From the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely: they have healed also the hurt of the daughter of my people slightly, saying, Peace, Peace, when there is no peace." "Therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord" (Jer. vi. 13. 15; viii. 10—12). Such are but "blind leaders of the blind," who, Christ has said, "shall both fall into the ditch." Matt. xv. 14.

Some persons profess to deny the being of a God; but the unbelief of such does not make the faith of those who do believe void, or alter the fact of the existence of God; any more than if a man were to shut his eyes and say there was no such thing as the sun, this would blot the sun out of the heavens. It would, indeed, prove the man to be a fool; and it is "the fool who has said in his heart, There is no God." Ps. xiv. 1; liii. 1.

Others there are who assume that they are lost by an eternal decree, being predestinated to destruction, and that it is in vain for them to strive against sin. Thus, in their folly, these charge their

destruction upon God, and madly persevere in the service of the devil. But the language of the Most High, to a people who turned to iniquity in former ages, was, "O Israel, thou hast destroyed thyself, but in Me is thy help." Hosea xiii. 9. "Have I any pleasure at all that the wicked should die? saith the Lord; and not that he should turn from his ways and live?" Ezek. xviii. 23. "The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. iii. 9. Others, again, remain in a sinful course, who yet acknowledge that sin makes them unhappy, and that it is their duty to forsake it; but they say it is useless for them to try to do better while they are surrounded by evil example, and by persons who scoff at every thing good. But these excuses for not forsaking iniquity, and for remaining the servants of Satan, are merely his temptations, by which he strives to keep people in his service, in order that their portion may be with him in that awful state of suffering which shall be the reward of the wicked in the world to come; and which is compared to a lake burning with fire and brimstone, where the worm dieth not, and the fire is not quenched. Rev. xx. 10. Mark ix. 48. These excuses will not avail in the day of judgment; for God is willing to give grace to all who seek to him for it, sufficient to enable them to resist temptation. He "resisteth the proud, and giveth grace to the humble" (1 Pet. v. 5); and his "grace is sufficient" for those who trust in him. 2 Cor. xii. 9. The exhortation of Christ, who "endured the contradiction of sinners against himself" (Heb. xii. 3), and who set us a righteous example, is, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him, which is able to destroy both soul and body in hell:" and he likewise added, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven: but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. x. 28. 32, 33.

There is no doubt that all, on serious reflection, desire peace to their immortal souls, both in this world and in the next. Let them be wise, then, and seek it where it is to be found. It is not to be found in sin; for, "the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt; there is no peace, saith my God, to the wicked." Isa. lvii. 20, 21. It is the same Almighty Being who ordained that the sun should rise in the east and set in the west, who has ordained that there shall be no peace to the wicked: and it would be just as rational to expect the course

of nature to be changed in accommodation to man's wishes, as to expect that peace can be attained while living in sin, Sin ever will bring trouble, and only trouble; for "there is no peace, saith the Lord, unto the wicked!" Isa. xlviii. 22. May all constantly bear this in remembrance, and that "all unrighteousness is sin." 1 John v. 17.

"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Psalm cxi. 10. "By the fear of the Lord men depart from evil." "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil." Prov. xvi. 6; xix. 23. Those who fear the Lord regard his law, both as it is recorded in Holy Scripture, and as it is revealed in their hearts; and obtain an inheritance in the new covenant of God; the covenant of life and of peace in Jesus Christ; for, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah [with all who turn unto the Lord]. I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi. 31—34. Heb. viii. 8—12.

This "Law of the Lord" is written in the hearts of mankind by the Holy Spirit, or "Holy Ghost, whom," said Christ, "the Father will send in my name; he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26. "When he, the Spirit of truth, is come, he will guide you into all truth." "And when he is come, he will reprove [or convince] the world of sin, and of righteousness, and of judgment." John xvi. 8. 10. 13. The operation of this Spirit on the mind of man is continually referred to in the Scriptures as essential to religion; and is described under a great variety of similitudes and terms, according to its diversified effects. The work of the Holy Spirit is ever to enlighten the mind, and to lead man in the paths of righteousness and peace. It is therefore called "Light." "All things that are reproved," says the Apostle Paul, "are made manifest by the Light: for whatsoever doth make manifest is Light. Wherefore, he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee Light." Ephes. v. 13. 14.

Now, all have, at times, known sin to be made manifest to them,

so that they have been convinced in their own minds that some things they were tempted to commit were offensive in the sight of God. And when they have neglected this warning, and have committed the sin, though no man might know of its commission but themselves, they have felt an inward consciousness that it was known unto God; and a secret fear—a dread, has attended them, that their "sin would find them out" (Numb. xxxii. 23), if not in this world, at any rate in the next; and thus they have felt uneasy in their minds. All mankind may be boldly appealed to as having felt thus, at one season or other, though they may not hitherto have known what it was that thus secretly convinced them of sin: it may have been as a light shining in darkness, and not comprehended; for, said the evangelist John, "The Light shineth in darkness, and the darkness comprehended it not." Let all know, however, that that which convinced them was the Light of the Holy Spirit, the Light which cometh by Jesus Christ. "In him was life, and the life was the Light of men:"—This is the Light by which He who is the "true Light, lighteth every man that cometh into the world." John i. 5. 4. 9.

The object for which Christ our Saviour thus enlightens mankind, is clearly set forth by the Apostle Paul, in the passage already referred to (Eph. v. 13, 14), and again in these striking expressions; "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowlenge of the glory of God, in the face of Jesus Christ." And, "If our Gospel be hid," he adds, "it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Cor. iv. 3. 6. Precisely parallel to this testimony, is the spirit of the following declaration of Christ himself: "This is the condemnation, that Light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the Light, neither cometh to the Light, lest his deeds should be reproved: but he that doeth truth cometh to the Light, that his deeds may be made manifest that they are wrought in God." John iii. 19. 21.

The term Grace is variously used in the Holy Scriptures, in which the plan of salvation is spoken of as the "Grace of God." It is so called, because this salvation is received through the mercy of God in Christ Jesus; and for his sake, not for our own, "lest any man should boast." It is likewise declared, that it was by grace, through faith, that the saints of old were saved; and that

this grace came by Jesus Christ. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Ephes. ii. 8—10. "The law was given by Moses, but grace and truth came by Jesus Christ." John i. 17.

The Holy Spirit is also alluded to, under the appellation of Grace, and its teaching as the teaching of the Grace of God; and it is declared that this "Grace of God, that bringeth salvation, hath appeared to all men" (for all are thereby convinced of sin); "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit. ii. 11—14. This grace is sufficient to enable a man to overcome all evil. "My grace is sufficient for thee," were the words of the Lord Jesus to Paul; and without this grace none can know Christ to be their Saviour, who came to "save his people from their sins," (Matt. i. 21.), or know him to destroy the works of the devil in them. 1 John iii. 8.

Let none, therefore, remain in blindness, hating the Light, and disregarding the grace of God; or continue at enmity with God by wicked works: but may all believe in Christ, who is the "Light of the world," "the way, the truth, and the life" (John xiv. 6), and come unto the revelation of his grace, or good Spirit, manifested in the heart, as unto that without which they cannot be saved. The words of our gracious Redeemer himself are: "I am come a Light into the world, that whosoever believeth on me should not abide in darkness." "I am the Light of the world, he that followeth me shall not walk in darkness, but shall have the Light of light." "I am come that they might have life, and that they might have it more abundantly." John xii. 46; viii. 12; x. 10.

Christ directed the attention of mankind, to the "Light," or "Grace," or "manifestation of the Spirit," by many similitudes, in order that this important doctrine might be rendered plain to all sincere enquirers after the truth. He compared the kingdom of heaven to "a grain of mustard seed, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Matt. xiii. 31, 32. The seed of Divine Grace, though

easily overlooked in its first appearances, yet when not resisted, but suffered to remain in man's heart, not only regulates the affections and unruly passions of men, but brings "into captivity every thought to the obedience of Christ." 2 Cor. x. 5.

The kingdom of heaven is also declared by the Saviour, to be "like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened" (Matt. xiii. 33); because, when the grace of God is suffered to work, it gradually leavens the heart of man into its own pure and heavenly nature, until the whole becomes leavened or changed. This change is alluded to in Christ's conversation with Nicodemus, as being "born again"—"born from above," without which, it is declared, "a man cannot see the kingdom of God." John iii. 3. It is that "treasure hid in a field, which, when a man hath found"—when he has once become convinced of its divine nature and origin, and the glorious end for which it appears in his heart, viz.: that through this medium God may "work in him both to will and to do of his good pleasure" (Phil. ii. 13)—"he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (Matt. xiii. 44. 46.); he prizes it as something exceedingly precious, as "a pearl of great value;" and willingly parts with every thing that may hinder his access to this inestimable treasure, or that may endanger its continuance in his heart: in other words, he renounces all his beloved lusts, and denies himself of every sinful gratification, that he "may win Christ." Phil. iii. 8.

Where Christ's dominion is thus established in the heart, that sublime prophecy of Isaiah, fulfiled long ago by the coming Christ in the flesh, is also fulfilled in the experience of the Christian: "Unto us a child is born; unto us a son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace: of the increase of his government and peace there shall be no end." Isa. ix. 6, 7. This is that spiritual kingdom or government for the coming of which Christ taught his disciples to pray: "thy kingdom come, thy will be done in earth as it is in heaven" (Matt. vi. 10): and which he declared, "cometh not with observation." "The kingdom of God cometh not with observation, neither shall men say, lo here! or lo there; behold the kingdom of God is within you." Luke xvii. 20, 21. "The kingdom of God is not in word, but in power." 1 Cor. iv. 20. It "is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Rom. xiv. 17.

Salvation by Jesus Christ is, indeed "the mystery which has been hid from ages and from generations, but now is made manifest to his saints, [and all are called to be saints] to whom God will make known what is the riches of the glory of this mystery, which [says the Apostle Paul] is Christ in you, the hope of glory." Col. i. 26, 27. Those who rightly estimate this "unspeakable gift" (2 Cor. ix. 15), will be solicitous to have their hearts made clean; for the heart in which Christ takes up his abode must be holy. "If a man love me," is the language of our blessed Redeemer, "he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 23. It is thus that the Christian becomes "the temple of the living God." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you; if any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 16, 17. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 16—18.

Thus, ever since the Gospel began to be preached, those who have believed in the Light—who have had faith in the Grace of God—who have been led by the Spirit; have uniformly been enlightened thereby to perceive their fallen and sinful state, have attained unto true repentance and been enabled to look upon Jesus, "the Lamb of God which taketh away the sin of the world," so as to have peace with God through him; being strengthened "to walk in the Spirit, not fulfilling the lust of the flesh; but glorifying God in their body and in their spirit, which are God's." John xii. 36. Ephes. ii. 8—10. Rom. viii. 14. John i. 29. Rom. v. 1. Gal. v. 16. 1 Cor. vi. 20.

May all strive to become of this happy number, who constitute "so great a cloud of witnesses" to the efficacy of faith in the power of Divine Grace; that thus, "laying aside every weight, and the sin which doth so easily beset them, they may run with patience the race that is set before them, looking unto Jesus, the Author and Finisher of [all true] faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. xii. 1, 2.

"God so loved the world that he gave his only begotten Son,

that whosoever believeth in him should not perish, but have everlasting life: for God sent not his Son into the world to condemn the world, but that the world through him might be saved." John iii. 16, 17. May all believe, therefore, in the mercy of God, which is freely offered to them in the Lord Jesus Christ: for, as "God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Rom. viii. 32. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. liii. 5, 6.

God is willing to forgive the sins of those who repent, for Christ's sake, who died for them, "the just for the unjust, that he might bring us to God." 1 Pet. iii. 18. "Him hath God exalted with his right hand, to be a prince and a Saviour, for to give repentance and forgiveness of sins." Acts v. 31. Christ said, "No man can come to me, except the Father which hath sent me draw him." John vi. 44. Have not all been thus drawn? Have not all often felt convinced of sin, so as on many occasions clearly to distinguish the difference between right and wrong? These convictions, then, were the drawings of the Father, by his Eternal Spirit, seeking to lead mankind unto the Son, that they might obtain eternal life through him.

We read in the Scriptures, that under the law of Moses, when a man had sinned, he was to take his sin-offering to the priest, to lay his hand upon its head, and to slay it; and the priest was to take of its blood, and to put it on the horns of the altar, and to pour out the rest at the bottom of the altar, and to burn its body upon the altar, to make an atonement for him, that his sin might be forgiven. Lev. iv. In taking his sin-offering to the priest, the sinner thus confessed that he had sinned: by laying his hand upon its head, he made himself, as it were, one with his sacrifice: in slaying it, pouring out its blood, and offering its body on the altar, he acknowledged the justice of God, in passing sentence of death on sin. "In the day thou eatest thereof thou shalt surely die." Gen. ii. 17. "The soul that sinneth it shall die." Ezek. xviii. 4. "The wages of sin is death." Rom. vi. 23. Hereby the sinner offered the life of his sacrifice in the stead of his own life—its blood in the place of his own blood: for "without shedding of blood there is no remission." Heb. ix, 22.

This is a lively type or representation of the way of salvation

under the Gospel. The sinner is to confess his sins to God; to remember that the awful death which Christ, "who did no sin," (1 Pet. ii. 22), suffered on the cross, was due to sin (2 Cor. v. 21); and that it is for his sake that forgiveness of sin is offered to those who repent (Luke xxiv. 47. Ephes. iv. 32): for He is "the Lamb of God which taketh away the sin of the world." John i. 29. The conditions of acceptance are, "repentance toward God, and faith toward our Lord Jesus Christ." Acts xx. 21.

But he who truly repents and believes, or has faith in Christ, believes in the truth of all his sayings, and feels the necessity of obeying his precepts: he is baptised with the baptism of Christ, even with the Holy Ghost and with fire. "I indeed baptise you with water," said John the Baptist, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptise you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable." Luke iii. 16, 17. Christ, who is the "Power of God" (1 Cor. i. 24,) like a "consuming fire," (Deut. iv. 24. Heb. xii. 29) is revealed in the hearts of true believers, cleansing them from every corruption, even as gold is purified by fire, "for the trial of their faith is much more precious than of gold that perisheth." 1 Pet. i. 7. Such know, from heartfelt experience, that "the baptism which now saveth is not the putting away the filth of the flesh [not any outward washing], but the answer of a good conscience towards God, by the resurrection of Jesus Christ" (1 Pet. iii. 21); who cleanses them from every defilement "by the spirit of judgment, and by the spirit of burning." Isa. iv. 4. And thus, "Zion is redeemed with judgment, and her converts with righteousness." Isa. i. 27.

Those who thus believe and are baptized, whatever name they may bear as to religion among men, constitute that "one body," "the Church," of which Christ is "the Head." (Ephes. i. 22, 23. Colos. i. 18); all such are "the children of God by faith in Christ Jesus." Gal. iii. 26. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." 1 Cor. xii. 13. "Through him they have access by one Spirit unto the Father; they are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed

together, groweth unto an holy temple in the Lord: in whom they also are builded together for an habitation of God through the Spirit." Ephes. ii. 18—22.

Our Heavenly Father is willing to give the Holy Spirit to those who sincerely ask it of him. "Ask," says Christ, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or, if he ask a fish, will he for a fish give him a serpent? or, if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke xi. 9—13. O, that all would believe, then, that God is willing to hear and to answer the prayers of them that desire to be made what he would have them to be, how weak and unworthy soever they may feel themselves! "Like as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, he remembereth that we are dust." Ps. ciii. 13, 14. And he regardeth the prayer of the heart, for "He knoweth the secrets of the heart." Ps. xliv. 21. 1 Sam. i. 13.

Many persons have no private place, or closet, to retire into, to "pray to their Father who is in secret;" but all may pray in the closet of their own hearts, and the Lord will hearken to the sincere breathings that arise from thence, and will regard them as acceptable incense, whether they be expressed with the tongue or not. Let all, therefore, lift up their hearts unto him, whenever, and wherever, they may feel their necessities; whether it be by night or by day, in the house or in the field. Let them "pray unto their Father which is in secret, and their Father which seeth in secret, will reward them openly." Matt. vi. 6. And let none be discouraged from staying their souls upon God, by any sense of their past delinquencies: for none are invited to pray in their own names, but in the worthy name of Jesus, (John xiv. 13, 14; xv. 16), who "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 25. Wherefore, all are invited to "come boldly to the Throne of Grace, that they may obtain mercy and find grace to help in time of need." Heb. iv. 16. And they are encouraged to do so by the assurance that Christ was "in all points tempted like as we are, yet without sin" (Heb. iv. 15); that, therefore, he "can have compassion on the ignorant, and on them that are out of the way" (Heb. v. 2.); and "in

that he himself hath suffered, being tempted, he is able to succour them that are tempted." Heb. ii. 18. May all, therefore, be willing to seek reconciliation with God through him. 2 Cor. v. 18—21.

Some persons have but few of the outward means of religious instruction: but if such desire to learn righteousness, God is willing to teach them himself by the Holy Spirit, the Spirit of Truth, who "will guide them into all truth."

It is a profitable exercise to wait upon the Lord in stillness, to feel after his presence, with the attention turned to the state of the heart before him, remembering that he is ever with his children: for "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything; seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being." Acts xvii. 24, 28. And he has commanded us, saying: "Be still and know that I am God." Ps. xlvi. 10. "Keep silence before me, O islands, and let the people renew their strength; let them come near, then let them speak; let us come near together to judgment." Isa. xli. 1. "It is good for a man that he bear the yoke in his youth: he sitteth alone and keepeth silence, because he hath borne it upon him: he putteth his mouth in the dust, if so be there may be hope." Lam. iii. 27—29. God will make himself known to those who thus wait upon him; and will deliver them: for it was declared by the prophet Isaiah, in referring to the dispensation of the Gospel, that "it should be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. xxv. 9.

Those who have the Holy Scriptures ought frequently to read them: for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." 2 Tim. iii. 16, 17. "They are they which testify of me," said Christ. As people give attention to his Light or Grace in their hearts, thus coming unto Christ that they may have life (John v. 39, 40), he will open their understandings, and enable them to understand these precious records aright; and

such will know from happy experience, that "the Scriptures are able to make them wise unto salvation, through faith which is in Christ Jesus." 2 Tim. iii. 15.

Persons who diligently read the sacred volume, and attend to the Light of Christ, to which it directs them, cannot continue in bondage to Satan. But many who profess to be Christians are under his grievous yoke, as is too clearly proved by their sinful practices; "for of whom a man is overcome, of the same is he brought in bondage" (2 Pet. ii. 19); and by pride and avarice, cursing, swearing, and other profane language, fornication and uncleanness, oppression and overreaching, fraud and theft, and numerous other sins, it is but too plain that many are "taken captive by the devil at his will" (2 Tim. ii. 26); and thus by their sins dishonour God, before whom they must shortly give account; for he "shall judge the secrets of men by Jesus Christ" (Rom. ii. 16); and "we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10.

Let none defer the work of repentance, under the delusive notion that they will repent when drawing near unto death: for "this night," it may be said unto any man, "thy soul shall be required of thee." Luke xii. 20. Many have gone on in sin, thinking they would repent before they died, who have either been cut off suddenly, or prior to death have been given up to hardness of heart, so as to be wholly indifferent about the state of their souls. These have, indeed, died "as the fool dieth" (2 Sam. iii. 33); the end of the beasts that perish would have been infinitely preferable to theirs. Ps. xlix. 18, 20. "For what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark viii. 36, 37. Some who, in anticipation of death, have appeared to be penitent, have, when unexpectedly to themselves, their lives have been prolonged, failed to bring forth fruits meet for repentance; and on the contrary, have relapsed into habitual sin. Hence it is to be inferred, that though possibly some of these might be cases of sincere repentance, yet the greater number deceived themselves, as well as others, who had hoped better things of them.

To defer seeking repentance and reconciliation with God, to the approach of death, is but to make a league with the devil, to serve him as long as a man can, and thus to wrong his own soul. All ought to remember with awe the declaration of the Most High: "My Spirit shall not always strive with man, for that he

also is flesh." Gen. vi. 3. And the emphatic expostulation of the Apostle, "Despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath, against the day of wrath and revelation of the righteous judgment of God." Rom. ii. 4. 5. None know how short may be the day of the Lord's merciful visitation to their souls. They ought, therefore, to beware that they "do not frustrate the Grace of God" (Gal. ii. 21); for if his grace be withdrawn, they may seek "a place of repentance" when too late. Heb. xii. 17. "To-day, therefore, to-day, if ye will hear his voice, harden not your hearts." Heb. iii. 7. 15.

Experience proves the truth of the Scriptural declaration, that "Man is born to trouble as the sparks fly upwards." Job v. 7. Now, as nothing happens but under the Providence of God, without whose notice not a sparrow falls to the ground, all ought to consider the cause and end for which God suffers them to be afflicted. The cause often is, that men cast the fear of the Lord behind them. Intemperance, lewdness, gaming, pride, avarice, neglect of the Sabbath, or disregard of the Divine Law in some other respect, too often paves the way for affliction. This consideration, ought to humble every one before God. For, how often may it be said, "Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God?" "Know, therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts." Jer. ii. 17. 19. And this conviction ought to make all watchful against the sins that "so easily beset them," and which may already have brought much suffering upon them, lest continued indulgence should become the means of plunging them into the depths of degradation and misery.

A principal end for which affliction is dispensed to man, while in a state of probation, is, to turn him to the Lord: who, though a God of judgment, in the midst of judgment remembereth mercy: hence, to the very people to whom the language quoted above was addressed, the following gracious invitation was at the same time extended: "Return thou, backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." "Return, ye backsliding children, and I will heal your backslidings." Jer. iii. 12. 13. 22.

It is a source of delight to the true Christian to see others walking in the fear of the Lord: these he is glad to recognise as brethren in Christ, whatever may be their nation or colour or station in life; and he cannot but heartily desire their encouragement in every good word and work; and that by the continued exercise of faith and patience, they may inherit the promises, and know the consolations of the Gospel, to comfort them in all their tribulations. 2 Cor. i. 4. But none can understand the joys of God's salvation until they taste of them in their own experience. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, [in an unregenerate state,] the things which God hath prepared for them that love him: but," added the Apostle Paul, speaking of those who were turned unto the Lord Jesus, "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. ii. 9. 10. There are no joys worthy to be compared to these, and all others must soon come to an end. "O taste, and see that the Lord is good. Blessed is the man that trusteth in him." Ps. xxxiv. 8.

Let such as are not yet turned unto Christ, be encouraged to seek an acquaintance with him. "Seek the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Isa. lv. 6, 7.

And let all people "know assuredly that God hath made that same Jesus whom the Jews crucified, both Lord and Christ;" "neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" but "the name of Jesus Christ of Nazareth." Acts ii. 36; iv. 10—12.

APPENDIX.

D.

EXTRACTS of LETTERS relating to GREAT NAMAQUALAND.

Extract of a Letter from Edward Cook, dated "Siberis, Jonker Afrikaner's Residence, August 24th, 1840."

AGREEABLY to the arrangements alluded to in my last letter, we set out to visit the Chief, Ameral, and his people, on the 5th of June. The journey was characterized by an interesting variety, and appeared to give an aspect to our work more truly Missionary than it had ever before assumed. Our table in the wilderness was frequently supplied with game, which varied from the wild duck, and different species of the buck kind, up to the unwieldy rhinoceros, which is nearly as large as the elephant. Our meetings together for divine worship were especially favoured by the presence of God; and our Sabbaths, on all of which we were able to rest, were days of rest indeed. A class of six persons of our party was formed; this was made the means of preserving them from that spiritual declension which is frequently the consequence of a long journey. Our interpreter was very providentially delivered from a buffalo, under whose feet he had fallen; a circumstance which called from us the most grateful accents of praise to Him, under whose protection we more than ever felt ourselves to travel. The remarks of the man himself upon the occasion were a beautiful manifestation of Christian simplicity. The same ferocious creature had a few days before killed a poor Boschman. Our way to Ameral's, lay through a part of the country thinly inhabited; we left different tribes to the right and left of us.

Hence we only met with four small companies of natives before we reached Ameral's; a month's journey within one day. We found Ameral living with about 400 people, in unusually good circumstances, although entirely dependent on cattle and game. A part of the tribes are at a distance. There are servants and dependents employed from one to ten miles distant from the village, about 100; Boschmans, or persons of Hottentot extraction, not possessing cattle, near to them, and in constant intercourse, 1,000; Hill Damaras under the same circumstances, 1,000. Over these people of different races, Ameral is a little King, and acts with a liberality and dignity towards them, becoming the name. Half-way between Ameral's and this, there is a numerous tribe of Namaqua aborigines, containing from 1,500 to 2,000 souls, with which Ameral's tribe has intermarried. A part of this people formed Mr. Archbell's congregation on the banks of the Fish River. The manners of this latter people we found exceedingly disgusting; but my soul was drawn out towards them in pity, and strong desire for their salvation; while I urged upon them, that the times of ignorance are past, and that the divine command to all men now is, to repent.

Jonker Afrikaner is living here with about the same number of people as that with Ameral, and he has a similar intercourse with the different races of natives. All the three powerful tribes mentioned, express a desire to make peace with the more northerly, or what they call, the Cattle Damaras; and as far as is known, the same disposition is felt by the Damaras. With one rich and powerful tribe, Jonker has already made a formal peace, by an exchange of assagais for cattle; that tribe is not far distant from Walvisch Bay. The relative situation of Bassonabies, Ameral's residence, appears to be six weeks' journey, with an ox-wagon, or perhaps 800 miles distant to the north-east, from our Bechuana Stations. Its latitude is nearly the same as Walvisch Bay, from which it is distant nearly west, three weeks with an ox-wagon; perhaps, when the nearest way is found, the journey may be performed in a fortnight. All the country from Ameral's, nearly to Walvisch Bay, has been occupied by the Cattle Damaras; but it properly belongs to the Hill Damaras, whom the former drove from it; and in their turn, they have been recently driven out by the marauding tribes, joined and assisted by the Hill Damaras, with whom they now possess the country. I have visited Alexander's Bath, about twenty miles south-east from this, and do not think it adapted to our Missionary purposes. The country about Bassonabies is fruitful, and very interesting for scenery, but deficient in valuable timber. It connects with it,

however, a fine flat, watered by periodical floods, upon which, probably, could be successfully cultivated rice, sugar-cane, Indian-corn, &c. The whole of the country, as far as we have come, is generally fruitful; but so much confined by mountains and limestone-hills, as greatly to detract from its utility.

With Ameral's people we have resided upwards of a month; and notwithstanding the inconvenience of a mat-hut, and the privations which we were called upon to undergo, we were amply rewarded in the good which we witnessed. Shortly before leaving them, twenty-six persons, who had afforded good evidence of a work of grace upon their hearts, were admitted to communion with the church; the members in society, are now upwards of thirty in number. In the course of the following week, twenty-four couples were united in matrimony, the greater part of whom had formerly lived together. During my absence in this direction, our interpreter remains with them, to continue the services and the school; the latter is numerously attended, and very interesting. I regret exceedingly, that there is not a native teacher for this people.

We have come as far as this, at the particular request of the Chief, who sent men and oxen to assist us; and it is probable that I shall yield to the urgency of him and Ameral, and go as far as Walvisch Bay. Ourselves and children are in tolerably good health, although affected by the extreme changes from heat to cold. The thermometer is sometimes 96° at three o'clock in the afternoon, and 30° at three o'clock in the morning.

Extract of a Letter from Edward Cook, dated "Nisbett Bath, Great Namaqualand, 8th December, 1840."

After an absence of six months, we returned to this Station on the 4th inst. It was my intention, without delay, to have given you a lengthened and particular account of our journey. I find, however, that the present opportunity will afford only time for a very hasty letter. My last was dated Siberis, Jonker Afrikaner's residence, Aug. 24. On the 25th, after repairing our wagon in the best way we could, we set off toward Walvisch Bay. Our way lay across, and for some distance, along the course of the Koorsip River. The country we found rather thickly inhabited by Hottentots and Berg Damaras, but chiefly by the latter. At most of our resting places, they augmented our number at the religious services, and expressed a wish to be taught the things which the whites knew. In two instances, I made the Chief a present of a cow, and assured them that the Gospel was teaching the powerful

Hottentots no longer to murder and plunder them, but rather to give to them, and to assist them. All the different tribes, we found, had been completely stripped of their flocks and herds; they now subsist, with a few additions from game and other varieties, upon a small, but very agreeable bulb, which grows chiefly upon the stony hills. The ground in the vicinity of the Koorsip produces spontaneously, this nutritious and agreeable vegetable, in such abundance, that hundreds of natives live together in robust health, and with very little moving about; having been reared up within a few miles of the place of their birth, they know no other parts, nor have any acquaintance with other tribes, living within a few days' journey.

As they gathered round us in groups, their tall, athletic figures, and handsome, European features, improved by their generally cheerful temper, rendered them exceedingly interesting, and induced us the more to sympathize with them, in the hard usage they have experienced from the semi-civilized and wily Hottentot races, and in their present neglected condition.

Walvisch Bay is situated at the mouth of the Koorsip; but we were obliged to travel to it by a circuitous route, to the north, and we first reached the sea-shore at the mouth of the Swahkop River, latitude 21° 50′. From this point, I visited this bay, on horseback, and afterwards spent, with my family, a week upon the shore. Thus far we had travelled with a company augmented from 150 to nearly 300, chiefly of Jonker Afrikaner's tribe; the others consisting of a Chief, with about twenty men, were the people upon whose territory we now rested. The tribe is supposed to be of Hottentot extraction; but their features are very different, and especially marked by a high nose. They, however, as well as the Berg Damaras, speak the Hottentot language, and know no other; and in this particular, there is a marked distinction between them and the more northerly tribes of Damaras, who are commonly called the "Beast Damaras," from their possessing abundant herds of cattle. From the same cause, it probably arises, that they have no friendly intercourse with each other. The Damara language is strikingly smooth and agreeable to the ear, and I should say, from what I have heard, it bears no affinity to the Caffer, [probably it is a dialect of the Sechuana.] The tribe described above, as living in the neighbourhood of Walvisch Bay, consists of 1,500 souls, and they live in friendly intercourse with the Afrikaners. They are very desirous to have a Missionary, and being accustomed to economical expedients, and manly labour, as well as to a stationary residence, in obtaining their subsistence chiefly from the sea, they present a favourable

soil to work upon, and would be a great assistance in the commencement of a mission by sea. The country is barren, yet not incapable of supporting sheep and cattle. The wide beds of the Koorsip and Swahkop afford abundance of reeds and other varieties for cattle, in the driest seasons, and abound with fine timbers, suitable for building. Another division of the tribe last mentioned, are living three or four degrees further north, and there, the country is described as being adapted for cultivation.

One very large and wealthy tribe of Berg Damaras, is situated about fifty miles distant, and another of the same description, seventy; the nearest of the Damaras who speak a distinct language, 125. From the mouth of the Koorsip northward, the sea runs far into land, and thence the character of the country and soil appear to alter for the more favourable. There are also several bays from one to three degrees further northward, which should be visited before a Missionary be established, as they might afford a situation not only more fruitful, but more convenient for the Damara tribes. The quantity of flesh which we obtained in passing the country of the Damaras, is almost incredible, especially that of the bulky Rhinoceros. In the neighbourhood of the sea, nine buffaloes were shot in one day; and during our stay on the shore, we abounded in fish. Seals abound: it is a good coast for whales. Amongst the large number of Afrikaners who travelled with us, there was much promise of spiritual good, and a numerous class was formed.

Extract of a Letter from Thomas Laidman Hodgson, dated "Cape Town, 20th September, 1843."

You will rejoice to hear that the Rhenish Missionaries are settled with Jonker Afrikaner, a little nearer the Damaras than his residence, at the time you were in this country. He has made peace with the Damara tribes. The Rhenish Missionaries intend forming a Station with the Topnaars, near Walvisch Bay, and opening a communication by sea. We shall, of course, feel the advantage of this, as Mr. Tindall is appointed to reside with Ameral, and to be assisted by another. The Rhenish Missionaries will plant the standard of the Cross not far from the coast, and we hope to extend east, west and north, as Divine Providence may appear to appoint, at some distance from them.

APPENDIX.

E.

A Word of Christian Counsel to the White Inhabitants of South Africa.

Accept, we entreat you, a word of Christian counsel, from two persons, who have spent two years amongst you, for no other purpose than to promote the welfare of their fellow men, under the influence of that love which knows no distinction of Country, but looks upon all men as brothers, and desires the salvation of all, knowing that "God hath made of one blood all nations of men, for to dwell on all the face of the earth."

Nineteen months of the time spent in South Africa have been occupied in travelling from place to place, visiting the inhabitants in their towns and villages, and more solitary places of abode. We have also met with many who were sojourning in the wilderness, or travelling in search of a better land. Our hearts have been warmed with desire that all these, might become partakers of "grace, mercy and peace from God the Father, and the Lord Jesus Christ our Saviour." And we have been comforted in meeting with such as through "repentance toward God and faith toward our Lord Jesus Christ" had become upright Christians, and were already partaking of these rich blessings.

But our hearts have been filled with sorrow on account of many others, who while they were professing to be Christians, were bringing forth fruits, which proved they were not the servants of Christ, who said, "a good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil

treasure bringeth forth evil things;" "Wherefore by their fruits ye shall know them."

We have observed among those who were not walking according to the Gospel, as well as among those who were, a commendable esteem for the Holy Scriptures; and we desire you may compare what is here addressed to you with what is written in God's Holy Book, and with what the Holy Spirit bears witness to, as truth, in the secret of your own hearts; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," and even in these things, "it is the Spirit that beareth witness because the Spirit is truth."

None who truly repent can willingly live in sin: and yet how many are there among you, who habitually give way to anger, wrath, cursing, lying, and over-reaching, as well as to other open sins; sometimes even as soon as they come out of their places of worship, cursing their servants; or after reading the Holy Scriptures and speaking against lying to their children, setting them the example of lying to their faces; others being covetous, are ever ready to take undue advantage in their dealings, forgetting the solemn admonition; "That no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such." May we not mornfully exclaim in the language of the Apostle? "Brethren these things ought not so to be."

There are, however, among you those who are circumspect and scrupulously honest, watching over their own hearts in the fear of God, and thus bringing glory to his great Name. These are good examples in the midst of you, and worthy to be imitated.

We have met with not a few, whose minds have been greatly chafed by the abolition of Slavery. We could feel for these, considering that they had been trained up under the mistaken notion, that Slavery was not inconsistent with the Gospel; a view that prevailed very generally during the period when the Christian Church was corrupted from its primitive purity; but which, in the present day, is acknowledged to be contrary to the spirit and precepts of the Gospel, in all the Protestant Churches of Europe.

That Slavery is altogether opposed to the law of God, is abundantly evident from the Holy Scriptures, Even under the law of Moses it was declared that "he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death." Now the slave holder has either stolen his slaves, or has bought or

received them or their offspring, from those who have stolen them, or who are implicated in the theft; and thus has become a party in the guilt. For he who buys or receives that which he knows to have been stolen, makes himself partaker in the sin of the thief, and transgresses against the law of God in this respect, And the Apostle Paul cautions against being "partaker of other men's sins:" and amongst the most flagrant sinners he distinctly mentions "men-stealers."

But Christ Jesus our Lord, who inculcated a purer morality than Moses, has declared that "the labourer is worthy of his hire." Hence to exact labour without a reasonable compensation is contrary to the precept of the Redeemer.

Again, Christ has commanded us, saying, "All things whatsoever ye would that men should do unto you, do ye even so to them." Now if we were slaves we should certainly wish to be made free; therefore it is our duty, if we have slaves, to make them free, or we do not act according to the saying of Christ. Masters are enjoined by the apostle Paul, to "give unto their servants that which is just and equal, knowing that they have themselves a Master in heaven." And the apostle James, in denouncing those who enrich themselves by unjust means, uses these words, of very awful import, "Behold the hire of the labourers which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

The British Nation being convinced of the sin of slavery, (many years after the law was made, by which every person setting foot on the British Islands became free,) resolved to wash its hands effectually of this sin. The people of Great Britain accordingly consented to give twenty millions of pounds sterling, to pay for the freedom of the slaves in the Colonies, receiving no other benefit in return, than the answer "of a good conscience before God" in this respect; desiring that the Colonists might also, with themselves, be delivered from the sin of slavery. But how has this sacrifice been met on the part of many who have received a share of the Compensation Money? We are assured that the truly pious in South Africa rejoice that slavery is done away. But are there not many others who declare, either in words or by their conduct, that they are provoked at the liberation of the Slaves? Are not many gone beyond the Frontier chiefly on this account?

The blessing of God has attended those who favour the freedom of their fellow-creatures, as has been conspicuously proved in the history of our own church. Nearly a century ago, the members of

the Christian community with which we as individuals, are connected, became convinced that to hold slaves was unlawful for Christians. They accordingly set their slaves at liberty, without either receiving or desiring compensation. But such was the blessing that attended this act of faithfulness, that the measure proved highly favourable to both their temporal and spiritual advancement, confirming them in the conviction, which they had long acknowledged in principle, and had aimed to reduce to practice, that it is for the true interest of mankind, in every point of view, to conform unreservedly to the precepts of Christ.

"The earth is the Lord's, and the fulness thereof," and he has promised that "no good thing will he withhold from them that walk uprightly." But who have ever hardended themselves against him and have prospered? Let all be entreated to consider the judgments of the Lord, that have come upon this Land since this reluctance to let the people go free has been entertained. How have first the horses of the country been swept away by thousands with the sickness, and subsequently the Inhabitauts by the Measles and the Small Pox! And, of those who emigrated from places where they had abundance of the necessaries, and not a few of the comforts of life, how many have been miserably cut off by their enemies, in the land which they coveted to possess; or have there become reduced in their circumstances! For how long a period did the Land suffer from drought; and in some districts, as on the western coast this year, nearly fail altogether in yielding its produce! As God visited the disobedient Israelites in days of old, and has in all ages visited such as have striven against his will, so has he visited the people of this Land: and unless they turn more decidedly unto him who has smitten them, is there not reason to fear that he will yet chastise them more and more? Already is the language of the Most High but too applicable; "I have smitten you with blasting and mildew, yet have ye not returned unto me, saith the Lord."

The Lord is a God that changeth not. Though he is "merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin," where these are repented of and forsaken; yet he has declared, that He is a God who "will by no means clear the guilty," (those who remain impenitent) but will "visit the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation."

An inspired Prophet has said: "When the judgments of the Lord are in the earth, the inhabitants of the world will learn

righteousness, and the design of the Almighty in visiting the Land, unquestionably is, that the hearts of the people may be turned to himself: and it is only by a timely repentance and forsaking of their sins, that the Inhabitants can hope to avert the judgments that are yet impending over themselves and their children. For there is great reason to fear that up to the present moment, "the Lord's anger is not turned away, but his hand is stretched out still."

May all give diligent heed, therefore, to the visitations of Divine Grace; that "Grace which bringeth salvation and hath appeared unto all men;" and which is as a light shining into the heart, and making sin manifest there. This Grace, as it is heartily received and obeyed, will infallibly lead to true repentance, and to bringing forth fruits meet for repentance, to faith in Christ, "the Lamb of God that taketh away the sin of the world," and to a humble walk before God in righteousness. And the faith that is of "the operation of God" as it "worketh by love," will assuredly produce in the heart, not only love to God, but also love to our fellow creatures, whether white or black, or of whatsoever complexion they may be, because "Christ died for all men;" yea he tasted death for every man.

We learn from Holy Scripture that the Gospel must be published among all nations; that "Ethiopia (including the blackest nations of Africa) shall soon stretch out her hands unto God." And the redeemed by the blood of Christ shall be out of every kindred and tongue, and people, and nation. But how have many of the White Inhabitants of Southern Africa helped forward this glorious work? Have not too many, instead of so doing, opposed it? and though calling themselves Christians, have even denied the Coloured People of their household, the privilege of being with them at public worship, or in their families, when assembled to read the Holy Scriptures or to engage in other devotional acts? Nay, have not some so despised and neglected their Coloured People, though born and brought up with themselves, that they have become men and women without any knowledge of God and of Christ? or even that they possessed immortal souls?

God declared respecting Abraham, whom he blessed; "I know Abraham that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." And we have been glad to find, here and there, families following the example of Abraham, and as becometh Christians, who know that they must give account of themselves

before God, instructing their households, White and Coloured, and having both present during their family devotions. It has also afforded us comfort to see that those foolish and sinful prejudices, which still exist in some places, have been abandoned in others, and that in a few towns, the Coloured are allowed to meet with the White People to worship Almighty God; and that, in some instances, the White Inhabitants have also considerately provided places to meet in, and assisted in supporting Teachers, specially for the Coloured Classes. This liberality is worthy of Christians; and it is to be hoped, it will increase, until "the charity of every one of you all toward each other aboundeth."

With respect to the families which have gone beyond the Frontier, such as were compelled by the long drought to take this step, are greatly to be pitied; but we are aware, that others emigrated from the Colony from different motives; motives, which, were the parties honest with themselves, their own consciences would not approve. Many also had allowed their minds to be disturbed, either by imaginary evils, or by circumstances which emigrating would not remedy. We doubt not, that in all these cases, the emigrating parties have had many trials and difficulties to endure, which justly render them objects of christian sympathy.

We are however persuaded, that if those who have gone beyond the Frontier, were but really to turn to Christ, and to suffer him to rule by the Holy Spirit in their hearts, and over their actions, so that they might in truth call him Lord, he would both bless them, and make them a blessing. But if, instead of this, they seek, in the same spirit, that, alas! has influenced too many in the Colony, to "lay field to field till there be no place [for the Coloured Inhabitants] that they themselves may be placed alone in the midst of the earth;" "woe" will still be unto them from the Lord: and however such may seek to establish themselves on the earth, they have reason to apprehend, that, unless they repent, it will be with them as with a people formerly, who were actuated by the same spirit; their "houses shall be desolate," yea, "their root shall be as rottenness, and their blossom shall go up as the dust, because of having cast away the Law of the Lord of hosts, and having despised the word of the Holy One of Israel."

And we would earnestly caution those who have been permitted to overcome the haughty tyrant Dingaan, to beware how they therefore trust in their own arm, or become stout-hearted against God, resisting the convictions of his Spirit for sin, in the secret of their own hearts, whereby he, in his longsuffering and mercy, seeks to

draw them unto himself; and to lead them to take up their daily cross, and follow Christ: for should they reject the government of God, he can easily suffer evil to rise up against them from among themselves, or from any other quarter. Such was the experience of the Israelites, who, because "they rebelled and vexed his Holy Spirit, therefore the Lord was turned to be their enemy, and fought against them." And even in the things in which the Lord saw meet to grant them the desire of their hearts, he yet withheld his blessing therewith; and though he gave them their request, he sent "leanness into their soul."

The circumstances of many parents, who, from their remote situation, are unable to send their children to school, have called forth our sympathy. We know that this is a cause of serious concern to many; and we would encourage parents thus situated, to instruct their children themselves as far as it is in their power. A person may teach others that which he has himself learned, without being dependent upon a schoolmaster, who is, nevertheless, very useful where he can be obtained. We have been gratified to find the children of some families, who had not the advantage of a schoolmaster, well instructed, by their parents, or by one of the older children, who had received more instruction than the rest. This plan of teaching might be adopted with advantage by many who may hardly consider themselves equal to it, yet by whom, on trial, we are persuaded, it would be found quite practicable. There are very few who are not able to teach their children to read and write; and in connexion with the former useful qualification, every christian parent should feel it an imperative duty, to make his children thoroughly acquainted with the Holy Scriptures. We trust, that this is the upright aim of those among you, who desire to "bring up their children in the nurture and admonition of the Lord."

The great distance of places of worship is, we know, keenly felt by many families, a large number of whom make a commendable effort to get to them occasionally. But there is no need to be unduly discouraged on this subject. God, who made us, and who knows our spiritual, as well as our temporal wants, has provided, in the dispensation of the Gospel of his Son, for those who dwell in the wilderness, as well as for the inhabitants of the city; and though he makes use of right-minded ministers to awaken sinners to repentance, and to counsel and instruct such as are converted, and to build them up in the faith, yet he has made neither repentance, nor instruction in the things of salvation, necessarily dependent

on ministers: but according to his ancient promise, the Lord is himself a "swift witness against sin," and the teacher of all his people, who "incline their ear," spiritually, "unto him."

God, by his Spirit, which is sent unto man, in the name, and through the mediation of Jesus Christ, reproves for sin in the secret of the heart: for the Spirit is that Life which the evangelist John declares "was in Christ, and was the light of men;" and Christ is that "true Light which lighteth every man that cometh into the world." It is only as man "bringeth his deeds to the light," which is also described as "the Grace of God that bringeth salvation," that he becomes convinced of sin, so as truly to repent; and "waiting upon God, in the way of his judgments" for sin, and earnestly praying unto him for forgiveness, for Christ's sake, under the sense of his own vileness, that he comes to know Christ experimentally, as "the Lamb of God which taketh away the sin of the world." It is only as man is thus truly "humbled under the mighty hand of God," and is willing to dwell under his refining power, "the baptism of the Holy Ghost and of fire," which is the alone saving and effectual baptism, that he is exalted in due time, being favoured to feel that his sins are blotted out for Christ's sake, and that receiving peace in his soul, "the Spirit itself beareth witness with his spirit that he is a child of God." The same Spirit which before condemned him for sin, now becomes his Comforter in righteousness; and as he continues to wait upon God, and to pray to him for help to "walk in the Spirit," it becomes also his guide into "all truth." Such can testify, that it is by "grace" alone, "through faith" that "they are saved;" that "they are washed and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of their God."

Blessed indeed are they who are willing to be thus guided and taught: "they need not [essentially] that any man teach them, but as the same anointing [the Holy Spirit], teacheth them of all things, and is truth, and no lie;" "they shall be taught of the Lord," "who will supply all their need, according to his riches in glory by Christ Jesus;" and under all the varying circumstances of life, they shall know Christ to be "the Shepherd and Bishop of their souls."

The Lord will qualify those who thus come unto him, to be taught of him, to instruct the families which he has committed to them, in the way of holiness, as they seek unto him for wisdom and strength to discharge this important duty. These can assemble their families, and read the Holy Scriptures to them, and use such other means

as they are prepared to adopt "in spirit and in truth;" and in these exercises, the Lord would bless them, whether single families, or more, met together for this purpose.

One means of edification which we would strongly recommend, having both seen and felt its advantages, is, to spend a little time in silence after reading, as well as at other suitable seasons, in order to have the attention of the mind turned to its own state before the Lord; to allow of feeling after his presence, "if haply they might find him;" thus specially "worshipping him, who is a Spirit, in spirit and in truth."

In order to worship the Father in spirit and in truth, it is profitable to remember, that we are, at all times, in his presence; that he knows our secret thoughts, and marks all our words and actions; and that we ought therefore continually to seek help from him to regulate our thoughts, words and actions, in his fear: if this were the case, our whole life would be an act of worship; and God would grant us a special sense of his life-giving presence, when met together to acknowledge, publicly, our dependence upon him.

Christ has said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." These, then, who keep Christ's words, are the true worshippers of God, in whom he dwells, and whose hearts become his temple.

It is to be feared, that through the delusions of Satan, there are some among you, who imagine themselves to be worshippers of God, while they habitually neglect Christ's commands, and thus serve, or worship the devil through sin; and that these are even trusting, that, because Christ died for sinners, they shall be saved through him, though not seeking to be redeemed from the practice of sin. Now these are plainly deceiving themselves, according to the declaration of Christ himself, which we would affectionately press upon the attention of such, desiring that they may be delivered from their error. "He that loveth me not, keepeth not my sayings." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

In travelling among you, we were, in general, received with a degree of hospitality, of which we hope to retain a grateful

remembrance. Among the many tokens of civility shown us, we were frequently offered a glass of spirits; on this custom, we would bestow a word of counsel. Though we gratefully acknowledged the intention, yet the liquor itself we uniformly declined; from the conviction, that strong drink, though it enlivens for a moment, is injurious in its ultimate effects, both to the bodies and souls of men. It renders persons much more liable to be attacked by disease generally, and in particular, by Zinkings, [a species of rheumatism] a very common and distressing affection in this land. It also renders men a more easy prey to temptation, as every one who uses it must acknowledge, if he reflect on the subject: for will not a man do many evil things after he has taken a glass, that he would not do before?

The example also of masters and mistresses, in using intoxicating liquors, even in small quantities, so as never to be intoxicated, often leads their children and servants to desire them, and as they have opportunity, to use them, greatly to their own injury, as well as to the injury of those with whom they may be connected. This subject has gained much attention, of latter years, in all civilized countries, and many hundreds of thousands of people in Europe and America, and other parts of the world, have, in consequence, left off the use of intoxicating drinks: and the universal testimony of all such is, that they enjoy better health without them, and more easily maintain tranquillity of mind. The heads of families, who, in this respect, practice christian self-denial, for their own sakes, and for the sake of others, find it comparatively easy to preserve their children and servants from using intoxicating drinks. Having ourselves, for some years, found the benefit of abstinence from these things, we wish to recommend the subject to your notice, that you also may partake of the same benefit.

Every situation in life has its peculiar temptations; and we have been frequently reminded of the need there is, for those who live much away from the observation of their fellow-men, to watch over their own conduct, that they be not betrayed into sins which would bring a burden upon their souls. Mankind, when living in remote situations, are more liable to give way to their passions, and to be guilty of cruelty and oppression to their servants, or others in their power, such as the Natives [Aborigines], and to commit other acts that are offensive in the sight of God, than when under the observation of their equals or superiors. This is the case not in Africa only; it is common to all countries. The heart is naturally prone to evil, and where the fear of God is not suffered to prevail, and man feels

himself away from the restraints of society, he is exceedingly apt to become an oppressor and an evildoer.

Great, indeed, is the necessity for all to live habitually in the fear of God; that they may walk in love toward him, their merciful Creator and Redeemer, and in love toward their fellow-men. And it is an unspeakable mercy, that the Lord is ever willing to hear and answer the prayers that are put up to him in the name of Jesus, and under a sense of our own need and unworthiness, whether uttered with the lips, or only in the secret language of the heart.

What encouragement, therefore, is there for all who feel their own sinfulness and weakness, to "come with boldness unto the throne of grace, that they may obtain mercy, and find grace to help in time of need;" for in Jesus Christ "we have not an High Priest which cannot be touched with a feeling of our infirmities, but who was in all points tempted like as we are, yet without sin." Were mankind thus to come unto God they would be strengthened, through the power of his grace, to "walk in the light, as he is in the light, and would have fellowship one with another, and know the blood of Jesus Christ his Son, to cleanse them from all sin."

That this may be your happy experience, is the prayer of your friends,

JAMES BACKHOUSE,
GEORGE WASHINGTON WALKER.

Cape Town, South Africa,
16th of 6th mo. 1840

APPENDIX.

F.

A Christian Exhortation to the Coloured Inhabitants of South Africa.

Often in the course of two years which we have spent in Africa, on a visit of Christian love to our fellow mortals, have our hearts been warmed, when sitting in the congregations of the Coloured People, under the feeling, that the love of our heavenly Father was extended toward them; and we have been sensible of the influence of his Holy Spirit bowing our souls with theirs before "the God of the spirits of all flesh." During seasons of this sort, we could have adopted the language of the apostle Peter, in reference to the gentile converts of a former age, and have acknowledged that "God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Our "hearts were knit together" with theirs "in love," which we continue to feel toward them; especially toward such as having received Christ Jesus the Lord, are seeking help to walk in him, that they may be "rooted and built up in him and stablished in the faith," and bring forth fruits of holiness, to the glory of their Heavenly Father.

"God hath made of one blood all nations of men, for to dwell on all the face of the earth;" "he fashioneth their hearts alike;" he has "set his Son, Jesus, to be a light of the Gentiles, that he should be for salvation unto the ends of the earth." And "of a truth, God is no respecter of persons, but in every nation they that fear him, and work righteousness, are accepted of him." The redeemed of Jesus Christ are "out of every kindred, and tongue, and people, and nation." We desire, therefore, in addressing you, to forget the colour of our skins, and the difference of our language, and to write unto you as unto our brothers and sisters in Christ, desiring that you may all, through repentance and faith in him,

become numbered among his adopted children; and that "grace unto you and peace may be multiplied."

We have rejoiced in finding many among you turned to the Lord; many who having attended to the convictions of his Spirit, reproving them in their own hearts for sin, have been led by the same Spirit, to repentance and to faith in Christ, as the propitiatory sacrifice for sin; and through him, have received in themselves an evidence of their sins being forgiven, for his sake; so that, "being justified by faith, they have known peace with God, through our Lord Jesus Christ." We desire that these may "stand fast in the faith, quit them like men, and be strong." But in order to do so, it is necessary for them to "watch and pray, that they enter not into temptation."

It is a common device of the devil, to try to persuade such as have tasted that the Lord is gracious, that they must not expect to be delivered from the practice of sin till they die; and that, if they learn, in all their transgressions, to look unto God, through Jesus Christ, for forgiveness, this is all the salvation which is proposed to them in the Gospel. This is a miserable delusion. But if the tempter can induce us to believe thus, and so cause us to fall from our steadfastness, or to cease from striving against sin, his end is answered, and he is quite willing that we should, at the same time, believe ourselves to be true Christians.

The apostle John declares, that "every man who hath the hope in him of seeing his Saviour, purifieth himself, even as he is pure;" and adds, "Little children, let no man deceive you: he that doeth righteousness, is righteous, even as he is righteous: he that committeth sin is of the devil, for the devil sinneth from the beginning: for this purpose, the Son of God was manifested, that he might destroy the works of the devil." And these works are sin, under every form. "Whosoever is born of God, [that is, perfectly,] doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. In this, the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness, is not of God." The angel of the Lord likewise, in conveying his heavenly message to Joseph, said, "Thou shalt call his name Jesus, for he shall save his people from their sins." Observe, the words are not *in* their sins, but "*from* their sins." And Christ's own exhortation is, "If any man will come after me, let him deny himself, and take up his cross, and follow me;" and his declaration is, "He that loveth me not, keepeth not my sayings."

May you, therefore, have faith in the power of God to save from

the power of the devil; for "greater is he that is in the Christian, than he that is in the world." Believe that Jesus Christ, our great High Priest, is "able to save them to the uttermost that come unto God by him;" not only so that they may obtain forgiveness for past sin, whenever they feel its burden, and truly repent, but also, so as to give them power to withstand temptation. In this faith, "resist the devil, and he will flee from you; draw nigh unto God, and he will draw nigh unto you." Thus will you be "kept by the power of God, through faith, unto salvation," from the power, as well as from the guilt of sin; and "being made free from sin, and become servants to God, ye will have your fruit unto holiness, and, in the end, everlasting life."

Hear also the testimony of the apostle Paul; "If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." Now the Spirit of God leads no man into sin; but as man ceases to trust in himself, and seeks help from God to walk in holiness, "God works in him, both to will and to do of his good pleasure."

We wish to encourage you, to seek help from God, to come out of everything that defileth, that ye may become his adopted children. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Then will you become the temple of the living God, as God hath said, "I will dwell in them, and walk in them, and I will be their God, and they shall be my people."

If the love of God dwell in your hearts, with a thankful sense of his goodness, you will become prepared to encourage one another in righteousness, and according to your respective gifts, to invite others to taste of that great salvation, of which the Lord has made you partakers: for "there are diversities of gifts, but the same Spirit;" and "a manifestation of the Spirit is given to every man to profit withal." Some of these gifts are for exercise in the assembled church, and others in a more private way, but all under the quickening, constraining influence of the love of Christ, to his glory, and the spreading of the knowledge of the mercy of God, through him.

We do not wish, that you should be active in this great work, in the forwardness of the unrenewed mind; but rather, that ye may seek, in all humility, and with holy zeal, to promote the honour

of God. And we are persuaded, that the knowledge of his mercy in Christ Jesus, will be greatly promoted, through those who are taught by his Spirit, directing others to the same teaching.

The apostle Paul says, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us; that whether we wake or sleep, we should live together with him. Wherefore, comfort yourselves together and edify one another." And Peter says, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God; if any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified, through Jesus Christ."

Faithful gospel ministry is a great means of edification, and those who labour in the Gospel with a sincere heart, are "worthy of double honour." We have rejoiced to find so many of this description settled among you, and to see some of your own number, in various places, raised up "to labour in word and doctrine." The spread of the Gospel, which these desire to promote, would be greatly advanced, if you were more diligent in seeking to have "the salt of it, in yourselves;" so that wherever you go, you might shew forth the praises of Him who hath called you out of darkness into his marvellous light;" "having your conversation honest among the Gentiles, that they also might by your good works, which they should behold, glorify God in the day of visitation."

When within reach of a place of worship, where the Gospel of Christ is preached, be diligent in attending it: and when not near enough to attend, you may still assemble together to wait upon God. Remember the injunction of the apostle, "Let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another."

It is pleasing to observe among you, an increasing disposition to seek religious instruction, and to attend public worship. These are important duties. But beware of substituting the means of edification for the end. The great end and object of all religious exercises is, that we may be led unto God, and learn to stay our souls upon him, having our expectation from him; that we may come under his teaching and guidance, so as to be led into the belief and practice of all truth. "Without Christ we can do nothing." But with the aid of his grace, or good Spirit strengthening us, we can do all things needful to salvation. And the "word of his grace" "is nigh in the heart,' convincing of sin, and building up the obe-

dient and faithful soul in holiness, and thus preparing it for a heavenly inheritance among all those that are sanctified.

Many suffer loss from expecting to be edified by hearing the Gospel preached, while their hearts are too little turned to the Lord, and to their own state before him; as well as from not endeavouring sufficiently, to feel what is expressed in singing and prayer. Some, again, are injured by becoming vain of their own voices, and by giving way to envy or anger with respect to the singing of others. Thus in various ways, the enemy of all good adapts his temptations to our circumstances; so that, if not on the watch, persons may engage in things which they regard as duties, and yet in a wrong spirit.

Satan tries also to puff up some people with a conceit, that they are better than others, both among the Coloured and the White; and to lead one class of persons to despise another. But those who are so puffed up or despise others, please not God, and are contrary to all reasonable men, and are deserving of the apostolic rebuke, "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not received it?"

It is necessary to guard against pride and vanity in dress, according to the exhortation of the Apostles, for many are tempted to indulge in ridiculous gaiety, or extravagance in decking their persons, not only in regard to clothing, but likewise in the wearing of ornaments, such as rings and beads, which by nourishing the sinful propensities of fallen nature, tend to alienate the mind, or to keep it estranged from God, "who resisteth the proud, but giveth grace to the humble," and who has pleasure in "the ornament of a meek and quiet spirit, which, in his sight, is of great price."

In our travels, we have met with many who, to obtain a livelihood, were obliged to live far from places of worship, and from stations where religious instruction is communicated. Some of these had had the privilege of being at Mission Schools, when young, but had lost the art of reading for want of practice; they therefore could not edify themselves, or their families, or neighbours, by reading the Holy Scriptures. The only means of keeping in remembrance the doctrines of the Gospel possessed by many of this class, was, to repeat the hymns which they had been taught. Nevertheless, among these there were some who were living in the fear of the Lord, to whom our souls were united in a measure of the fellowship of the Gospel. But while we looked upon them as monuments of divine mercy and grace, we lamented that they should not possess the advantages which others, who diligently read their Bibles, enjoyed in the wilderness.

We would recommend all parents, whose children have learned to read, to encourage them to read a little every day, from God's Holy Book. It is an excellent practice for every family to assemble together daily, to listen to the reading of the Holy Scriptures, with their hearts attentively directed unto God, that he may enlighten their understandings, and that they may be instructed by what is read; also, when the reading is over, to remain a little time together in silence, to "feel after his presence, that they may find him," and be prepared by the sense which his Spirit gives them of their spiritual wants, to pray to him availingly for their supply. Persons who are far from a place of worship, might profitably spend a large portion of their time in this way on the Sabbath.

"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart," he heareth the sincere breathings of the soul that is lifted up to him in the secret language of thought, as well as the sincere prayer that is expressed in words. This was a consolation to the Psalmist, and will be to all who feel their continual need of divine help. The words of David are, "Lord, all my desire is before thee, and my groaning is not hid from thee."

It is a great comfort to the Christian to remember, that there is not a thought in his heart but God knoweth it altogether, and that God is always ready to help him to turn away from evil thoughts, and is willing to regard his secret, or vocal prayers, whenever, or wherever they are put up in sincerity; so that he may worship the Lord while following his flocks and herds, as well as whilst tilling the land, or sitting in the house, or lying down to rest.

And if people were to meet together to wait upon God, in the way of public worship, when no one might be present to preach, or even to read to them, and were quietly to endeavour to stay their souls upon the Lord, lifting up their hearts unto him in secret prayer, or dwelling under the feeling of their unworthiness before him, yet trusting in his mercy in Christ Jesus, they would certainly receive his blessing, and would know, in their own experience, the fulfilment of Christ's promise, that, wherever two or three are gathered together in his name, there he is in the midst of them. Though the Lord might sometimes give the persons so met together, to feel their own corruption, poverty and unworthiness; in order that they might be weaned from dependence on themselves, and be taught to trust in him and in his mercy in Christ, and to seek the comfort of the Holy Spirit; yet at other times he would give them to feel of his goodness, and to behold something of his glory; yea, "his banner over them would be love."

May no man be able to charge any of you with dishonesty or drunkenness, or any other thing dishonourable to you as men or as Christians; for these are among the things which bring "the wrath of God upon the children of disobedience." Many are ready to put temptation in your way; making themselves servants of Satan to gain an advantage over you. There is reason to suspect that the trader who offers you intoxicating drink, wishes to get more from you for his goods than they are worth; and that the person who gives you strong drink for your services, desires to abridge you of your wages.

Unhappily, some of you have become so deceived as to wish for strong drink, or even to require it as part of your allowance along with your wages. Such are their own greatest enemies, and are inflicting a deep injury on their bodies and souls; and in their folly they often extend this injury to their companions, by pressing strong drink upon them as a token of kindness. Beware of either giving or receiving this accursed thing, by which the bodies of countless thousands have been destroyed, and their souls lost for ever in hell. "Touch not, taste not, handle not," for "wine is a mocker, strong drink is raging, and whosoever is deceived thereby, is not wise."

When God created man, he "placed him in the garden of Eden, to dress and to keep it." But man sinned, and God drove him out of the garden, and told him, that "in the sweat of his face he should eat bread, till he returned unto the ground out of which he was taken." While man is living in a heathenish state, "having no hope, and without God in the world," he is apt to neglect the cultivation of the ground, and to become idle, and therefore miserable; but when he turns to the Lord, he becomes more industrious; and either by cultivating the ground, or some other useful occupation, earns his bread by the sweat of his face. Acting thus according to the appointment of his Maker, man becomes more settled in his abode: he begins to understand the convenience of a house and a permanent home, and of a regular supply of food, in the place of the precarious subsistence obtained by hunting and collecting what grows of itself; in numberless other ways, he is brought under circumstances favourable to the comfort of his body, and the improvement of his soul in knowledge and virtue, by which his happiness is greatly increased. Use diligence, therefore, in all your concerns. The wisest of men tells us, that "the hand of the diligent maketh rich;" and "shall bear rule;" that "his soul shall be made fat;" and that "his thoughts tend only to plenty." But on the contrary, that "the slothful shall be under tribute;" that

"his way is a hedge of thorns;" that "he is brother to him that is a great waster;" and that "his desire killeth him, for his hands refuse to labour." "I went," says Solomon, "by the field of the slothful, and by the vineyard of the man void of understanding; and lo! it was all grown over with thorns, and nettles had covered the face thereof; and the stone wall thereof was broken down. Then I saw and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man."

We have been much grieved to observe among you, some who are a great burden upon their friends, living in idleness, and going from one to another, consuming the victuals of the industrious, and thus keeping those whom they call their friends, in poverty, instead of going to the ant, and learning her ways, and being wise." These ought truly to be ashamed of themselves. They render themselves contemptible; and as they justly bear an evil name, they bring a reproach upon their friends, and even on the community to which they belong. The Apostles of Christ set an example of diligence; and commanded, that "if any man would not work, neither should he eat."

The habit of cleanliness is also very important. Keep your persons, as well as your houses and garments, clean. This will add to your comfort, and will make you more respected: your clothes will also last longer. Such of you as are in the station of servants, and keep their persons, and the places committed to their care, clean, will be more valued by their employers, who will be likely to take more interest about them. Endeavour to have seats to sit upon: it is difficult to be cleanly where people sit upon the ground.

Be careful not to waste your time in unnecessary visiting, which leads to idle gossiping, and many other evils. The apostle Paul condemns those that are "idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things they ought not;" and he advises "the young women to be sober; to love their own husbands, to love their children; to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."—Teach your children obedience, that they may fulfil the command of the apostle, "Children, obey your parents in the Lord, for this is right."

We desire your advancement in temporal circumstances, as well as your growth in piety and virtue, and would therefore recommend those who cannot read, to endeavour to learn, and all to

send their children regularly to school. Many of you are diligent in attending Sabbath Schools. We wish there were more of this number; for then would there be fewer of those, particularly about Cape Town, who, instead of spending the day, set apart for rest from labour, and for the special worship of God, in a way that is pleasing to him, openly dishonour him, by playing, washing clothes, or engaging in other work suited only for the six days given us to labour. Many who spend the Sabbath in this way, were but lately released from slavery; God, by his overruling power, having brought about their freedom. We would entreat such to consider, how they will answer to him in the Day of Judgment, for their ingratitude in thus openly setting his laws at defiance, by neglecting to keep this day unto him.

There are also not a few, especially in Cape Town, who, as soon as they became free, joined themselves to the followers of Mahomed, or the Malays. It must be admitted, that persons professing to be Christians, but whose works were not in accordance with Christ's precepts and example, had behaved unkindly to many of these in the days of their bondage. This, probably, made them more ready to listen to the Malay Priests, who being first deceived themselves, and teaching their false doctrines with a shew of kindness, were the means of deceiving the unwary. The unchristian deportment of those who called themselves Christians, but whose works shewed that they were undeserving of the name, does not, however, prove Christianity to be a lie, any more than a kind manner in the Mahomedan priests, which it might be politic in them to assume, or might even be sincere, proves Mahomed to be a true prophet.

Under a feeling of that love, which Christ inspires, and which desires the good of all men, but especially the salvation of their never-dying souls; we would entreat the Malays, if they value their own peace, to consider what is the foundation of their hope, that they shall stand before God with acceptance, in the Day of Judgment. What has Mahomed done for man? He did not lay down his life for sinners: he is no mediator between God and man: he could neither save himself nor his followers. For he was a false prophet, and with all other deceivers, is under God's wrath.

But Christ left the glory which he had with the Father before the world began; he took upon himself our nature; set us a righteous example, going about continually doing good; laid down his life for us, bearing our sins in his own body on the tree, namely, upon the cross, for the healing of our souls; and is exalted to the right hand of God, where he ever liveth to make intercession for us. His

doctrines are opposed to slavery, oppression, deceit and all other sin.

And God raised up true Christians (such as believe in Christ, and follow him), to plead in England for the freedom of the slaves, in this and other countries, until it was brought about. Had it not been for these Christians, who exerted themselves for the emancipation of the slaves, and consented to the payment of the money for their freedom, they might have been in bondage at this day. How, then, have these emancipated slaves shewn their gratitude to God the Father, and to Christ his beloved Son?

The followers of Mahomed openly declare, that they despise the Lord Jesus Christ, and reject that salvation which God the Father is offering to mankind, through him. How many, who have thus despised the goodness of the Lord, have lately been cut off by the measles and the smallpox. The judgments of the Lord have overtaken them! Their opportunity for repentance is gone for ever! Others, however, are spared a little longer; and with these, as well as with many others, who are out of the way of salvation, the Lord continues to plead by the reproofs of his Spirit. May all give timely heed thereto, lest they become hardened in impenitence; for God hath declared, that "his Spirit shall not always strive with man." And to such as are cut off in their sins, it will indeed be "a fearful thing to fall into the hands of the living God." We would earnestly invite all to listen to the voice of God; to that which reproves them for sin in the secret of their own hearts, and by which he seeks to bring them to repentance, and to faith in Christ, "the Lamb of God, which taketh away the sin of the world;" that through him they may not only experience the forgiveness of sins that are past, but also obtain power to fulfil all righteousness, and receive the Holy Ghost as a Comforter, to abide with them for ever.

Having ourselves partaken of the salvation which comes by Jesus Christ, and of the comfort of the Holy Spirit, from which, we are persuaded, nothing short of our own wilful rebellion against God can ever separate us, we cannot but fervently desire, that all mankind may become partakers of the same "unspeakable gift."

And now being about to leave this land, we would "commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." Your friends,

JAMES BACKHOUSE,
GEORGE WASHINGTON WALKER.

Cape Town, South Africa, the 20th of the 8th month, 1840.

APPENDIX

G.

Observations, submitted in Brotherly Love, to the Missionaries and other Gospel Labourers, in South Africa.

Before entering upon a religious visit to the Inhabitants of Southern Africa, we felt a deep interest respecting the many devoted men, who, being connected with the Missions of different denominations of Christians, were labouring to turn the benighted Native Population "from darkness to light, and from the power of Satan unto God."—Assured that these disinterested individuals had renounced many earthly comforts, and the prospects of worldly advancement, from a concern for the souls of their fellow-mortals, we "esteemed them highly in love for their work's sake;" and there was a settled conviction upon our minds, that they were peculiarly objects of the compassionate regard of our Heavenly Father.—This conviction was confirmed as we visited the respective Stations, and had the privilege, in most instances, of gaining a personal acquaintance with the parties. And now that our general visit is completed, we believe it to be our duty, under the continued feeling of sympathy and christian affection, both for the persons in the station of Missionaries, and those acting as Assistants or Catechists, to solicit their attention to a few subjects, connected with the great and glorious work in which they are engaged.

The feeling of lively interest has also been excited in our hearts, on behalf of the persons who minister to Congregations of Colonists; to them we would likewise address the salutation of christian love, and commend to their consideration such of the following remarks as they may feel applicable to themselves, in reference to the responsible office they have undertaken.

We apprehend that serious discouragements often press upon the minds of the sincere-hearted labourers, especially when they contemplate the magnitude of the work before them, and the little,

comparatively, that has been effected, as well as the tardiness of its progress. We may record, however, our conviction, that the measure of success which has been granted, in the reception of the Gospel, by a greater or less number of individuals in every place, and in the more general abandonment of barbarous and superstitious practices, and adoption of civilized habits, abundantly proves that the labour bestowed has not been in vain in the Lord. Whilst bearing, therefore, in continual remembrance, that the "sufficiency of the faithful labourers is not of themselves, but of God;" and that, "except the Lord build the house, they labour in vain that build it;" there is ample encouragement to persevere, in humble dependence upon him for a further blessing.

But in order to secure the divine blessing, how essential is it that all seek to know what their individual duty before God is; and seek for ability from him to perform it. The Lord is ever ready to help those who trust in him alone, and who, feeling their own weakness and unworthiness, pray unto him in the name of Jesus for the supply of their need; his promise to these is, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—To ask in the name of Jesus, a man must know the power of the Holy Spirit operating upon his mind, and its enlightening influence, giving him a sense of his own unworthiness. It is his privilege, if one of Christ's flock, to "know his voice," and to distinguish it from "the voice of the stranger;" to experience "the good Shepherd to put him forth, and to go before him."—It is unspeakably important for all, but especially for those who "labour in word and doctrine," to "hearken diligently" unto the voice of Christ, waiting upon him, not only to be convinced of evil by the Holy Spirit, but also, "of righteousness," that they may be guided into all truth; and that thus, "believing with the heart unto righteousness,"—"believing in the name of the Son of God,"—they may not only receive the evidence in themselves, that their sins are forgiven for his sake, but that, "this may be the confidence they have in him, that if they ask anything according to his will, he heareth them."

It is absolutely essential, before any can labour successfully in the Gospel, that they themselves understand it experimentally. For how shall a man teach that which he has not learned? "If the blind lead the blind, both shall fall into the ditch." And the eyes of the teacher must, not only have been once opened to that light which makes sin manifest, and in which the children of God "have fellowship one with another, and know the blood of Jesus Christ, his Son, to cleanse them from all sin," but there must be an abiding

in the light,—a continued walking therein. This is aptly set forth by the Redeemer himself, under the similitude of the vine and the branches: "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Among the fruit here referred to, an apostle has enumerated, "faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity;" and has added, "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." But those who are called of Christ to preach the Gospel, and who, abiding in him, bring forth fruit to his glory, fulfil the command, to "teach, baptizing into the name of the Father, and of the Son, and of the Holy Ghost." This baptism is not effected by water, but by the power of the Holy Ghost; "the Spirit of their Father which speaketh in them," and which alone gives efficacy to the words spoken, so as to convince men of sin, prompt them to seek reconciliation with the Father, through the mediation of the Son, under the sanctifying influences of the Holy Spirit, and thus it builds them up in the faith.—Without the preacher himself be in Christ, his words, however sound and correct they may be as to doctrine, however replete with "knowledge," being destitute of the "charity," or love which "edifieth," they will be as inefficacious, "as sounding brass, or a tinkling cymbal."

As the successful promulgation of the Gospel thus depends on its being advocated under the influence of divine power, though "this treasure is dispensed through earthen vessels, that the excellency of the power may be of God, and not of men," so Satan sets in array against this scriptural view of the subject, not only the speculations of the carnally minded, but also, the sophisms of partially enlightened christians. The former, having assumed the christian name, that they may lull conscience to sleep, often make great professions of regard for the Scriptures, while they contemn a belief in that teaching of the Spirit, to which the Sacred Volume so abundantly bears testimony; and the latter, whose spiritual vision is comparable only to that of him who "saw men as trees walking," pronounce, in their fallacious reasonings, as enthusiastic, this exceedingly important doctrine of the Gospel.

The enemy of all righteousness likewise opposes to the needful subjection of the mind to Christ, "the lust of the flesh, the lust of the eyes, and the pride of life;" hence it is indispensably necessary for the disciples of Christ to "watch and pray, that they enter not into temptation." Remissness in this respect exposes the mind to

continual danger of being "corrupted from the simplicity that is in Christ," and to a consequent incapacity to adopt the language which may be more or less appropriated by every faithful ambassador of the Lord Jesus, "Now thanks be unto God, who causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place: for we are unto God a sweet savour of Christ in them that are saved, and in them that perish; to the one, we are the savour of death unto death, and to the other, the savour of life unto life: and who [of himself] is sufficient for these things? for we are not as many which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." "The Apostle and High Priest of our profession, Christ Jesus, who is set down on the right hand of the majesty on high," "who is a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man," was, when on earth, an example to ministers, as well as to all others. In his ministerial character, he deeply sympathised with those to whom he ministered; and we believe, that such as would be found among his faithful servants, must be willing to "drink of the cup of which their Lord drank, and to be baptized with the baptism that he was baptized withal:" and in patiently enduring the allotted portion of suffering on account of others, thus to "fill up that which is behind of the afflictions of Christ, in their flesh, for his body's sake, which is the Church."

We have felt much for those who, in the discharge of their duty to their fellow-men, are subjected to many inconveniences and temporal privations. We desire that they may be strengthened to "endure hardness, as good soldiers of Christ;" and that they may patiently submit, not only to these outward trials, but also to those inward, and, often, painfully humiliating baptisms of the Holy Spirit, by which self is "made of no reputation," and which may be necessary for further purification and refinement, that the servants may be as "vessels sanctified and meet for the Master's use," and prepared to labour effectually as "ministers of Christ, and stewards of the mysteries of God." The hidden trials that await the truly devoted are imposed as by weight and by measure; often to the end, that they may be more clothed with "compassion for the ignorant and them that are out of the way," having themselves been the subjects of temptation and conflict.

The admission of a scriptural liberty in the exercise of spiritual gifts, is of no small importance in connection with the spread of the Gospel. We have observed in many places that the progress of Christianity has borne a close accordance with the extent in which this liberty has been admitted; while in others, loss was evidently

sustained, through the people being taught to look too exclusively to the Missionary, or other Minister, for instruction; until there was danger of their "faith standing" more "in the wisdom," or teaching of man, than "in the power of God."

The great end of gospel ministry is to direct people to Christ, and to the teaching of his Spirit; which he promised should "teach his disciples of all things, and bring all things to their remembrance:" and those who receive this Spirit, and in whom it abides, "need not [essentially] that any man teach them, but as the same Anointing teacheth them of all things," and which the Apostle has declared, "is truth, and is no lie," or delusion. Now, "a manifestation of the Spirit is given to every man to profit withal," though the gifts of the Spirit are diverse. Some of these gifts are to be exercised in the assembled church, and others less publicly; and where way is freely made for such exercise, the spiritually minded among the people become fellow-helpers in the promulgation of the cause of truth and righteousness in the earth, and the body at large is edified.

Where the church, when met to transact its affairs of discipline, consists of "apostles, and elders, and brethren," according to the primitive plan, many of its members are found to have the gifts of "helps and governments," as well as those of "prophecy [or ministry] and teaching," &c. all of which are to be valued and used in their respective places. The latter gifts, particularly, as they have been rightly exercised, have proved of special service to the missions; the people of which, being often scattered in small groups, cannot be so frequently visited by the Missionary as he would wish; but when collected together, and encouraged in their family and private devotions, by spiritually-minded helpers, they have been greatly benefited.—Nor is human learning, however valuable, and deservedly to be esteemed in its place, by any means, an essential qualification for true christian ministry. The unlearned in the wisdom and acquirements of this world, but who, nevertheless, have been taught in the school of Christ, have not unfrequently been made, through the power of God, even chief instruments in turning others unto the Lord.

But, though advocating the scriptural exercise of spiritual gifts, we are, nevertheless, strongly impressed with the necessity there is, for all to regulate their movements in these important matters by the same rule, and only "according to the gift of the grace of God given unto them: that nothing may be done through strife or vainglory," but that the counsel of the Apostle be strictly adhered to. "As every man hath received the gift, even so minister the same one to another; as good stewards of the manifold grace

of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified, through Jesus Christ."

We have regretted to observe, in a few instances, black gowns and other clerical badges, used, even among Missionaries to the coloured tribes. These things are descended from the church of Rome, and are in true harmony with its spirit: and though we are aware, that these and other relics of Popery obtain, even at this day, among what are styled protestant, or reformed churches, we would entreat our dear brethren of every church in South Africa, to beware how they clog themselves and their services with such "solemn lumber," which are contrary to the simplicity of the Gospel, and tend to perpetuate the unscriptural notion, that the christian ministry is restricted to a certain order of men, arrayed in a particular garb.

Much difference of sentiment prevails among Missionaries, as to the mode of treatment, proper to be observed towards the Native Tribes and their Chiefs. We have remarked, that where a frank and condescending deportment towards the people, combined with due consideration for their feelings, was maintained, the way to their hearts became proportionately opened. And where the Chief was treated with respect, and consulted in such matters as could with propriety be brought under his notice, in thus rendering "honour to whom honour is due," as well as "condescension to men of low estate," the result was beneficial, and the influence of the Missionaries for good, was materially increased.

We apprehend, that great advantage, both spiritually and temporally, would accrue to the Native Tribes, were yet more attention to be paid to schools. The establishment of Infant Schools is of incalculable advantage, in bringing the mind early under discipline, and training it to habits of reflection, pre-occupying it also with religious principles and useful knowledge, before the common corruption of nature becomes ripened into habit, and the understanding is darkened by sin and superstition. Children at an early age acquire a variety of languages with facility, and through the introduction of the English, more especially, a door is opened for obtaining much useful knowledge, that may become very valuable in connection with the spreading of the Gospel through the medium of Native Teachers. The schools for older children are, in general, capable of much improvement, notwithstanding that, in some places, the attention paid to them, is highly creditable to the Teachers, and promises a reward at a future day, that will amply compensate for the labour bestowed. —The instruction of the sons of chiefs, and other influential natives,

which, without abating exertions for general education, has been a special object of care at some of the missionary institutions, is likely to be attended with permanently beneficial results.

The promotion of agriculture, and mechanical arts, we are convinced, claims more attention than has usually been given to these objects by Missionary Bodies. Unless the Native Population be furnished with salutary occupation for body and mind, and the means of thereby improving their temporal condition, there is a danger of their relapsing into habits of recklessness and sloth, or of seeking, in the excitements of war and the chase, or in other accompaniments of semi-barbarism, relief from the painful vacuity which must otherwise be their experience. When they acquire an interest in the soil, and become alive to the comforts of a settled place of abode, it will be less difficult to perpetuate among them the genial influence which christianity may have produced, and to carry it forward to maturity.

It has been gratifying to observe the degree in which wars and predatory incursions have ceased among tribes which have come under Missionary instruction, limited as is the extent to which the Gospel has yet been received. We earnestly desire, that both Missionaries and those with whom they labour, may learn to look unto the Lord alone for defence, so that they may in no way identify themselves with the anti-christian practice of war; but that continually seeking the help of the Holy Spirit to enable them to walk worthy of their peaceful vocation, they may demonstrate to the world, that christianity is a system which brings "glory to God in the highest, and on earth peace, goodwill toward men."

The advantages of abstaining from the use of all intoxicating liquors, both as regard health and example, have been abundantly proved of late years in the experience of multitudes, among whom are numerous Missionaries. We would recommend this subject to the solemn consideration of every one engaged in the work of religious instruction, lest, by countenancing the use of that by which so many of his fellow-creatures are not merely stumbled and made weak, but utterly ruined for time and eternity, he have to charge himself with having been indirectly accessory to such awful results.

We have no doubt, that Missionaries would also feel the reward of peace in denying themselves of tobacco and snuff, which have nothing to recommend them; these, like intoxicating liquors, materially diminish the means of procuring the necessaries of life, and of promoting, pecuniarily, the advancement of that which is good.

We should fail in the discharge of a duty, did we shrink from adverting to a subject which has occasionally excited our regret. Very generally, we have found our Missionary Friends pleased with their

own fields of labour, but in some instances, disposed to speak slightingly of the fields occupied by others. We think this is of hurtful tendency, and needs to be guarded against. Everywhere man, in his unregenerate state, presents a picture of untowardness. In some situations, this may be more, and in others less, apparent, as it is variously modified by circumstances. But how unpromising soever the aspect of some portions of the human family may be, when regarded from a distance, the exercise of the "charity that hopeth all things," is incumbent on christians, especially on those who are labouring for the restoration of their fallen race to a better state; nor is it the less so, because their own peculiar allotment in the vineyard may present an appearance, in their estimation, more hopeful.

The exercise of this divine charity, in its fulness, caused our great and holy Exemplar to lay down his life for all men. He despised none of the human family. And there is need for all, but particularly for Missionaries, to have their minds habitually clothed with this charity, or love, so that no one may regard another with an unworthy jealousy, or despise another, whether connected with the same, or with a different religious body; that none be tempted to indulge in a contemptuous spirit toward any brother; "that no one be puffed up against another;" that none give way to "doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings;" nor "make a man an offender for a word, nor lay a snare for him that reproveth in the gate, nor turn aside the just for a thing of nought:" but that all may "walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace."

In conclusion, we would add the expression of our fervent desire, that the blessing of the great Lord of the harvest may rest upon the Missionaries, and upon their dedicated partners in life. We have found the latter, not only deeply interested, but often, extensively useful, in the great work in which their husbands are engaged. May this blessing be likewise extended to all who are assistants in so noble a cause; and may it prosper and prevail until "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

JAMES BACKHOUSE,
GEORGE WASHINGTON WALKER.

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